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" which is directly forging a Quotation  
" upon us, because there is no one of the  
" Prophets, that ever said or wrote any  
" such Thing. They no where tell us,  
" that the *Messiah* was to dwell at *Na-*  
" *zareth*, nor can his dwelling at *Na-*  
" *zareth* (supposing they did) be any  
" Ground for his being called a *Nazaræne*.

" THE Place, foretold by the Pro-  
" phet, for his Birth and Habitation,  
" was *Bethlehem*, and thither the *Wise-*  
" *Men* were directed to repair; but now,  
" what Sort of Persons these *Wise-Men*  
" were, and from what Part of the  
" World they came, what Kind of Star  
" that was, which conducted them, and  
" how they could know, that it portended  
" the *Birth of the King of the Jews*;  
" how the *Justice* and *Mercy* of God  
" can be affoiled, in suffering so many  
" *harmless* Babes to be massacred at *Beth-*  
" *lehem* upon the Account of *Christ*, or  
" how *Christ's* Conduct may be accounted  
" for, in discovering himself so freely to  
" the *Samaritan* Woman, when he had  
" all along given such strict Charge to his  
" Apostles to conceal what they knew of  
" his being the *Messiah* and *Son of God*;  
" these, and some other Points, in this  
" Period, the *Evangelists* have given us  
" no Manner of Satisfaction in, and have  
" therefore left us at large, either to  
" form *Conjectures* of our own; or to  
" call in Question the Truth of their  
" *Narrations*."

Answer'd, by  
showing, that  
there is no  
Contradiction  
in our Lord's  
Genealogy.

THAT the *Evangelists* were Persons of  
too much Probity to deal in Lies, and  
*cunningly devis'd Fables*, is evident from  
their Writings, wherein we find, not only  
the strictest Prohibitions against *Guile* and  
*Disimulation* both in Words and Deeds,  
but such evident Tokens of their *Simpli-*  
*city* and *godly Sincerity*, as shew, that  
they would not be prevailed upon to con-  
ceal Truth, even tho' it might tend to  
their lasting Dishonour. For, let any one  
tell me, how they can be suppos'd capable  
of *forging* any Thing for the Advancement

of their Cause, (1) who have not been  
wanting to record the *Obscurity* of their  
Master's Birth and Life, the Poverty and  
Reproaches, he endur'd in his *Ministry*,  
the *Ignominy* of his Passion and Death, and  
the Terrors and Agonies of his Mind upon  
the Approach of them; nay, who have  
not dissembled their own Faults and Fail-  
ings, their mean Extraction and Employ-  
ments, their Ignorance and Mistakes, their  
cowardly Desertion of their Lord, and  
many unsuccessful Attempts to convert  
others by their preaching. Men, that  
were thus *frank* and open in their Proceed-  
ings, could never designedly *palme* any  
Falsehoods upon the World; and, if they  
were mistaken in some Passages, it must  
be esteem'd their Misfortune, not their  
Crime.

THEY were indeed *illiterate* Men all,  
except St. *Luke*, and brought up in mean  
Employments; so very mean, that we  
cannot suppose them capable of writing  
a regular History of any Kind, had they  
not been directed in it by the *Spirit of*  
*Truth*; but then to frame such an ex-  
cellent *System of Morality*, as is contain'd  
in the *Gospels*; to give such an extra-  
ordinary Account of the *Satisfaction* for  
Sin, and of the Nature and Office of a  
*Mediator*; to feign the Life and Actions  
of a *Messiah*, which should agree so exactly  
with the *Predictions* of the Prophets, and  
the *Types* and *Prefigurations* of the *Mo-*  
*saick* Law; this they were no more able  
to do, without the Assistance of the same  
Divine Spirit, than they were to create a  
World: And yet, notwithstanding the  
great Variety, and Difficulty of this Pro-  
vince, 'tis wonderful to observe, how all  
the four *Evangelists*, who wrote at diffe-  
rent Times, and in distant Places, agree,  
not only in the main *Topics*, but some-  
times in the most minute Circumstances,  
(m) inasmuch, that whenever they seem to  
*disagree*, (which chiefly arises from their  
not confining themselves to the same Words,  
or the same Order of Time) it looks, as if  
the

From the Be-  
ginning of the  
Gospels to  
Matth. ix. 8.  
Mark iii. 23.  
Luke vi. 1.

(1) *Stanhope's* Sermons at Boyle's Lectures.

(m) *Greco's* Cosmolog. fac. pag. 304.



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the Spirit of God design'd on purpose that it should be so, not only that they might be distinct Witnesses of the same Things, but that all succeeding Ages of the *Christian* World might see with their Eyes, that they had neither transcrib'd from one another, nor combin'd together like crafty Knaves.

(n) THE Truth is, tho' the *Evangelists* no where contradict themselves, or one another, yet they were not so solicitous to prevent their being suspected of doing so by injudicious and rash Men, as they would have been, had they recorded any Thing, but Truth; because it is suitable to the *Simplicity* of Truth, not to be over-nice and curious about every *Punctilio*, and smaller Circumstance, (as the Manner of *Falshood* is) but to speak fully and intelligibly, and then leave it to Men whether they will believe or not. Instead of *criticizing* therefore upon some *difficult* Parts of the *Evangelical* Writers, we ought to consider their whole Design, Method, and Contrivance; and if in these we find them *rational* and *uniform*, the common Candour of Mankind, will hinder us from thinking them capable of any gross Mistakes or Inconsistencies, and where we perceive the Appearance of any such, put us upon the charitable Office of adjusting and reconciling them.

THERE is indeed a great and uncommon Difference between St *Matthew* and St *Luke* in their Genealogies of our *Saviour*, but to accommodate this, we may observe, 1st, That these two *Evangelists* were Men of different Nations, and, in that Respect, had different Designs. For (o) St *Matthew* was by Birth a *Jew*, wrote his Gospel for the Benefit of the *Jewish*

Converts; and wrote it very probably, in their Language: And, as he adher'd to the receiv'd Custom of the *Jews* in this Matter of *Genealogy*, he began his Deduction no higher, than *Abraham*, the Father of the *Hebrews*; but St *Luke* was a *Gentile*, and may truly be called the *Evangelist*, as St *Paul* was the *Apostle* of the *Gentiles*; and therefore, when he comes to relate the Pedigree of *Jesus*, he takes a different Method, and carries it up as far as *Adam*, the Father of all Mankind.

2d, WE may observe likewise, that St *Matthew* (p) intends only to set down our Lord's † *Political* or *Royal* Pedigree, by which he had a Right to the Crown of the *Jews*, but St *Luke* shews his *natural* Descent through the several Successions of those, from whom he took *Flesh and Blood*: And, to this Purpose, we find St *Matthew* (as we said just now) beginning his Reckoning only from *Abraham*, (q) to whom the first Promise of the *Kingdom* was made; whereas St *Luke* runs his Line up to *Adam*, the first Head and Fountain of human Nature, which plainly shews, that the one deduc'd only his *Title* to the Crown, and the other the *natural* Descent of his Humanity.

3d, WE may observe farther, that, as *David* had several Sons by former Wives, so by *Bathsheba* likewise he had three, besides *Solomon*, whereof the eldest, next to him, was *Nathan*, and that *Christ* descended *naturally* from *David*, not by *Solomon*, but by *Nathan*: For, tho' it be frequently said in Scripture, that the *Messiah* should spring from *David*, it is never said that he should descend from *Solomon*; for which Reason, St *Luke* only deduces *Nathan's* Line,

From the Beginning of the Gospels to Matth. ix. 8. Mark ii. 23. Luke vi. 1.

(n) *Jenkins's Reasonableness of the Christian Religion*, Vol. II. c. 8. of the *Messiah*, Part ii. c. 14.

(p) *South's Sermons*, Vol. III.

(o) *Bishop Kidder's Demonstration*

† That St *Matthew* uses the Word *begat* only in a *political* Sense, is clear from hence, ——— That he applies it to him, who had no Child, even to *Jeconiah*, of whom it is expressly said, *Jer. xxii. 30.* that God wrote him *childless*; whereupon, being depos'd by the King of *Babylon*, *Zedekiah*, his Uncle, was made King, and afterwards, upon the Removal of him likewise (there remaining no more of the Line of *Solomon*) *Salathiel* being next of Kin, was declar'd King of the *Jews*; which *Salathiel*, upon that Account, is said by St *Matthew*, Chap. i. 12. to have been begotten by *Jeconiah*, not because he was naturally his Son, but only *legally* or *politically* so, as succeeding in the Kingdom during *Jeconiah's* Captivity. *South's Sermons*, Vol. III.

(q) *Gen. xviii. 8.*



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Line, which came into the Possession of the Throne (upon *Jeconiah's* Captivity, and Want of Issue) in the Person of *Salathiel*.

4th, WE may observe again, that the Crown of *Judah*, being now come into the Line of *Nathan* in the Person of *Salathiel*, and, after him, in the great and renown'd *Zorobabel*; forasmuch as the two *Evangelists* agree from *Jeconiah* to *Zorobabel*, and, after him, divide (each ascribing to him a different Successor, viz. the former *Abiud*, and the latter *Rhesa*) we may rationally suppose, that these two were the Sons of *Zorobabel*, and that from *Abiud*, the elder Brother, lineally descended *Joseph*, according to the Computation of *St Matthew*, and from *Rhesa*, the younger Brother, descended *Mary*, of whom *Jesus* was born, according to the Description of *St Luke*.

5th, ONCE more we may observe, that it was a Custom of the *Jews*, not to reckon the Woman by Name in her Pedigree, but to reckon the Husband in Right of his Wife, for which Reason, we are not to think it strange, that we find *Joseph* twice reckon'd, first in his own Right by *St Matthew*, and then in his Wife *Mary's* Right by *St Luke*; For it is certain, that *Mary* was properly the Daughter of *Eli*, and that *Joseph*, who, in the Account, succeeds him, is so reckon'd, not as his *natural* Son, but as his *Son-in-Law*, instead of his Wife *Mary*, as the Manner of the *Jews* was: And accordingly it is remark'd by some learned Men, that *St Luke* (r) does not say of *Joseph*, that he was the Son of *Eli*, but only *ὅτι ἦν ἐκ τοῦ ἑλίου* he was of *Eli*, i. e. related to him, and belonging to his Family, as his *Son-in-Law*. Fit however it was, that the Genealogy of *Jesus* should be deduc'd from *Joseph*, because it was so generally receiv'd by the *Jews*, that *Jesus* (s) was the Son of the Carpenter, (t) the Son of *Joseph*; so that if *Joseph* had not been acknowledg'd to have been of the

Tribe of *Judah*, and of the Family of *David* (u), since, according to the receiv'd Rule of the *Jews*, that *the Family of the Mother is not called a Family*, they would not have failed to have objected this as a just Prejudice against all our Lord's Pretences of being the *Messiah*.

THE Sum of these Observations, in short, is this,——(x) That the Royal Line of *David* by *Solomon*, being extinct in *Jeconiah*, the Crown and Kingdom pass'd into the next younger Line of *Nathan*, (another Son of *David*) in *Salathiel* and *Zorobabel*; which *Zorobabel* having two Sons, *Abiud* and *Rhesa*, the Royal Dignity descended, of Right, upon the Line of *Abiud*, of which *Joseph* was the last; and he marrying the Virgin *Mary*, who sprung from the Line of *Rhesa*, the younger Son of *Zorobabel*, and (as some imagine) having no Issue himself, his Right pass'd into the Line of *Mary*, being next of Kin, and, by that Means, upon *Jesus* her Son, so that he was both *naturally* the Son of *David*, and also *legally* the King of the *Jews*, the latter of which is accounted to us by *St Matthew*, as the former is by *St Luke*.

THIS seems to be a pretty clear Deduction of our Saviour's Pedigree, and is capable of giving a fair Solution to a great many of those Objections, which arise from the different Names, or the unequal Numbers in the Names, or the unequal Distances from each other, which are discernable in the two *Genealogies*. But perhaps Interpreters might save themselves the Trouble of giving a Reason for several Difficulties occurring therein, by saying, that *St Matthew* (y) (concerning whom the main Dispute is) recites his Account, as he found it in the *authentick Copies* of the *Jews*, who, doubtless, in every Family, had preserv'd some known and approv'd *Genealogy* of their Descent from *Abraham*, the Father of their Nation, in whom they so much glory'd, and from whose Loins they expected the promis'd *Messiah*.

From the Beginning of the Gospels to  
Matth. ix. 8.  
Mark ii. 23.  
Luke vi. 1.

T H A T

(r) Chap. iii. 23.  
German.

(s) Matth. xiii. 55.

(t) John vi. 42.

(u) *Whitby's* Annotations.

(x) *South's*

(y) *Bishop Kilder's* Demonstration, Part ii. c. 14.



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THAT even in our Saviour's Time, the Jews (z) had *Genealogical Tables*, wherein they kept an Account of their Families, and Tribes, is evident from what *Josephus* says, viz. (a) *That he gave the Succession of his Family, as he found it written in the publick Books; nor need we question, but that the like, or greater Care was employ'd to preserve the Stems of the Royal Family of David.* Since then the Jews, who liv'd in the Time when the Gospels were publish'd, (tho' exactly curious in Things of this Nature, and, withal, maliciously bent against *Christ* and *Christianity*) never once endeavour'd to invalidate the Account, which these *Evangelists* give us; this seems to be a sufficient Proof, that these *Genealogies*, when first they came abroad, were neither thought *erroneous*, nor *inconsistent*, but agreeable to the publick Records then in Use, and, if any Difficulties now arise in them, they are not to be attributed to any real and intrinsic Cause, but *accidentally* to the Ignorance of Interpreters, for Want of proper Helps, at this Distance of Time, whereby to explain them.

In our Lord's affirming John to be Elias.

IT may seem a little incongruous perhaps, that the *Baptist* should deny what our Saviour confirms concerning him, viz. that he was the *Elias*, who was to be sent before, to make Preparations for his Coming; but in this there will be no Manner of *Contradiction*, if it does but appear, that the *Affirmation* of the one, and the *Negation* of the other proceed upon different Considerations. Now the State of the Matter is this, — The Jews, at this Time, were in full Expectation of the *Messiah*, but then it was an universal Belief among them, that *Elias* should appear before him, and that this Appearance should be a certain Token of his Coming:

This Belief they founded upon the Prophecy of *Malachi*, *Behold, I will send you Elijah the Prophet, before the Coming of the great and dreadful Day of the Lord;* but then they imagin'd, either that the Body of *Elijah* was preserv'd in *Paradise*, and should again appear upon Earth at this Season appointed for it, or that his Body being dissolv'd, God would infuse the Spirit of *Elijah* into a new one, created for that Purpose. When therefore the great Council at *Jerusalem* sent to enquire of the Baptist whether he was either the *Christ*, or *Elias*, now return'd from Heaven, (as they imagin'd he was to do upon *Christ's* Appearance) to this their Sense of the Question he replies, in express Terms, That he was neither the one, nor the other. But this does not at all interfere with our Lord's affirming, that he was the Person, foretold under the Name and Character of *Elias*, in the true Signification of *Malachi's* Prophecy. He was not indeed the very *Elias*, who had liv'd in King *Abah's* Time, of whose second Coming into the World the *Sanhedrim* now enquir'd, according to their Mis-construction of that Prophecy; but, according to the true Construction thereof, he was the Person, who came in the Spirit and Power of *Elias*, of whom *Elias* was a Type, and whose Temper and Manner of Life *Elias* much resembled.

How usual a Thing it is for Persons, who resemble others in Qualities, Offices, or Actions, to be describ'd by the Names \* of those, whom they resemble, no one can be ignorant, who is the least acquainted either with the Phrase of Scripture, or with the common Forms of Speech. Thus the *Messias* is promis'd by the Name of *David* (b), because he was to be a King; *Zadock* the High-Priest, and his Sons

From the Beginning of the Gospels to Matth. ix. 8. Mark ii. 23. Luke vi. 1.

(z) *W'bitby's* Annotations on *Matth. i. 2.*

(a) Chap. iv. 5.

\* Thus the Poet calls *Turnus* another *Achilles*:

— Alius Latio jam partus Achilles,  
Natus & ipse Dea —

And, elsewhere he uses the same Liberty of Speech:

Altera erit Typhis, & altera, quae vechat Argo,  
Delectos Heroes; erunt etiam altera bella,  
Atque iterum in Trojam magnus mittetur Achilles.

VIRGIL. *Aen. vi.* & *Eclog. iv.*

(b) *Ezek. xxxiv. 23, 24.*



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Sons are recorded by the Name of *Aaron*, and his Sons, by Reason of their Office; and, among us, 'tis no uncommon Thing to call the *rich* Man, a *Cræsus*; the *wise* Man, a *Solomon*; the *Warrior*, a *Cæsar*, an *Alexander*, or the like; and where then, I pray, can be the Misapplication, in our *Saviour's* calling the *Baptist* by the Name of *Elias*, when, in the Severity of his Life, his Zeal for God's Glory, his suffering Persecution, his bold Rebuking of Vice, his Reproofs of *Herod*, and the Hatred of his incestuous Queen, answerable to the Prophet's Chidings of *Abah*, and the Malice of *Jezebel*, he so nearly resembled the *Tishbite*? (c) He was not indeed the real *Tishbite*, but, by the Answer, which he returns to these *Delegates* from the *Sanhedrim*, (d) *I am the Voice of one, crying in the Wilderness, make straight the Way of the Lord*, &c. he plainly intimates, that he was the very Messenger promis'd in *Malachi*, and came to discharge the Office assign'd to him in that Prophet. So far is *John's* Answer from contradicting what our *Lord* asserts of him, that it is indeed a *Confirmation* of it.

In the Account  
of the Taxa-  
tion by St Mat-  
thew.

THE better to understand the Nature of that *Taxation*, which St *Luke* (e) refers us to, we must observe, that every fifth Year, it was a customary Thing to take an Account of the *Citizens* of *Rome*, for which Purpose, there were proper Officers appointed, who were called *Censors*; (f) that their Business was to make a *Registration* of all the *Roman* Citizens, their Wives and Children, with the Age, Qualities, Trades, Offices, and Estates, both *real* and *personal* of them all; that *Augustus Cæsar* was the first, that extended this to the Provinces, and three Times in his Reign, first, in the twenty-eighth Year before the *Christian Æra*; secondly, in the eighth Year before it, and thirdly, in the fourteenth Year after it, caus'd the like Description to be made of all the Pro-

vinces belonging to the *Roman Empire*, and that this second *Enrolment*, which was in the eighth Year of the *vulgar Christian Æra*, i. e. three Years before That, in which *Christ* was born, was the Description to which St *Luke* refers us.

From the Be-  
ginning of the  
Gospels to  
Matth. ii. 8.  
Mark xi. 23.  
Luke vi. 1.

Now supposing the Execution of *Cæsar's* Decree, in every Province of the *Roman Empire*, to be committed to the Governor of it; the carrying this Work through all the Countries that made up the Province of *Syria*, viz. through *Syria*, *Cælo-Syria*, *Phœnicia*, and *Judea*, could not well take up less than the Space of three Years; for if *Joab* (g) was nine Months and twenty Days in taking an Account only (h) of the Ten Tribes of *Israel*, and in them only of such Persons as were able to bear Arms, we cannot think it unreasonable, that the Execution of the *Survey*, which extended to all Manner of Persons, their Possessions, Qualities, and other Circumstances, should, in so large a Province, take up less than three Years.

It is to observ'd farther, that tho' the Registration was made at this Time, yet the Taxes thereupon were not paid till *Judea* was made a *Roman* Province, and *Publius Sulpitius Quirinus* (who in *Greek* is called *Cyrenius*) was made Governor of *Syria*; for, before *Archelaüs* was depos'd, the *Jews* paid their Taxes to their Princes, and their Princes paid their *Tribute* to the *Roman* Emperors; but, when *Archelaüs* was depos'd, and *Judea* made a *Roman* Province, the Tax was levy'd according to the Valuation that was made eleven Years before.

UPON the Whole therefore it appears, that, in this Affair, there were two distinct particular Actions, done at two distinct particular Times, viz. first, the making of the *Survey*, and then the levying the Tax thereupon; so that, if, what is said, in *Luke* ii. 1. be understood of the former of these, and what is said in *ver.* 2. only

(c) *Kidder's Demonstration*, Part ii. c. 16. and *Stanhope*, on the Epistles and Gospels, Vol. I. (e) Chap. ii. 1. (f) *Prideaux's Connection*, Part ii. lib. ix. (g) 2 Sam. xxiv. 8. (h) 1 Chron. xxi. 6.

(d) Mark i. 3. (h) 1 Chron.



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only of the *latter*, this will remove all Difficulties, and reconcile that *Evangelist* with *Josephus*; and, that it is to be thus understood, we have the Opinion of many learned *Interpreters*.

THE Truth is, (i) this *Levy* of the *Tax*, (which was settled *eleven Years* before) in the Time, when *Cyrenius* was *Procurator* of *Syria*, \* was attended with so many *Commutations* and seditious *Tumults*, that the *Evangelist* thought, he could not make mention of its being decreed, without giving some Hint of the Manner of its being executed: And therefore he puts it in, by Way of *Parentthesis*, that (k) *this Taxing* was first made, (i. e. first put in Execution) when *Cyrenius* was *Governor* of *Syria*.

Or, in his Application of the Prophecy of *Isaiab*, chap. vii. 14.

THERE is a Passage indeed in the Prophet *Isaiab*, which *St Matthew* applies to the Birth of *Jesus*, yet, according to the Context, it seems, at first Sight, to have a more immediate Reference to another Event; but let us examine the History, from whence it is taken. In the Days of *Abaz*, King of *Judab*, (and probably in the *second* or *third Year* of his Reign)

*Rezin*, King of *Syria*, and *Pekab*, King of *Israel*, united their Forces to come against *Jerusalem*, which put the King and his People in such Consternation, (l) *that their Hearts were moved* (according to the *Scripture-Expression*) *as the Trees of the Wood are moved with the Wind*. Hereupon *Isaiab* is commanded to take his little Son *Shear-jashub* with him, and to go, and meet *Abaz*, in order to assure him, that the Design, form'd against him by the two *confederate Kings*, should not prosper: But, finding no Credence with the King, the Prophet undertakes to perform whatever *Miracle* he should ask, in Confirmation of the Truth of what he had promis'd him. *Abaz* however, still refusing, out of a specious Pretence of not being willing to tempt God, the Prophet turns from him, and addressing himself to the Nobles of the Royal Blood, (m) *Hear ye now, O House of David*, says he, *the Lord himself shall give you a Sign. Behold, a Virgin shall conceive, and bear a Son, and shall call his Name Immanuel*.

Now, not to insist upon the original Word *Alma* †, which (as (n) learned Men

From the Beginning of the Gospels to *Matth. ix. 8.*  
*Mark ii. 23.*  
*Luke vi. 7.*

(i) *Bransfobre's* Annotations.

\* The Account, which *Josephus* gives us of this Matter, is this, ——— “ *Cyrenus*, at this Time, says he, was sent Governor by *Cæsar* into *Syria*. He was a Man of eminent Fame, a *Roman Senator*, and one, that had pass'd through all the Degrees and Offices of Honour up to the Dignity of a *Consul*. *Coponius*, who commanded the Horse, went along with him as Governor of *Judea*; but *Judea* being already annex'd to *Syria*, it was *Cyrenius's* Province to tax and *levy* the *Jews*, and to make seizure of the Moneys and Moveables of *Archelaus*. The *Jews* grumbled at this Way of assessing at first, but, through the Persuasion and Authority of the High-Priest *Joazar*, the Son of *Boethus*, they were persuaded to submit, and comply, without any farther Trouble, until one *Judas*, a *Gaulanite*, of the City of *Gamala*, together with one *Sadducus* a *Pharisee*, inveigled the People into a Revolt. *Taxes*, they said, were only Marks of Slavery, and therefore the whole Nation should do well to stand up for an universal Liberty; and one lucky Hit would make them free and easy for ever, and advance them in their Reputation, as well as secure them in their Possessions. This was enough to put the Multitude in Tune for any Sort of mischief; nor is it to be express'd the Havock these turbulent Incendiaries made in the Nation, and what Murders, Robberies, and Depredations, without Distinction of Friend or Foe, they committed, under the Pretence of advancing the common Good of Liberty and Property, when nothing, but Passion and private Interest, was at the Bottom.”

*Antiq. lib. xviii. c. 4.*

(k) *Luke ii. 2.*

(l) *Isaiab vii. 2.*

(m) *Ibid. ver. 13. 14.*

[ *Alma* comes from an *Hebrew* Word, which signifies to *hide*, and very fitly agrees with the Custom of the *Eastern* Countries, who were wont to keep their Daughters, while they were in their Virginitv, from all Company and publick Conversation, and Interviews. Thus, it is said, upon a publick and extraordinary Consternation, that the *Virgins*, who were kept in, ran, some to the Gates, and some to the Walls, and others looked out of the Windows, 2 *Maccab. iii. 19.* But there is another, and more proper Signification, which, from the same Word, that signifies to *hide* or *cover*, this *Alma* will bear, viz. as it denotes one, who has not known Man, or, according to the *Scripture* Phrase, one, whose *Nakedness* has not been uncover'd. The Knowledge of a Woman is express'd in the Law of *Moses* by uncovering her *Nakedness*; and, agreeably heremto, *Alma* is a most proper Word for a Virgin, who is cover'd, and whose *Nakedness* was never uncover'd, or revealed by the Knowledge of Man. This Account is perfectly agreeable to the *Hebrew* Manner of Speech, and to the Style of the Law of *Moses*. But this is not all, as several learned Men have

shown,

(n) *Kidder's* Demonstration, Part ii. c. 5.



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30, *Esc.*

Men have observ'd) signifies almost always, *a Virgin untainted by Man*, and which the *Greek* Translators before *Christ* (who were not interested in the Controversy, and yet knew the Signification of *Hebrew* Words much better, than any *Moderns* can pretend to) have so render'd this Place; and not to insist on the *Tradition*, which prevailed among the *Jews*, not long before our *Saviour's* Appearing, *viz.* That the *Messiah* should come into the World in such an extraordinary Manner, that *no Man* should know, whence he was, and (as the *Talmud* expresses it) *that his Birth should be like the Dew of the Lord, as Drops from the Grass, expecting not the Labour, or Action of Men*; not to insist on these Things, I say, (tho' they make very much for *Christ's* Title to the *Prophecy*) (o) how can we imagine, that, after so pompous an *Introduction*, and so important a Name, the Prophet should mean no more at last, by a *Virgin's* conceiving, than that a young Woman should be with Child? What, does *Isaiab* offer *Abaz* a Miracle, *either in the Depth, or in the Height above*, and when he seems to tell the *House of David*, that God, of his own Accord, would perform a greater Work, than they could ask, does he sink to a Sign, that Nature produces every Day? Is that to be called a *Wonder*, (which Word implies an uncommon, surprising, and supernatural Event) which happens constantly by the ordinary Laws of Generation? How little does such a Birth answer the solemn *Apparatus*, which the Prophet uses, to raise their Expectation of some great Matter? *Hear ye, O House of David, — Behold, the Lord himself will give you a Sign, worthy of himself, and what is it? Why, a young married Woman shall be with Child. How ridiculous must such a Discovery*

make the Prophet, and how highly must it enrage the Audience, to hear a Man, at such a Juncture as this, begin an idle and impertinent Tale, which seems to banter and insult their Misery, rather than administer any Consolation under it.

(p) But of what Use, or Consolation could the future Birth of the *Messiah* be to the House of *David* at that Time? Of very great Use, without all Doubt; for it assur'd them of the *Truth* of God's Promise, in that he would not suffer them to be destroy'd, nor (q) *the Sceptre to depart from Judah*, until the *Messiah* came. It assur'd them of his *Almighty Power*, in that he could create a new Thing in the *Earth*, by making a *Virgin* conceive, and thereby shew himself able to deliver them from their most potent Enemies; and it assur'd them likewise of his *peculiar Favour*, in that he had decreed the *Messiah* should descend from their Family; so that the People, to whom he had vouchsaf'd so high a Dignity, might depend upon his Protection, and, under the *Shadow of his Wings*, think themselves secure. (r) In short, God had promis'd, the *Messiah* should spring from the *Tribe of Judah*, and from the Family of *David*, even while that *Tribe*, and that Family continu'd a *Polity* undestroy'd; and therefore, since that Promise was not yet absolv'd, nor the *Messiah* as yet come, there was no Fear of the Extinction of *Judah*, and the *House of David* at that Time, whatever their present Distress might be; but, as God's Promises were *immutable*, they had all Manner of Reason to believe, that the Enemies, now combin'd against them, would, by some Turn of Providence or other, be disappointed in their Design.

Thus one great Prophecy at least in the *Old*, as well as sundry Promises in the

From the Beginning of the Gospels to Matth. ix. 8. Mark ii. 23. Luke vi. 1.

If by our Lord chose a Virgin, that was marry'd, to be his Mother.

shewn, that there is a great Affinity between the *Hebrew* and *Punick* Language, this makes the Words of St *Jerom* more remarkable: *Lingua Punica, quæ de Hebræorum Fontibus manare dicitur, propriè Alma Virgo appellatur, i. e.* In the *Punick* Language, which is said to be deriv'd from the *Hebrew*, she, who is properly a *Virgin*, is called *Alma*, in *Isaiab*, chap. vii. especially, considering, that St *Matthew* renders it by the Word *παρθενομαι*, which signifies a *Virgin*, properly so called, the very same Word, that the *LXX* Interpreters made use of, about three hundred Years before St *Matthew* wrote his Gospel, and, consequently, long enough before this Controversy arose between *Jews* and *Christians*. Bishop *Kidder's* *Messiah*, Part ii. Chap. v.

(o) Bishop *Chandler's* *Demonstration of Christianity*.

(p) *Collins's* *Grounds and Reasons*, Page 47.

(q) Gen. xlix. 10.

(r) *Spanheim's* *Dub. Evang.* Part. i. Dub. 27.



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30, &c.

*New Testament*, made it a Thing necessary, that, when the *Son of God* came to be *incarnate*, he should be born of a pure and immaculate Virgin; and 'tis impious to dispute the *Possibility* of the Thing, when God Almighty was the Agent of it: But why this *Virgin* should be (s) *marry'd*, rather than a *single* Woman, is the other Question, we are to resolve. And, in order to do this, we must observe, that, by this Means, *Mary's Genealogy*, not only by her Father's Side, (which St *Luke* has recorded) but by her Husband's likewise, (which St *Matthew* has done) came to be deduc'd; and so we have a *double* Testimony, that she sprang from the *Seed of David*, and, according to the Promises of old, was the true Mother of the *Messiah*; that, by this Means, we have the Testimony of her Husband *Joseph* concerning her Virginity, who was not a little uneasy in his Mind, before he had Satisfaction given him by the Angel, and might, possibly, have been the first, that would have blasted her Reputation, had he not been fully convinc'd of her *Innocence* and *Modesty*; that, by this Means, our Lord's Birth was secur'd against all Imputation of *Spuriousness*, and his Mother's Character protected from the Persecution of *opprobrious* Tongues, which she must have endur'd, (if not the Censure of the Law) and brought withal a perpetual Scandal upon her Family, had not her *Pregnancy*, by the Operation of the *Holy Ghost*, been concealed under the *Umbrage* of a common Husband; and that, by this Means, our Lord was provided with a *Guardian* in his Childhood and Minority, and his Mother, with a Companion in her Journey, she was shortly to take, from *Nazareth* to *Bethany*, and from thence into *Egypt*, and both of them with a *Supporter*, who, by honest Labour in his proper Occupation, might provide them with the *Necessaries* of Life.

In what Sense  
he is, and  
will be, a  
most potent  
Prince.

THESE, and several other Reasons, might be assign'd for our Lord's chusing

to be born of a *Virgin*; that went under the Notion of being *marry'd*; but how he came to be a Man of Poverty and Affliction; to live meanly, and die ignominiously, when (had he been the true *Messiah*) he must, according to the Representations made of him in the *Prophets*, have appear'd as one of the greatest Monarchs in the World. This is the grand Objection of the *Jews*, and therefore, to give it a proper Solution; it ought to be consider'd, that the (t) *Messiah*, in order to accomplish the Prophecies concerning him, was to sustain three different Characters; for he was to be a *Prophet*, and a *Priest*, as well as a *King*. The Predictions indeed, which refer to his *Kingly* Office, are more in Number, and enlarg'd upon more copiously, than either of the other; yet both the other are so essential to the Character of the *Messiah*, that, had any one of these been wanting in him, the Scheme of Man's Redemption had been broken and imperfect: And yet it is certain, that these three Offices require *Operations*, not only *distinct*, and peculiar to each, but such as could not equally be exercis'd, at one and the same Time, by one and the same Person.

As a *Prophet*, the *Messiah* was not only to teach, and instruct his People, but to undergo the common Fate of Prophets, in being despis'd, contradicted, persecuted, and in bearing Testimony of the Truth of his Doctrine, by the Example of his Sufferings for it. As a *Priest*, he was to make *sacrifice* for the Sins of his People, which, in this Case, could not be otherwise done, than by offering his own Blood, and, consequently, dying in their Stead. Now, both these, in the Course of Things appointed by God, were to go before the Entrance upon his *Kingly* Office, because the *Prophecies* mention'd this last, as a *Recompence* for the faithful Discharge of the other two. This is a Matter, that both the (u) *Royal* and (x) *Evangelical* Prophet express so very plainly, that St *Paul*, in Effect, does but expound those

From the Beginning of the Gospels to  
Matth. ix. 8.  
Mark ii. 23.  
Luke vi. 1.

(s) *Kidder's Demonstration*, Part ii. lib. v.  
7th Sermon at *Boyle's Lectures*.

(u) *Psal.* xxii.

(t) *Stankepe*, on the Epistles and Gospels, Vol. III. and his  
(x) *Isaiah* liii.



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those Passages, when he tells the *Hebrews* (y), that *Jesus, for the suffering of Death, was crowned with Glory, and Honour*; and the *Philippians* (z), that *for his taking upon him the Form of a Servant, and becoming obedient unto Death, even the Death of the Cross, God had highly exalted him, and given him a Name, which is above every Name, &c.* Since therefore his *Regal Office* was not to commence, till after he had accomplish'd his other two, to complain, that his *Kingly Power* was not exercis'd at his first *Coming*, is to misunderstand the Prophecies, and confound the Order of Events: 'Tis to expect a full Accomplishment of Predictions within a very narrow Space, that strictly belong to an Office, still in Exercise, and to which the Scripture says, (a) *there shall be no End.*

2. IT is to be observ'd farther, that the *Stile* and *Manner* of Prophets, especially, when they Treat of Subjects uncommon, sublime, and spiritual, abound with *figurative* Schemes of Speech, and such pompous and bold *Metaphors*, and *Descriptions*, taken from *sensible* Objects, as awaken in our Minds the most lofty Imaginations, we are capable of. This the *Jews* themselves make no Difficulty to allow, and (b) some of their greatest *Doctors* have laid it down for a *Rule*, in the Interpretation of the Prophets, that, in many Places, they are not *literally* to be understood, by Reason of those *metaphorical* Expressions, whose true Intent is to represent Things, according to our Capacity, by Images familiar to our Senses. If therefore most of these great and pompous Things, that are said in the Prophets concerning the glorious Reign of the *Messiah*, may be understood of the *spiritual Benefits*, which we have receiv'd by his Coming, such as the *Graces* of our *Regeneration* and *Sanctification*, the *Wisdom* of his *Laws*, the *Comforts* of his *Ordinances*, the holy and peaceable Temper, which his Gospel inspires, the large

Extent of its *Propagation*, and the blessed Effects, which, in all Places, where it is sincerely believ'd and practis'd, it produces: If Things be reduc'd to this Sense, I say, I cannot see, but that the Character of a *powerful Prince* has been fulfilled in our *Saviour* already; for what King was ever so prosperous as he, who, by the Propagation of his Gospel, has enlarg'd his Dominions so wonderfully over the most distant Regions of the habitable World? Or, what Conquest was ever so glorious, as that, which he hath gain'd over the Errors and Prejudices, the Lusts and Passions of wicked and mistaken Men, nay, even over all the Powers of *Darkness*, and Sin, and Death, and Hell?

BUT, be it granted, (as it seems indeed very probable) that several Passages in the Prophets relate to the *temporal* Greatness, Prosperity and Peace, that shall attend the Government of the *Messiah*, yet we are to consider,

3. THAT, before the Consummation of all Things, there will be an Enlargement of *Christ's Kingdom*, even here upon Earth. For, tho' he have all Power both in *Heaven and Earth* already vested in the *human Nature*, united with his own *Divine Person*, yet is not that Power so visibly and fully executed, as it shall, one Day, be; nor are all those glorious Effects as yet accomplish'd, which the Prophets foretold, when describing the victorious and peaceable, the unlimited and everlasting Dominion of the *Messiah*. The Enlightening of the *Jews* and *Gentiles*, by bringing such Multitudes of the one, and so many Nations of the other Sort, to the Acknowledgment of the Truth, is already a *partial* Completion of the Prophecies; but there is still a nobler in Reserve, when the Fulness of both shall come in. He reigns now actually in the Hearts of Men, and subdues the most formidable of our Enemies, by the Holiness of his Laws, and the mighty Operations of his Grace; but that Dominion and

From the Beginning of the Gospels to  
Matth. ix. 8.  
Mark ii. 23.  
Luke vi. 1.

(y) Chap. ii. 9.  
(z) Chap. ii. 8, 9.  
(a) 29. 47. *Menas Ben Israel* Qu. in Gen. xxx.

(b) Isaiah ix. 7.

(c) *Maim. More Nevoch*, Part. ii.



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and Conquest will be much more absolute, when the Time comes for every Enemy to be utterly destroy'd. Tho' therefore the Whole be *not*, yet abundantly enough has already been fulfilled, to make us acquiesce in a stedfast Assurance, that what is still behind will most certainly come to pass. For, sure, how meanly soever they, that consider Things imperfectly, may think of a despis'd and *crucify'd* Man, yet there is nothing so gloriously great, that may not most reasonably be expected, from that very Man, when (c) *declared to be the Son of God with Power, according to the Spirit of Holiness, by the Resurrection from the Dead.*

The Descent of  
the Holy Ghost  
upon him.

IT is made a strong Objection, by the *Socinians*, against our *Saviour's* being the *Son of God*, that, at the Time of his Baptism, the *Holy Ghost* descended upon him, for which there had been no Manner of Occasion, *say they*, had the *Divinity* (which was certainly no less powerful than the *Holy Ghost*) been *personally* united to him. While our Blessed *Saviour* was discoursing concerning his approaching Death, and a Voice from Heaven was heard speaking unto him, he told the People, (who seem'd to be divided in their Opinions of it) (d) *This Voice came not because of me, i. e. to satisfy me of the Divine Favour, or to comfort me against the Agonies of Death, but for your Sake, that ye might believe in me: And, in like Manner, it might be a sufficient Answer to this Objection, that this visible Descent of the Holy Ghost upon our Saviour was not for his Sake, or to convey any Virtue or Power, that he was not equally possess'd of by the Divine Nature, that resided in him, but for the Sake of the Baptist, and those, that were then present with him, even to inform them of the Excellency of his Person, and his Divine Mission: For so the Voice, which immediately follows the Prodigy, (e) This is my beloved Son, in whom I am well pleased; (f) Hear ye him, plainly shews, that this whole Transaction was design'd*

for the Instruction of all the Company. Our *Saviour* indeed was now entering upon his *prophetick* Office, and fit it was, that the World should have some previous Notice of it, before he came to open his Commission. When he came to offer himself to *John* for Baptism, *John* indeed, by some sudden Inspiration, knew him, but he had not, as yet, made any publick Declaration of that Knowledge; and therefore God took care to give the Company this glorious Manifestation of his being *his Son*, and a Person sanctify'd by this Descent of the *Holy Ghost* upon him to declare his Will to the World, (according to the *Prophecy* (g) concerning him) and whose Words and Doctrine it therefore concern'd all Men to hear and obey. Our Blessed *Saviour* indeed, as he was *God*, had no need of this *Unction* of the *Holy Spirit*, but, as he was to execute the *prophetick* Office, it was expedient for him to have it: For, as a Prophet is not to speak in his own Name, but in the Name of God, and what he has suggested to him by the Spirit of God; so this *prophetical* Office was to be perform'd, not by the *Divine* Nature of our *Lord*, but by the Inspiration of the *Holy Spirit*.  
“ We must therefore (with a great Di-  
“ vine (b) of our Church) distinguish  
“ between the Excellencies and Perfec-  
“ tions of *Christ*, which flow'd from the  
“ *Hypostatical* Union of the two Natures,  
“ and those, which flow'd from the *Dona-*  
“ *tion*, and *Anointing* of the *Holy Spirit*.  
“ From the *hypostatical* Union of the Na-  
“ tures flow'd the infinite Dignity of his  
“ Person, his Impeccability, his Self-Suffi-  
“ ciency to fulfil the Law, and satisfy the  
“ Divine Justice; as from the *Anointing*  
“ of the Spirit flow'd his Knowledge of  
“ all Evangelical Mysteries, the Doc-  
“ trines and Precepts, which he deliver'd  
“ in his Father's Name, and the many  
“ miraculous Works, which he did in  
“ Confirmation of his Mission and Doc-  
“ trine.” For, this is plain to every one, that looks into the Gospels, that, almost

From the Be-  
ginning of the  
Gospels to  
Matth. ix. 8.  
Mark ii. 23.  
Luke vi. 1.

15 M

in

(c) Rom. i. 1.  
(g) Matth. xlii. 1.

(d) John xii. 30.  
(h) Dr Lightfoot, on Mark xiii. 32.

(e) Matth. iii. 17.

(f) Ibid. Chap. xvii. 5.



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in every Page, our *Saviour* (i) owns his Mission from God; that the Doctrines, which he taught, were not his own, but God's; that they were all dictated by the Spirit of God; and that the Miracles, which he exhibited, in Testimony of these, proceeded from the same Spirit of God. Upon the Whole therefore we may conclude, that *Jesus Christ*, being now in a State of Humiliation, and *emptied* of the *Form of God*, acted, in Things relating immediately to his *prophetick* Office, not as God, but only as a Prophet sent from God; not by the Power of his *Divine* Nature, but of that Spirit, by which he was anointed, and sanctify'd to that Office; tho' (notwithstanding this *Quiescence* in the Deity) being still God, of the same Essence deriv'd from the Father, he might do many other Things by Virtue of his *Divinity*, such as discerning the Hearts of all Men, walking upon the Sea, and stilling the stormy Winds with a Word, &c. And as this *Divinity* was Part of the Doctrine, he was to publish, he might, without any Contradiction to himself, assert, that God was *properly his Father*, and he *properly his Son*; that *he and his Father were one*, and *that all Men were to worship the Son, even as they worshipped the Father*.

And his being  
tempted by the  
Devil, no Ar-  
gument against  
his Divinity.

SOMETHING of the like Nature is to be said in Relation to our *Saviour's* being tempted by the Devil, viz. that, though his *Divinity* did set him far above the utmost Opposition of any created Being, yet did not that *Divinity* exert itself upon all Occasions, but sometimes suspended its Operations, and was *quiescent*, as we said before. (k) That the *Divinity* was thus quiescent in *Christ*, until he enter'd upon the publick Exercise of his *prophetick* Office, is generally thought by most *Orthodox* Divines; that, in all the Actions, relating to the Execution of that his Office, it ceas'd in the like Manner to act, we have just now endeavour'd to prove; and 'tis generally thought, that this was the

Case of his Temptation by the Devil, in which his *Divine* Perfections, lying by, (as it were) and forbearing to engage, he is to be consider'd abstractly as a Man, though much more perfect, than any other Man. For fit it was, that he (who, for this very Reason perhaps, is called the *second Adam*) should overcome the great Enemy of Mankind, in that very Nature, alone, and unassisted, wherein the *first Adam* was so miserably foiled.

Whether the Devil might know, that our *Saviour* was in Reality the *Son of God*, or only some peculiar *Favourite* of his, *Divines* are at a Stand to determine. 'Tis the Observation of *Origen*, that (l) *all the while, that our Saviour was under the Temptation, he never confessed himself to be the Son of God*: And therefore, (m) since the Dispensation of the Gospel was not fully and perfectly understood by good Angels, but gradually manifested to them; it is no Wonder, that the Devil should be ignorant of the Mysteries of the Gospel, particularly that *great Mystery of Godliness, God's Manifestation in the Flesh*. The Devil therefore, seeing our *Saviour*, after he had been (n) *declared the Son of God*, so long in the Wilderness, with *wild Beasts*, and *hungry*, without any Food to sustain him, might be induc'd to question whether he was *indeed* the Son of God, in the most proper and highest Sense of the Words, and thereupon incited to assail him: But, if even he knew him never so well, such is his inveterate Malice, that it hath often prevailed with him to attempt Things very foolish and impossible. For, what could be more so, than for a Creature to attempt *to be like God*, or to annul the Truth of the Prophecies concerning Christ? What could be more pernicious to him, than the Death of the *Lord of Life* for the Redemption of Mankind, and yet this he attempted with the utmost Eagerness, and by setting all his Instruments to work to accomplish it, tho' (o) *it was impossible for our Lord to be held under the Power of Death*:

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(i) And *Barth's* Preface to the Gospel of St. *John*.

(k) Rom. vi. in Lucan.

(m) Eph. i. 10. and 1 Pet. i. 12.

(l) *Stanhope*, on the Epistles and Gospels, Vol. II.

(n) Matth. iii. 17.

(o) Acts ii. 24, 25.



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*Death*: Whatever *Satan* therefore might conceive of *Christ*; (as *Petavius* retorts the Argument upon the Head of *Crellius*) he could not but certainly know from the Scriptures, that he was to be the Redeemer of Mankind, and the Author of their Salvation; that he was *the Seed of the Woman*, who was to bruise his Head; to sit on the Throne of his Father David, and there rule for ever: And therefore, knowing all this, he could not hope to prevail in his Temptations of our Lord, unless he could believe, that he was able to reverse both the Decrees and Oath of God. Whether therefore the Devil knew, or knew not our Saviour, it may well be deem'd an *Infatuation* in him, to think of being able to pervert him, as he had done our first Parents in their Obedience to God; but then, it was far from being a foolish or unnecessary Thing, for our Lord thus to suffer himself to be tempted, (q) since thereby he hath instructed us, that not any, the best, and most exalted Degree of Virtue sets Men above Temptations; and since thereby he has encourag'd us to hope for his Assistance, and Support under the like Circumstances; both because, (r) *himself hath suffered, being tempted*, and because, (s) *he was in all Points tempted like as we are, he cannot but be touched with the Feeling of our Infirmities*. These were the true Ends and Reasons, why our Saviour suffer'd Temptation, and the proper and natural Inference from hence is that, which the same Author to the *Hebrews* makes, (t) *Let us therefore come boldly to the Throne of Grace, that we may obtain Mercy, and find Grace to help us, in Time of Need*.

Miracles, in  
Respect of God,  
all alike.

THERE are few Things wherein Mankind seem to be more agreed, than in the Acknowledgment and Acceptance of Miracles, as an *authentick* and indisputable Testimony, that the Persons entrusted with such Power were employ'd by God; because the constant Apprehensions, which both Reason and Revelation have given us

of God, are, that he will not employ his Power (as no true Miracles can be done without the Concurrence of his Power) to deceive his Creatures; and therefore, the Reasoning of *Nicodemus*, when he came to visit our Saviour, was right, (u) *We know that thou art a Teacher, come from God, because no Man can do these Miracles, that thou doest, except God be with him*. Since Miracles then are the avow'd Effects of a Divine Power, we must certainly be mistaken in our Judgment of them, when, with Regard to their Author, we esteem one greater than another. In Effects indeed, that are produc'd by human Power, we are apt to say, that some of them are greater than others, i. e. that they require more and greater Degrees of Power for the Production of them; but this Distinction vanishes in our Consideration of the *Supreme* Being, to whose Omnipotence the greatest Effect, we can imagine, gives no Limitation, but is, equal with the smallest, under the Compass of his Acting. To us perhaps, it may seem a greater Cure to dispossess a *Demon*, than to drive away a *Fever*, but in the Hand of the Son of God, while he dwelt among us, they were Operations equally easy; and yet, a Misconception in this Matter has certainly led some into an Opinion, that the several *Demoniacks*, mention'd in the Gospels, were only so many Persons afflicted with some strange and uncommon Diseases.

From the Beginning of the Gospels to  
Matth. ix. 8.  
Mark ii. 23.  
Luke vi. 1.

BUT that these *Demons*, or evil Spirits, which our Saviour, his Apostles, and the primitive *Christians*, expelled out of the Bodies of Men, could not be Diseases, is plain both from the Scriptures, and Ecclesiastical Writers, who make a constant and manifest Distinction between the curing Diseases, and casting out of Devils; for, when the *Evangelist* tells us, that (x) *they brought unto Christ all sick People, that were taken with divers Diseases, and those which were possessed with Devils, and those that were Lunatick, and had the Palsy, and he healed them*; when (y) *he gave to*

That Demoniacs were different from People diseas'd.

(q) *Stanhope*, on the Epistles and Gospels, Vol. II.  
(r) *Ibid.* ver. 16.

(s) John iii. 2.

(u) Matth. iv. 24.

(v) Heb. ii. 18.

(t) *Ibid.* Chap. iv. 15.

(y) *Ibid.* Chap. x. 1.



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*the Apostles Power against evil Spirits, to cast them out, and to heal all Manner of Sickneses and Diseases; and accordingly, (z) they healed many, that were sick of divers Diseases, and cast out many Devils; when Irenæus (a) informs us, that the Christians, in his Days, did truly cast out Devils, and heal the Sick by Imposition of Hands; and (b) Origen, that they cast out Devils, and healed many Diseases; can any one of tolerable Understanding think, that the Diseases healed, and the Devils cast out, were one and the same Thing?*

THAT there were evil Spirits of this Kind, the Holy Scriptures have taken such abundant Care to acquaint us with their Origin and Fall, their Names and Numbers, their Government and Orders, their malicious Designs, and Employments, &c. that no one can doubt of their Existence, who believes these Holy Oracles to be true. That, both among the Jews, and Gentiles, before our Saviour's Advent, Men were possess'd with these evil Spirits, is evident from the Testimony of (c) Josephus, who tells us of a very powerful Form of Exorcism, which descended from Solomon, who learned of God; and from the Testimony of (d) Plutarch, who acquaints us, that the Exorcists of most Nations advis'd those, that were possess'd, to repeat the Ephesian Letters. And, that these evil Spirits, in our Saviour's Time, were distinct Substances, and not the Diseases of Mankind, is evident from the Circumstances of their Ejection, from their expostulating with him, *What have we to do with thee? Art thou come to destroy us? Art thou come to torment us before the Time?* And from his commanding them sometimes *to be silent*, and sometimes *to come out of the Man, and enter into him no more, &c.*

Why there were more of them about our Saviour's Coming.

THE Truth is, these Apostate Spirits had gotten so far Possession of the World, that they began to rival God in his Worship, and therefore one End of his Son's

*Incarnation is said to be this, (e) that he might destroy the Works of the Devil, and (f) overcome the strong one, and divide his Spoils. And this, by the Way, may suggest a Reason, why at, or about the Time of our Saviour's Advent; and perhaps more especially in the Places which he frequented, God might permit the Devil to exert himself in an unusual Manner, in order to be the more signally triumph'd over by the Saviour of the World, and those, that were delegated by him to convert Mankind to his Religion. Nay, had I Leisure to proceed to Ecclesiastical Writers, I might easily shew, how victorious the Name of Christ was over these Principalities and Powers of Darkness, even after his Departure out of this World; for that our Lord was sent for the Destruction of these evil Spirits, you may now learn, says Justin Martyr, (g) from what is done before your Eyes; for many Christians, throughout all the World, and in every City of your Empire, have healed many, that were possessed of the Devil, and still do they eject them, by the Invocation of the Name of Jesus, whom none of your Inchanters, Conjurers, or Sorcerers were able to expel: And give me a Man, (says Tertullian, (h) in that noble Challenge of his to the heathen Powers) give me a Man here before your Tribunals, that is visibly possessed by the Devil; and if, when he is commanded by any Christian to declare what he is, he don't immediately confess himself to be a Devil, not daring to lye to a Christian, then let the Blood of that Christian be shed before you in that very Place. But, I forbear, and so proceed to the next Objection, which relates to our Saviour's Behaviour at the Marriage-Feast.*

OUR Blessed Saviour indeed, was a Person of so grave and serious a Deportment, that whatever Instances we find of his Pity and Compassion to Mankind, of his grieving and being troubled, and even weeping upon some Occasions, we can meet

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That our Saviour might, consistently with his Character, go to a Marriage.

( ) Mark i. 34.

(f) Sympos. lib. i. q. 5.

(h) Apol. c. 23.

(a) Lib. ii. c. 16.

(c) 1 John iii. 8.

(b) Contr. Cels. lib. i.

(f) Luke xi. 21, 22.

(e) Antiq. lib. viii. c. 2.

(g) Apol. i. pag. 45.



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meet with none of his *Laughing*, nor any Token of a Mirth or Joy extraordinary, in the whole History of his Life: But we must not from hence infer, that he was of a stiff and precise Temper, or in any Degree an Enemy to such Forms of Civility, or social Usages, as were then in Practice. If therefore we may be allow'd to suppose, (what seems indeed highly probable) that this Marriage at *Cana* was between Persons of his own Kindred and Acquaintance, and that, by the very *Rules* of celebrating such *Festivals* among the *Jews*, all Excess and Intemperance was excluded, then will it follow, that it could be no *Disparagement* to our *Saviour's* Character to accept of the *Invitation* that was made him, and to be present at such a Meeting.

AMONG us indeed, (especially among the *vulgar* Sort) there are sometimes, on these Occasions, Liberties taken, that are not so justifiable; but, among the *Jews*, there was always the greatest *Decency* and Sobriety imaginable observ'd in the *Celebration* of their Marriages. (i) To this Purpose, a *Governor of the Feast* (as some say, of the *sacerdotal* Race) was always chosen, whose Office it was, to have the Superintendency of the Dishes and Wine, and to oblige the Guests to observe all the *Decorums* that Religion requir'd; and, not only so, but other Persons, at this Time, were likewise appointed, to break *Glass-Vessels*, as a common *Signal*, to give the Company Notice, that they had already drank enough, and were not permitted to run to Excess. Under this *Regulation*, 'tis scarce imaginable, that the Guests, at a *Jewish* Marriage, could be guilty of any Intemperance, and least of all at this in *Galilee*, where our *Saviour's* Presence and Observation, the Gravity of his Behaviour, and the Seasonableness of his Discourse may well be presum'd to heighten the *Decorum*, and to keep all the Company under a proper Restraint.

WHAT therefore the *Governor of the Feast* says to the *Bridegroom*, (k) in Relation to the Water that was turn'd into Wine, is to be understood only as a *general* Representation of a Custom, usual at other *Festivals*, which was to bring the *best Wine at first*, and, towards the Conclusion, that which *was worse*; which Custom (as the Governor tells him) was not observ'd here; for the Difference between this Entertainment, and others is, that *thou hast kept the good Wine until now*. (l) So that, *when Men have well drunk*, is only a Circumstance thrown in to illustrate the Comparison, or describe the latter End of a Feast, and has no Manner of Reference to the Condition of the Company then present. But allowing the Words *ὅταν μεθύσωσι* to be a Description of the Condition, that the Company were then in, yet, it will by no Means follow, that they had proceeded to any Intemperance, because the Words are equally capable of an *innocent*, as well as a *vicious* Meaning. (m) *Μεθύειν* indeed, in its primitive Signification, means no more, than *drinking after the Sacrifice*; and, as there is nothing in the *Etymology* that determines this to be done to Excess, or beyond the proper Bounds of Joy in a *Festival*; so there are several Instances in Scripture, wherein it was certainly done according to the Rules of Sobriety and Moderation. Thus, (to mention one out of many) in the LXX's Version of *Genesis*, where it is said, that (n) *Joseph's Brethren drank, and were merry with him*, the Words are *ἐμεθύονσαν μετ' αὐτῆς*, and yet, no one can imagine, but that, in their present Circumstances, thinking no other, than that he was the *Governor of Egypt*, and being apprehensive, that he had no good Design against them, they were too much upon their Guard, and solicitous about their own Safety, to give any Way to *Intemperance* in his Presence: And, if the Expression here, and in (o) several other

From the Beginning of the Gospels to Matth. ix. 8. Mark ii. 23. Luke vi. 1. That there was no excessive Drinking there.

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Passages,

(i) *Lewin's* Antiquities of the Hebrew Republick, Vol. III. Vindication of our Saviour's Miracles, Part iii. *Hibbs's* Annot. in Locum.

(m) Ibid.

(k) John ii. 10.

(n) Chap. xliii. 34.

(l) Dr *Pearce's*.

(o) Vid.



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Passages, may be taken in a *virtuous* Sense, we cannot but conclude, (unless we can suppose that St *John* design'd to expose his Master's Behaviour upon this Occasion) that he intended we should understand him in the most favourable Acceptation.

WE indeed, in our Translation, say, that the *Water-Pots*, wherein the Wine was created, (*p*) contained two or three *Firkins a-piece*; but some, who have look'd more nicely into *μετρητής*, or Measure, here spoken of, (*q*) have brought it so low, as to make the whole *six Pots* hold no more, than about fourteen or fifteen *Gallons* of our *English* Measure. But not to descend so low, we will suppose, at present, that the Quantity of Wine, made by our *Saviour* at this Feast, was as large as our Translation represents it; yet, whoever considers the Nature of *Jewish* Marriages, how they were celebrated, with Feasting and Rejoicings, not only on the Day of *Solemnity*, (as it is with us) but for six or seven Days after, and that, at these Feasts, not only all their Relations, and Neighbours, and Acquaintance were invited, but that it was well-taken likewise, if any others (though not invited) would come to partake of the Entertainment, and bear a Share in the Joy: Whoever considers this, I say, cannot but imagine, that a very large Quantity of Wine must needs be requisite at such a Time, since it was to be a Supply, not for that Day only, but for all the succeeding Days, until the Time of the Feasting was expir'd.

Or, if there were, Christ not chargeable with it.

NAY, even supposing farther, that our *Lord*, upon this Occasion, did not confine himself to a precise Quantity, proportionate to the Company, or Period of the *Festival*, and (what is more) (*r*) that some of the Company might abuse his Liberality by their Intemperance, (which is a Concession not to be gather'd from the Text) yet he cannot therefore be charg'd with administering to their Excess by making such an ample Provision, any

more, than we can charge the Providence of God, with being instrumental to all the Gluttony and Drunkenness, which is committed in the World, merely because he affords that Meat and Drink, which Men of inordinate Appetites abuse to Excess. The Truth is, as it is an high Commendation of *Providence*, that it crowns us with *Plenty*, (whatever Use we make of it) and bestows upon us all Things richly to enjoy; so was it not unbecoming a Person, invested with a *Divine* Commission, to give, on this Occasion, an eminent Instance of his *flowing Liberality*, and, by his generous Provision for the Family, to leave a grateful Memorial of his benevolent Regard to two Persons; that, very likely, were his Relations, and had just enter'd into the honourable State of *Matrimony*.

SINCE therefore our Lord answer'd, in so free and plentiful a Manner, his Mother's Request at last, there seems to be something in their Supposition, who, from the Propriety (*s*) of the *Greek* Expression, think, that his Mother spake to him, before the Wine was out, but when it grew so low, that she plainly perceiv'd, there would not be enough for the Company; and therefore our *Saviour's* Reply to her will very justly bear this Sense. *τί ἐμοὶ καὶ σοὶ*; "What is it to you or me? i. e. the "Care of providing Wine, upon this "Occasion, does not properly belong to "you or me; but admitted it did, *My "Hour is not yet come*. 'Tis too soon as "yet to set about it; because it is highly "fitting, that the Necessity of that *super-natural* Supply, which I intend them, "should be a little more felt, in order to "recommend the Benefit itself, and to "give the Manner of attaining it a Power "of making a deeper Impression on their "Minds."

THIS seems to be no unnatural Construction of the Words, and removes all the seeming Harshness of our *Saviour's* Answer, *Woman, what have I to do with thee?* We mistake the Matter however very

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No Indecency in our Lord's Reply to his Mother.

(p) John ii. 6.

(q) Vid. Cumberland, of Weights and Measures.

(r) Whithy's Annot. in Locum.

(s) Τεφροαρτος οἶνος, Ver. 3.



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very much, if we think that the Word *γυνή*, which we render *Woman*, was any Title of Disrespect or Indifference, (as it seems to be in our *Translation*) since it is frequently us'd by the best Authors, when the highest Marks of Esteem are intended. The polite *Xenophon* himself puts it in the Mouth of one of his *Persian Chiefs*, when he was addressing himself to a captive *Lady*, and comforting her under her unfortunate Circumstances; and certainly a Time there was, that our Lord called his Mother by this *Appellation*, when he was far from being harsh or undutiful to her, even when he was hanging on the Cross, and tenderly recommending both his Mother to the Care of his *Beloved Apostle*, and that Apostle to his Mother's Love and Affection, (t) *Woman, behold thy Son*. So little does our *Saviour's* Conduct, in this whole Transaction, deserve these horrid and impious Censures, which of late have been thrown upon it!

That the Prophecies in the Old Testament are not misapply'd in the New.

WHATEVER some modern *Jews* and *Infidels* may alledge against the Abuse, (as they pretend) which the Writers of the *New Testament* have put upon the Prophecies of the *Old* by applying them to a wrong Sense; (u) no Man need be told, that an Attempt of this Nature had been as impertinent, the Affront to Man's Reason as insolent, and the Event as fruitless, nay, as fatal to their Cause, had they impos'd a false, or even controverted Sense upon the Predictions confessedly relating to the *Messiah*, as it would have been, had they urg'd such *Predictions*, as were not acknowledg'd to belong to him at all. The Truth is, if the *Jews* understood the Prophecies relating to the *Messiah* in one Sense, and the Apostles, in their Address to them, apply'd them in another, we cannot see how they could ever have made one *Profelyte*, being in the same Condition with what St *Paul* describes, when he tells us, that (x) *he, who speaketh in an unknown Tongue*, (and why not he, that speaketh in an unknown Meaning?)

*speaketh to the Air*, and *becometh a Barbarian to him; that heareth, but understandeth him not*. So that every *Jew*, converted to the *Christian Faith*, is an implicit Proof of the Apostles applying the antient Prophecies in a Sense, that was then current and familiar to them.

THAT the famous Prophecy in *Isaiab* (y) is thus apply'd by St *Matthew* (z), to prove that *Christ* was born of an immaculate Virgin, we took Occasion, in our Answer to the *fourth* of these Objections, to shew. The remaining Allegation is, that the Name of the Person, of whom the Prophet speaks, was to be *Immanuel*; whereas the Name of that Son of *Mary*, of whom St *Matthew* speaks, by God's express Command, was *Jesus*, and therefore the Words of the Prophet are misapply'd by the *Evangelist*.

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Now nothing is more common in Scripture, than, by the *calling or naming* of a Person or Thing, not to mean that Person or Thing would be commonly distinguish'd by that Name, but only, that it should have such *Properties* and *Qualities* in it, as that Name did denote; or, in other Words, that it should *really be* what the full Sense of that Name imported. Thus, of the City of *Jerusalem*, it is foretold by the Prophet, (a) that it should *be called the City of Righteousness*, when it really was to be such a City; for, in the foregoing Words, it is promis'd, that God would restore her Judges, as at the first, and her Counsellors, as at the Beginning. And, in like Manner, tho' it be declar'd by this Prophet (b), that the wonderful Child, which God promis'd to the House of *David*, should be called *Immanuel*, yet, if he was but what that Name properly imports, *God with us*, in a most eminent and peculiar Manner, it is not to be doubted, but that the Prophecy receiv'd its full Completion in the Person of our *Saviour Christ*.

In what Sense Jesus was Immanuel.

For, besides God's *universal* Presence, there is a Presence of *Favour* and *Distinction*,

(t) John xix. 25, 27.

(y) Chap. vii. 14.

(u) Stanhope's Sermons at Boyle's Lectures, Sermon viii.

(z) Chap. i. 23.

(a) *Isaiab* i. 26.

(x) 1 Cor. xiv. 2.

(b) *Ibid.* Chap. vii. 14.



*distinction*, whereby he is said to be, in a more peculiar Manner, with those, whom he loves, and blesses above others. And, in this Regard, the Child, here spoken of, is justly called *Immanuel*, because (as St Paul speaks) (c) *God was in him, reconciling the World to himself*, for his Sake and Sufferings *not imputing their Trespases unto them*; so that by him (d) *they, who were some time afar off, are made nigh, have Access to the Father*, (e) *are accepted in the Beloved*, and become, of Enemies and Strangers, Friends and Children, inso-much, that God vouchsafes to dwell in them, and to be one of them. And, as God unites us to himself by Grace, so did he, in this Child, condescend, by an *in-essable Generation*, to unite our Substance and Nature to himself, *to be perfect God, and perfect Man*, (f) *that so he might be the First-Born among many Brethren, and redeem the Children from Death, who are Partakers of Flesh and Blood, by himself taking part of the same*. Let it not then be any more objected, that the Child in the Prophecy could not be called *Immanuel*, whom we confess to have been called *Jesus*; for he is therefore our *Immanuel*, because our *Jesus*; therefore, most eminently, most literally, *God with us*, because, by so miraculous an Union, a *Salvour of his People from their Sins*.

St Matthew's Manner of introducing his Quotations.

It may seem perhaps surprising to some, that St Matthew should so frequently introduce his Citations with a *This was done, that it might be fulfilled, which was spoken by the Prophet*: But whoever considers the Idiom of the Hebrew Tongue, cannot but know, that the Phrase, answering to the Expressions, *that it might be fulfilled*, means no more, than that *hereby was verified*, or that *this Event answered to the Prediction*, or the like. Nay, the Jews were accustomed to say, that a Passage of Scripture was then *fulfilled*, when any Thing happen'd, that was applicable to it; and therefore it is no Wonder, that St Matthew, who himself was a Jew, and,

very probably, wrote his Gospel in the Hebrew Tongue for the Benefit of his Countrymen, should naturally fall into their Stile, and Manner of Expression.

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Now, whoever considers the State of the Jews in Egypt, their Bondage, and Danger of utter Extinction, by Reason of the Decree, which pass'd for the Destruction of all their male Children (had not the Providence of God prevented the Execution of it) will soon perceive the Cause, why Egypt is made in Scripture the common Figure and Emblem of extream Danger, and imminent Death; and why a Deliverance out of Egypt should be apply'd to every great Act of Preservation; where there seem'd to be no visible Means of Escape; inso-much, that whenever any Instance of such a watchful and protecting Providence happen'd, it was an usual and proverbial Speech among the Jews (who were wont then, as they are still, to apply Sentences out of Holy Writ to the common Occurrences of Life) to say, in Scripture-Phrase, *Out of Egypt have I called my Son*, or *he hath called him out of Egypt*, i. e. he hath rescu'd him from the Jews of Death, or from the like Danger, that the Israelites were in, when he brought them out of Egypt with a mighty Hand, and a stretched-out Arm. Since Joseph then was order'd to flee to Egypt, and to tarry there until Herod was dead, for this Reason, because Herod sought the young Child's Life; this distinguishing Preservation of Jesus, by Means of his Retreat, till the Danger was over, will justify the Evangelist (even tho' it had been any other Country, as well as Egypt, whereunto he retir'd) in applying to him the proverbial Saying upon that Occasion, (g) *Out of Egypt i. e. out of manifest Danger, have I called my Son*.

The Citation in Mark.

THE Deportation of the Ten Tribes from their native Country into a foreign Land, there to die, or live in Slavery, was so grievous a Calamity, that the Prophet Jeremiah (h) (by Way of Prosopopœia) introduces

(c) 2 Cor. v. 19.  
Heb. ii. 14.

(d) Eph. ii. 13, 18.  
(e) Matth. ii. 15.

(f) Ibid. Chap. i. 6.

(g) Rom. viii. 29.

(h) Chap. xxxi. 15.



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introduces *Rachel*, the favourite Wife of *Jacob*, that great Progenitor of the *Israelites*, making bitter *Lamentation* for their Loss, and refusing all *Consolation*, because there were no Hopes of their Recovery. And the Murther of so many innocent Babes at *Bethlehem*, by the bloody Decree of *Herod*, was an Event so dolorous to their tender Parents, that the *Evangelist*, when he came to relate it, thought he might justly (by Way of *Accommodation*) apply the Words of the Prophet, and, in the Name of all the miserable Mothers, that had lost their Children, make *Rachel*, upon this Occasion, (and as a farther Accomplishment of the Prophecy) return to her Weeping again. The rather, because *Rachel*, having been long dead before the *Captivity*, may, with equal Propriety, by the *Evangelist*, as she is by the *Prophet*, be introduc'd weeping; the rather, because she was (i) so fond a Lover of Children, that she is fitly enough brought in here in the Room of the tender Mothers, who wept for the Loss of theirs; and the rather, because the Slaughter of the *Bethlemites*, might be called that of her Children, because among them (k) was the Place of her Sepulture, after that she had lost her Life in the bitter Pangs of Child-Birth.

And Matth.  
ii. 23. ex-  
plain'd and  
vindicated.

THERE is no Prophet, we own, wherein it is expressly said, that the *Messiah* should be called a *Nazarene*; (l) but the Observation of St *Jerom*, in his *Comment* upon this Place, is not amiss, viz. that, when St *Matthew* (m) mentions the Word *Prophets*, in the *Plural Number*, (whereas, in other Places, he had always cited some particular Prophet) he thereby shews, that he did not take the Words from the *Prophets*, but only the Sense. Since then the Title of *Nazarene*, both *Jews* and other Enemies of *Christianity* have always, by Way of Contempt, given to our Blessed *Saviour*, because he was suppos'd to come out of that very City, from whence it was thought

impossible, that (n) any good Thing should come; and since most of the *Prophets* speak of *Christ*, as a Person, that was to be reputed vile and abject, (o) a Stranger to his Brethren, and even an Alien to his Mother's Sons, (p) despised and rejected of Men, despised and esteemed not, here is the plain Sense of the Words, he shall be a *Nazarene*; (q) and the Angel, by God's Appointment, no doubt, sent him to this contemptible Place, that he might thence have a Name of Infamy and Contempt put upon him, according to the frequent Intimation by the *Prophets*.

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(r) THE Word, we render *Wise-Men*, *If ho thes* in its Original, signifies *Magicians*, which, *Wise-Men* *were.* however now it bespeaks not so good a Character, was, nevertheless, heretofore a Name of very innocent and honourable Signification. The Studious and Inquisitive, whose Business and Profession led them to search into Nature, its most abstruse Causes and Effects, and more particularly into the Motions and Dispositions of the heavenly Bodies, were distinguish'd by this Title: And, in what profound Veneration and Respect they were held, appears from the most important Matters, both *sacred* and *civil*, being committed to their Administration. They were the Counsellors, the Judges, the Priests, the Princes, in a Word, the Oracles of the *Eastern Countries*. But, as the best Arts are sometimes perverted to ill Purposes; so it happen'd to these, that, falling into the Hands of bad Men, who met with People ignorant and credulous, and not only easy, but even glad to be deluded, they degenerated into the Cheats of *judiciary Astrology*; and these Abuses grew so general, as, at last, to fix an ill Sense upon the Word, and a Scandal on the Science itself.

It were a Wrong and great Indignity to the Persons now before us, not to believe them of the nobler and better Sort; but we can hardly be persuaded, (tho' some

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would

(i) Gen. xxx. 1.  
(m) Chap. ii. 23.  
Annotations in Locum.

(k) Ibid. xxxv. 19.  
(n) John i. 46.

(o) Psal. lxxv. 8.

(p) Stanhope, on the Epistles and Gospels, Vol. I.

(l) Bishop Kild's Demonstration of the Messiah, Part ii. c. 3.

(q) Psal. lxxv. 8.

(r) Isaiah liii. 3.

(s) Whirby's



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would endeavour to do it) that they were Persons of *Royal Dignity*, (s) because we cannot reasonably suppose, that the *Evangelist* would have omitted a Circumstance of so great Moment, both for their Honour, and our *Lord's*. We can hardly think, but that some Account would have been given of their *Royal Train* and Equipage, and that all *Jerusalem* would have been mov'd as much to see their *Entry*, as they were to hear their *Questions*: Nor can we imagine, that it would have been decent in *Herod*, to have receiv'd them with no more Respect; to have dismiss'd them to *Bethlehem* without Attendants; much less to have laid his Commands upon them to return back, and bring him an Account of the Child, as soon as they had found him, had they been Persons of equal Rank and Dignity with himself. Upon these Considerations we may justly deny them the Title of *Kings*, tho' we cannot but allow them to be Persons of great Wisdom, Learning, and Integrity; of which *Ours*, and some other *Translations* of the *Bible* have been so sensible, as very prudently to decline the odious Name of *Magicians*, and to call them *the Wise-Men of the East*; but what Part of the *East* it was that they came from, few Interpreters have agreed.

Whence they came.

(t) S O M E have imagin'd, that these Travellers came out of *Persia*; others from *Chaldea*, others from *Arabia*, and others again from *Mesopotamia*. All these Countries lay *Eastward* from *Jerusalem* and the *Holy Land*; and, in each of these, some antecedent Notions of the *Messiah*, may be accounted for. In *Chaldea* and *Persia*, by the Captivity of the *Jews*, and the Books of *Daniel*; in *Arabia*, by the Nearness of their Neighbourhood, and frequent Commerce; and in *Mesopotamia*, besides these common Helps, they had the *Prophecy* of their Countryman *Balaam*, concerning a *Star* (u), that should come out of *Jacob*, to direct them. (x) But as we

know of no *Record*, wherein this *Prophecy* was preserv'd, but the Book of *Moses*, which the People of *Mesopotamia* neither read nor believ'd; so it seems evident, that *Balaam's* Words do not refer to a *Star*, that should arise at any Prince's Birth, but to a certain *King*, who should be as glorious and splendid in his Dominions, as the Stars are in the *Firmament*. Upon the Whole therefore it seems most likely, that these *Wise-Men* came out of *Arabia* (y), (which, according to *Tacitus*, was the Bound of *Judea Eastward*) not only because the Gifts, which they presented, were the natural Products of that Country, which was famous likewise for its *Magi*, insomuch, that *Pythagoras* (as *Porphyry* informs us) went into *Arabia* to acquire Wisdom; but because its Neighbourhood to *Judea* might give these *Wise-Men* the Advantage of discerning the *Star* better, than any more distant Nation had.

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F O R, that this *Star* was no *Celestial* one, and such as might be seen at a vast Distance; its Motion, contrary to the ordinary Course of Stars, its performing the Part of a Guide to the Travellers, and that by Day very probably, as well as Night, its accommodating itself to their Necessities, and disappearing and returning, as they could best, or least be without it; and (what is a Circumstance as remarkable as any) its pointing out, and standing over the very Place, where the Child was, (which the Height and Distance of common Stars makes it impossible for them to do) are a sufficient Demonstration. It seems not improbable therefore, that what the *Evangelist* calls a *Star*, was only that glorious Light (z), which shone upon the *Bethlehem-Shepherds*, when the Angel came to impart unto them the Tydings of our *Saviour's* Birth; for that this Light was exceeding great is clear from that Expression, which styles it the (a) *Glory of the Lord*, and that it was a Light from Heaven hanging over their Heads,

What the Star that conducted them was.

(t) *Whitby's* Annotations on *Matth.* ii. 1, &c.

(u) *Numb.* xxiv. 17.  
ii. 9.

(x) *Whitby's* Annotations.

(t) *Stanhope*, on the Epistles and Gospels, Vol. I.

(y) *Ibid.*

(z) *Ibid.*

(a) *Luke*



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Ann. Dom. 30. *Ec.*  
Heads, the Words in the (b) *Greek*, as well as (c) *Latin* Version, sufficiently inform us.

NOW every one knows, that such a Light, at a great Distance, appears like a Star; or, at least, after it had thus shone about the *Shepherds*, it might be lifted up on high, and then form'd into the Likeness of a Star; where standing vertically over *Judea* for some Time, it might direct the *Arabian* Astrologers (whom so strange a PHÆNOMENON could hardly escape) to the capital City, as the likeliest Place to gain Intelligence of the new-born King, whose Star they had seen in the East, i. e. from the Place of their Abode, which was in the East: For, should we suppose, that this Light was plac'd in any Part of the Eastern Hemisphere, it would have denoted something extraordinary among the *Indians*, or other Eastern Nations, rather than among the People of the *Jews*.

How the Wise-Men came to understand what the Star meant.

(d) BUT how came these Eastern Sages to know this Star, or luminous Appearance in the Heavens, (place it where we will) denoted the Birth of a King? Now, for the Resolution of this Question, it must be observ'd, what (e) some Heathen Historians tell us, viz. That, through the whole East, it was expected, that, about this Time, a King was to arise out of *Judea*, who should rule over all the World. Nor could it be well otherwise, since, from the Time of the *Babylonish* Captivity, we find the *Jews* dispers'd (f) thro' all the Provinces of the *Persian* Monarchy, and that (g) in great Numbers, and (h) many People of the Land becoming *Jews*; and, after their Return home, increasing so mightily, that they were dispers'd thro' *Africa*, *Asia*, and many Cities, and Islands of *Europe*, and (as *Josephus* (i) tells us) wherever they dwelt, making many *Proselytes* to their Religion. (k) Now these Wise-Men, living so near to *Judea*, the Seat of this Prophecy, and conversing with *Jews*, i. e. with those, who, every where

expected the Completion of it at that Time, as soon as they came to see this extraordinary Star, or Body of Light hovering over *Judea*, they might rationally conjecture, that it signify'd the Completion of that celebrated Prophecy, concerning the King of *Jewry*, over the Center of which Land, they, being then in the East, might see this Meteor hang.

NOR long after the Departure of these Eastern Sages from *Bethlehem*, we find a prodigious Multitude of innocent Babes inhumanly put to Death, upon the Account of him, whom these Wise-Men came to adore. But, to vindicate the Justice and Goodness of Providence in this Proceeding, we need not appeal to God's universal Dominion over all his Creatures, and the Right he has to take away, in what Manner he pleases, the Being, which he gives us; we need only consider the present Life, not as our last and final State, but as one, whose principal Tendency is to another; and then it will appear, that there is no certain Measure to be taken of the Divine Justice, or Goodness towards us, without taking in the Distributions of that other Life, which indeed, is the main End of our living at all. What *Solomon* therefore, in his Wisdom, says of the Righteous in general, is much more verify'd in the Case of these harmless Babes: (l) In the Sight of the Unwise, they seemed to die; and their Departure is taken for Misery; but they are in Peace: For, tho' they were punished in the Sight of Men, yet is their Hope full of Immortality. (m) For a frail, a short, a troublesome, a dangerous Life, God gives them the Recompence of an immortal, a securely happy, a compleatly glorious one; which not only vindicates, but magnifies his Goodness and Liberality to them. He considers their Infancy, and the noble Fruit which might have sprung from these tender Plants, had they been allow'd to grow to full Maturity, and, accordingly rewards them:

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The Bethlehem Massacre, no Reflection on Providence.

(b) Περὶ ἐλαφύων ἀνθρώπων.

(c) Emicuit ex alto.

(d) *Whitby's* Annotations.

(e) *Tacit.*

*Hist. & lib. v. Suet. de Vita Vesp. c. 4. Chap. iii. 13.*

(f) *Ether* iii. 8.

(g) *Ibid.* Chap. ix. 2.

(h) *Ibid.*

(i) *Antiq. lib. xiv. c. 12.*

(k) *Whitby's* Annotations.

(l) *Wisdom* iii. 2, &c.

(m) *Stanhope*, on the Epistles and Gospels, Vol. I.



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them: For, tho' they wanted the *Will* of *Martyrdom*, which riper Years may have; yet, it must be allow'd, that they were clear of that *voluntary* and *actual* Sin, which those riper Years would have contracted: And therefore, as in the most literal Sense, (n) *they were not defiled with sensual Pleasures*, but left the World in *Virgin-Innocence*; as they were truly redeem'd from among Men, whose early Translation to a State of Bliss prevented the Hazards and Temptations of a wicked World; and, as they were (strictly speaking) *the first Fruits unto God*, and the *Lamb*, who began to shed their Blood in the Cause of a *new-born Saviour*; so God hath been pleas'd to vouchsafe them a peculiar Honour, (o) *to sing, as it were, a new Song before the Throne*, and to follow the *Lamb whithersoever he goeth*, because in their Mouth was found no Guile; for they were without Fault before the Throne of God.

Our Lord's  
Discovery of  
himself to the  
Samaritan  
Woman ac-  
counted for.

WE have but one Objection more to answer, and that is, a seeming Inconsistency in our *Saviour*, in discovering to the *Samaritan Woman* his *Divine Character*, which he had so often desir'd his Disciples to conceal. Our *Saviour*, 'tis true, was so far from making any unnecessary Declarations of himself, that, both upon (p) *St Peter's* confessing himself to be *the Christ*, and (q) after his *Transfiguration*, wherein he was declar'd to be *the Son of God*, we find him charging his Disciples to say nothing of this, until his Resurrection: (r) Because their Testimony, in these Points, might not only be like a Matter concerted between him and them, but because indeed they were not qualify'd to be his *Witnesses* in these Things, until they had received Power from on high, by the coming down of the *Holy Ghost*. 'Tis to be observ'd however, that, when our *Lord* is himself fairly called upon, and especially by Persons invest'd with Authority, he never

once conceals his *Divine Nature and Commission*.

WHEN (s) *the Jews came round him in Solomon's Porch*, and said unto him, *how long dost thou make us doubt? If thou be the Christ, tell us plain*; his Answer is express, *I told ye, and ye believed not: The Works, that I do in my Father's Name, they bear Witness of me; for I and my Father are one*. When he stood before the Judgment-Seat, and the High-Priest demanded of him, (t) *I adjure thee by the living God, that thou tell us, whether thou be the Christ, the Son of God*; his Answer is, *Thou hast said*: Or, (as St Mark (u) expresses it) *I am*; and ye shall see the *Son of Man sitting on the Right-Hand of Power*, and coming in the Clouds of Heaven. Nay, there are some Instances, wherein, of his own Accord, and without any Provocation of this Kind, he freely discovers who he was: For, having cur'd the Man that was born blind, and afterwards meeting him accidentally, (x) *Dost thou believe on the Son of God*, says he? Whereupon the Man asking, *Who is the Son of God, that I may believe on him?* Our *Saviour* replies, *Thou hast both seen him, and it is he, who talketh with thee*: And, therefore we need less wonder, that, when this *Samaritan Woman* had first of all confess'd him to be a *Prophet*, and, (as her Words seem to imply) (y) was a little dubious, whether he was not the *Messiah*, our *Saviour* should prevent her Enquiry, and tell her voluntarily that he was. Especially considering, that (z) such a Declaration might be a Means to prepare her, and the rest of the *Samaritans*, whenever his Apostles should come and preach the Gospel unto them, to receive their Testimony, as we find (by the History of the *Apostolick Acts*) that they did it with great Gladness.

THUS, have we endeavour'd to satisfy all the *Exceptions* of any Weight, that the Lovers of *Impudicity* have hitherto made to

this

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Several Gospel Facts proved by Heathen Testimonies.

(n) Rev. xiv. 4.

(o) Ibid. ver. 3, 4, 5.

(p) Mark. viii. 29.

(q) Matth. xvii. 9.

(r) *Whitby's*

Annotations on Matth. ix. 30.

(s) John x. 24, &c.

(t) Matth. xxvi. 63, 64.

(u) Chap.

xiv. 62.

(x) John ix. 35, &c.

(y) Ibid. Chap. iv. 25.

(z) *Whitby*, in Locum.



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this Part of the *Evangelical History*; and, if *Christianity* stood in Need either of the Support or Testimony of *Heathen Authors*, we might say, that the *Incarnation of Christ*, the Son of God, is no more, than (a) what the *Greeks* (as *Julian* avers) affirm both of *Æsculapius* and *Pythagoras*, viz. that they were both the Sons of *Jupiter*, tho' they appear'd in human Nature, which Doctrine (in the Evangelist *St John*) *Amelius* \*, the Master of *Porphyry* allows to be true: That the Birth of our Blessed *Jesus* of a Virgin immaculate, is no more, than (b) what the antient *Jewish Doctors* expected in their *Messiah*, and therefore *Simon Magus*, who greatly affected that Character, pretended that his Mother *Rachel* bore him without the Loss of her *Virginity*: That the new *Star*, or Body of Light, which, upon our *Saviour's* Birth, conducted the *Wise-Men* to him, (c) is acknowledg'd by *Julian*, tho' He would gladly ascribe it to *natural Causes*; is set off with great Eloquence by *Chalcidius* \*, in his Comment upon *Plato's Timæus*; and perhaps might be that very *Phenome-*

*non* \*, which *Pliny* (d) describes under the Name of a *Comet*: That our Lord's *Forerunner, John the Baptist*, was such a Person, as the Gospel represents him, viz. an Exhorter of the *Jews to the Love, and Practice of Virtue, and to Regeneration by Baptism and Newness of Life*, we have an ample Testimony in *Josephus* (e): That our Lord himself was certainly a *Prophet, Phlegon* †, who was the Emperor *Adrian's* Freed-man, acknowledges, and, in his *History*, has related several Events, which he foretold; that he was (f) a great Worker of Miracles, the Authors of the *Talmud* own, nor can *Celsus* and *Julian*, his bitterest Enemies, deny it, only they would gladly impute them to a wrong Cause, his great Skill in magical Incantations: That *human Bodies* were frequently possess'd with *Devils*, who afflicted them with grievous and tormenting Diseases, is the joint Concession both of (g) *Jamblicus*, and *Minutius Felix* \*; and that our Blessed Lord had the Power of curing these, (h) and of destroying the Dominion of evil Spirits, wherever he came, is the great Complaint

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of

(a) *Huetii*, Quæst. Alnet. lib. ii. c. 13.

\* This *Platonist*, upon reading the Beginning of *St John's Gospel*, swore by *Jupiter*, "That the *Barbarian* (as he called him) had hit upon the right Notion, when he affirm'd, that the *Word*, which made all Things, was in the Beginning, in Place of prime Dignity and Authority with God, and was that God, who created all Things, and in whom every Thing that was made, had, according to its Nature, its Life and Being; that he was *incarnate*, and cloath'd with a Body, wherein he manifested the Glory and Magnificence of his Nature; and that after his Death he return'd to the Repossession of his Divinity, and became the same God which he was, before his assuming a Body, and taking the human Nature and Flesh upon him." *Euseb. Præp. 9. Evang. lib. xi.*

(b) *Huetii*, Quæst. Alnet. lib. ii. c. 15.

(c) *Ibid.* Demonf. Prop. iii.

\* In his Relation of some portentous Significations of Stars, he adds; "Est quoque alia venerabilior, & sanctior Historia, que perhibet ortu Stellæ cujusdam insolite non morbos, mortisque prænunciatus, sed Descensum Dei venerabilis, ad humanæ Servationis, rerumque mortalium Gratiam, quam à *Chaldeis* observatum fuisse testantur, qui Deum nuper natum numeribus venerati sunt." *Hammond's Annotations on Matth. ii. 2.*

\* The Words of *Huetius* concerning this Matter are these, "Scribit *Plinius* exortum fuisse aliquando Cometæ tam candidum, argenteo crine ita fulgentem, ut vix contueri posset quisquam, specieque humanâ Dei effigiem in se ostendentem." *Quæst. Alnet. lib. ii. c. 10.*

(d) *Lib. ii. c. 7.*

(e) *Antiq. lib. xviii. c. 7.*

† He compos'd an History, digested by *Olympiads*, as far as the Year of Christ 140. In his History he takes notice, that, in the *Olympiad*, which determines about the Middle of the 33d Year of the common *Æra*, there happen'd the greatest Eclipse of the Sun, that ever had been seen, inasmuch, that the Stars were visible at Noon Day, and that, afterwards, there was a great Earthquake in *Bithynia*. Several Critics believe, that this was the Darkness, which happen'd at the Death of *Jesus Christ*, which is a Matter we shall have Occasion to enquire into, when we come to that Part of his History.

(f) *Huetii*, Demonf. Prop. iii.

(g) *De Myster. Sect. ii. c. 6.*

\* The Words of *Minutius* are worth observing, "Impuri Spiritus vitam turbant, somnos inquietant, irrepunt etiam corporibus occultè, ut spiritus tenues; morbos fingunt, terrent mentes, membra distorquent, & ad cultum sui cogunt. In Octavo.

(h) *Huetii*, Demonf. Prop. iii.



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of *Porphyry*, who makes it no Wonder, that their Cities should be wasted with Plagues, *since Æsculapius, and the rest of the Gods, ever since the Admission of the Christian Religion, were either become use-*

*less, or fled.* So prevalent is the Force of Truth, that it seldom fails to draw Con-  
*fessions* from those, who least of all intend them.

From the Be-  
ginning of the  
Gospels to  
Matth. ix. 8.  
Mark ii. 23.  
Luke vi. 1.

## DISSERTATION I.

*Of the Four EVANGELISTS, and their Writings.*

**B**EFORE we proceed any farther in the History of our Blessed Saviour's Life, it may not be amiss to give some short Account of the four *Evangelists*, that have recorded it. I call them *four*, because, whatever *spurious* Pieces gain'd Credit in the World afterwards, the Tradition of the Church, from the Beginning of the *second Century*, makes it evident, that the *Gospels* then receiv'd were only the four *Gospels*, which we now own.

St Matthew's  
Life.

St *MATTHEW*, who stands in the Front of these *Evangelists*, and is generally allow'd to be the first, who committed the *Gospel* to Writing, was the Son of *Alpheus*, a *Galilean* by Birth, a *Jew* by Religion, and a *Publican* by Profession. Among the *Jews*, as well as other Nations, the Custom, at this Time, prevailed of having more Names than one; and therefore we find his Brother *Evangelists*, St *Mark* (i), and *Luke* (k), giving him the Name of *Levi*, with a civil Intent to avoid all Mention of his former not so reputable Profession, before he was called to the *Apostleship*; but (what is no less an Instance of his own Modesty) in the *Gospel* written by himself he not only takes the Name, by which he was most commonly known, but generally adds the odious *Epithet* to it of *Matthew the Publican*; intending thereby, no doubt, to magnify the Grace of God, and the Condescension of our Blessed Saviour, who

did not disdain to take into the highest Dignity of the Christian Church, those, whom the World rejected, and accounted vile.

(l) WHETHER he was born in *Nazareth* or no, 'tis certain, that his ordinary Abode was at *Capernaum*, (m) because his proper Business was, to gather the Customs on Goods, that came by the Sea of *Galilee*, and the Tribute, which Passengers were to pay, that went by Water; for which Purpose there was a *Custom-House* by the Sea-Side, where *Matthew* had his Office, or *Toll-Booth*, there sitting at the Receipt of Custom. Our Lord, having lately cur'd a famous *Paralytick*, retir'd out of the Town, to walk by the *Sea-Side*, where he taught the People, that flock'd after him; and, having espy'd *Matthew* in his Office, he ask'd him to become one of his Disciples; whereupon, without any Manner of Hesitation, without staying so much as to settle his Accounts, and put his Affairs in Order, *he left all, and followed him*.

We cannot but suppose, that, as he liv'd in *Capernaum*, the Place of our Lord's usual Residence, and where his Sermons and Miracles were so frequent, he must have been acquainted with his Person and Doctrine before this Time; and, consequently, in a good Preparation to receive the Call with Gladness. And, that he did so, a good Evidence it seems to be his entertaining

(i) Chap. ii. 14.

(k) Chap. v. 27.

(m) Core's Lives of the Apostles.

(l) *Kieffer*, in Vita 4 Evang. says he was, Part xxii.





To the most Rev. Father in God  
this plate is most humbly inscribed  
by his Servant



HUGH, B<sup>ISHOP</sup> of ARMAGH  
by his Lordships most obliged Son  
Thomas Thackhouse.



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entertaining our *Lord* and his *Disciples* at Dinner next Day in his House; whither he invited several of his own *Profession*, in Hopes, no doubt, that our *Saviour's* Company and Converse might make the like Impression upon them.

FROM his Election to the Apostolate, he continu'd constantly with our *Lord*, during his Abode upon Earth; and, after his *Ascension*, for the Space of eight Years, preach'd the *Gospel*, in several Parts of *Judea*: But, being now to betake himself to the Conversion of the *Gentiles*, he was intreated by the *Jews*, who had been converted to the *Christian Faith*, to commit to Writing the History of our *Lord's* Life and Actions, and to leave it among them, as a standing Record of what he had preach'd to them; which, accordingly, he did, and so compos'd the *Gospel*, which we have now under his Name.

(n) THE Countries, in which he preach'd, were chiefly *Parthia* †, and *Æthiopia*, in the latter of which he converted Multitudes, settled Churches, and ordain'd

Ministers to confirm, and build them up; and, having signaliz'd his Zeal in the Ministry of the Gospel, and his Contempt of the World in a Life † of most exemplary Abstinence, he is, most probably, thought to have suffer'd Martyrdom at *Nadabar*, a City in *Æthiopia*; but of the Time, and Manner of his Death, no certain Account is transmitted to us.

AT the Request of the *Jewish Converts*, *His Writings*. (as we said) and, as some add, at the Command of the rest of the Apostles, St *Matthew* wrote his Gospel, about eight or nine Years after our *Lord's* Resurrection: For, that it was extant, before the *Dispersion* of the *Apostles*, is plain from *Bartholomew* carrying it with him into *India*, where (as *Eusebius* (o) informs us) it was found by *Panætus*, when he went to propagate the Faith in those Parts, and by such, as retain'd the Knowledge of *Christ*, was reputed a valuable *Treasure*.

As it was primarily design'd for the Benefit of the *Jewish Converts* †, whatever some *Moderns* may say to the contrary,

From the Beginning of the Gospels to  
Matth. ix. 8.  
Mark ii. 23.  
Luke vi. 1.

(n) *Cave's* Lives of the Apostles.

† As for what is related by *Nicephorus*, of his going into the Country of the *Cannibals*, and constituting *Plato*, one of his Followers, Bishop of *Myrmene*; of *Christ's* appearing to him in the Form of a beautiful Youth, and giving him a Wand, which he pitching into the Ground, it immediately grew up into a Tree; of his strange converting the Prince of that Country; of his numerous Miracles, peaceable Death, and sumptuous Funeral, with abundance more of the like Nature, they are justly to be reckon'd among those *Fabulous* Reports, that have no Ground, either of Truth or Probability, to support them. *Cave's* Lives of the Apostles.

† *Clemens Alexandrinus* tells us, that he abstain'd from the eating of Flesh, and that the chief of his Diet was Herbs, Roots, Seeds, and Berries. *Pædag.* lib. ii. c. 1.

(o) Hist. Eccl. lib. v. c. 10.

† Those, who maintain, that St *Matthew* wrote in *Greek*, produce these Arguments for their Opinion. 1st, That some of the Fathers (such as *Origen*, *Epiphanius*, and St *Jerom*) quote indeed, the *Hebrew* of St *Matthew*, but quote it as a Book of no great Authority, which they would not have done, had it been the true Original. 2d, That had St *Matthew* wrote in *Hebrew*, the *Hebrew* Names in his Gospel would not have been interpreted into *Greek*, nor would he have quoted the *Old Testament*, according to the *Septuagint* Translation. 3d, That the *Greek* Language was then very common in *Palestine*, and all the *East*. And, 4th, since all the other Authors of the *New Testament* wrote in *Greek*, why should St *Matthew* alone write his Gospel in *Hebrew*? But, to these Arguments it may be reply'd, 1st, That the uniform Testimony of all the Ancients, who tell us that St *Matthew* wrote his Gospel in *Hebrew*, is certainly of very great Weight; but then, we must know, that there were two of these Copies of St *Matthew*, the one pure and uncorrupted, of which they have spoken with great Esteem, the other deprav'd by Hereticks, which they have condemn'd, and look'd upon as *Apocryphal*. 2d, The *Hebrew* Names, interpreted into *Greek*, prove the very contrary to what would be infer'd from it; for this demonstrates that the Translation was *Greek*, and the Original *Hebrew*. 3d, Of the Ten Passages in the *Old Testament*, that St *Matthew* cites in his Gospel, there are seven of them, which resemble the *Hebrew* more than the *Septuagint*; in the other three, the *Septuagint* and the *Hebrew* themselves agree; but the plain Truth is, that St *Matthew* quotes by Memory, and relates, not so much the Words, as the Sense of the Passages. 4th, However common the *Greek* Tongue might be in *Palestine* among the better Sort of People, yet it is certain, that the Generality of the *Jews* spoke commonly what they call'd *Hebrew*, which was *Syriack* and *Chaldee* mix'd with *Hebrew*. And, 5th, Tho' all the rest of the *New Testament* were written in *Greek*, yet, that is no Argument why this Part of it should; tho' if Convenience were consider'd, it should rather, one would think, be adapted to the general Use and Capacity of those for whom it was wrote. The Dispute, however,



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trary, the Voice † of all *Antiquity* must carry it against them, that it was originally wrote in *Hebrew*, not in the antient pure *Hebrew*, (for that, in a great Measure, was lost among the Vulgar) but in a Language commonly us'd at that Time by the *Jews of Palestine*, (and therefore still called the *Hebrew Tongue*, because wrote in *Hebrew Characters*) which was the *Syriack*, with a Mixture of *Hebrew* and *Chaldee*.

THIS Gospel of St *Matthew* was, for a long Time, in Use among the *Jews*, who had been converted to *Christianity*, and when, some Time before the *Romans* laid siege to *Jerusalem*, they retir'd to *Pella*, they carry'd it thither along with them; from whence it was diffus'd into *Decapolis*, and all the Countries beyond *Jordan*, where the *Judaizing Christians* still made Use of it in the Time of *Epiphanius* (p) and *Eusebius* (q) of *Cæsarea*. But these *Christians* (r) did not preserve this Sacred *Depositum* with all the Fidelity, they should have done. They added to it several Things, which perhaps they might have heard from the Mouths of the *Apostles*, or from their immediate Disciples, and this in Time brought it under the Suspicion of other *Believers*. The *Ebionites*, at length, got it into their Hands, and by their Additions, and Defalcations, in Favour of some Errors they had fallen into concerning the *Divinity* of our *Saviour*, and the *Virginity* of the Blessed Mother, so corrupted it, that, at length, it was given up by other Churches,

which adher'd to the *Form of sound Doctrine*. It continu'd however a long Time in its primitive Purity in the Hands of the *Nazarenes*, or first *Believers* in *Palestine*, who (tho' they were zealous in the Observation of the *Law*) embrac'd no such Opinions, as the *Ebionites* did, nor made any Alterations in the Gospel. But, after the Extinction of this *Seet*, we hear no more of the genuine Gospel of St *Matthew*, because the antient *Greek Version*, which, in the Apostolick Times, was made from it, having always preserv'd its primitive Integrity, did, long before this, universally prevail, and was look'd upon as *Authentic* as the *Original*; for, tho' its Author be uncertain, yet every one, who mentions it, always ascribes it to some one *Apostle*, or other.

WHEN St *Matthew* began to write, the great Question among the *Jews* was, whether our Blessed *Saviour* was the true *Messiah* or no, and the main Tendency of his Gospel seems to prove this. For he shews, by his mighty Deeds, that he was the *Christ*, the *Son of God*; that his Mother *Mary* was a *Virgin*; that he was not come to *destroy* the *Law*, but to *fulfil* it; and that his Miracles were not *magical* Operations, nor the Effects of any human Art, but incontestible Proofs of the Power of God, and of his Divine Mission. (s) St *Ambrose* observes, that none of the *Apostles* have enter'd so far into the Particulars of our *Saviour's* Actions †, as has St *Matthew*; that none of them have related the History of the *Wise-Men* coming

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is about *Matter of Fact*, and this is a Fact attested by all the *Ancients*, many of whom had seen the Original, and were capable of making a Judgment of it. *Whitby's* Prefatory Discourse to the Four Evangelists, and *Calmet's* Dictionary, under the Word *Matthew*.

† All the *Ancients*, with one Consent, assure us, that St *Matthew* wrote in *Hebrew*. *Papias*, *Irenæus*, *Origen*, *Eusebius*, St *Cyril of Jerusalem*, *Epiphanius*, St *Jerom*, St *Austin*, St *Chrysostom*, the Author of the *Latin Commentary* on St *Mark*, which is ascrib'd to St *Chrysostom*, and the Author of the *Synopsis of the Scripture*, which bears the Name of *Athanasius*, are a *Cloud of Witnesses*, who depose this; and therefore strange it is, that any should question its being originally written in that Language, when the Thing is so universally, and uncontrollably asserted by all *Antiquity*, not one, that I know of, after the strictest Enquiry I could make, dissenting in this Matter, and who certainly had far greater Opportunities of being satisfy'd in these Things, than we can have at so great a Distance. *Du Pin's* History of the Canon, Vol. II. c. 2. and *Cave's* Lives of the *Apostles*.

(p) *Epiphanius*. Hæres. 29. c. 7.

(q) *Hist. Eccl.* lib. iii. c. 25.

(r) *Calmet's* Dictionary, and Preface to St *Matthew's* Gospel.

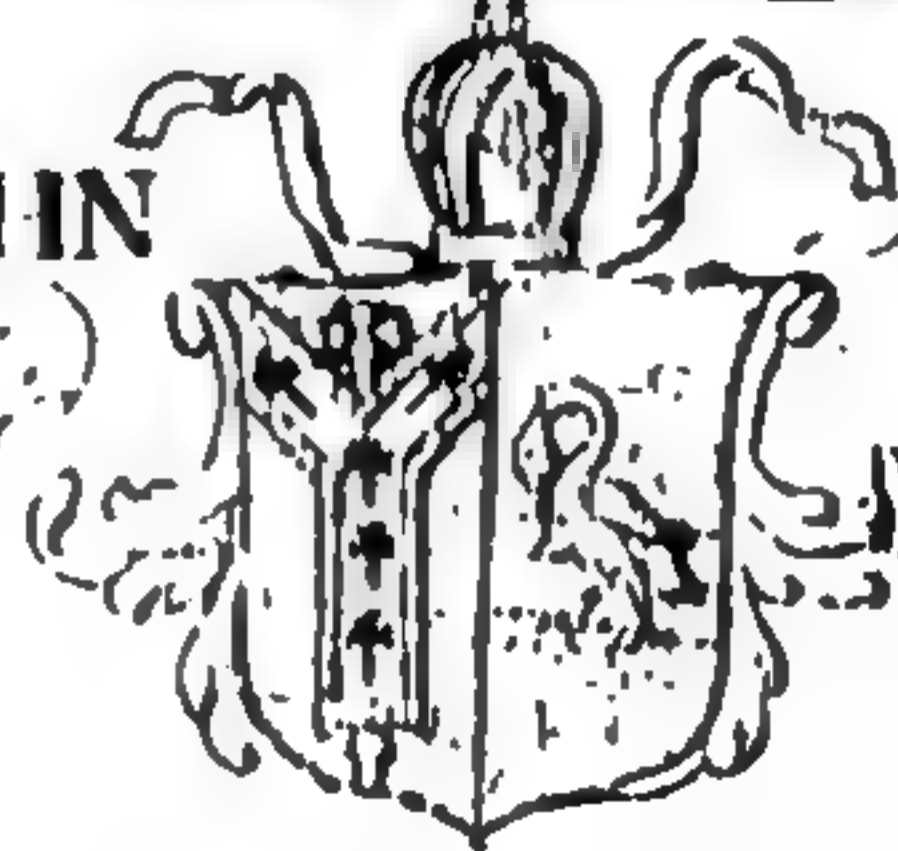
(s) *Ambrosius*. Pref. in Luc.

† If we compare St *Matthew* with the three other *Evangelists*, we may perceive a remarkable Difference in the Order and Succession of our *Saviour's* Actions, from Chap. iv. 22. to Chap. xiv. 13. which has much perplex'd Chronologists and Interpreters. Some pretend, that St *Matthew* should be follow'd, but others think it more reasonable, to





To the most Rev. Father in God JOHN Lord Archbishop of DUBLIN  
 this plate is most humbly inscribed by his Lordships most dutiful  
 Son and Servant — The. Stackhouse





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coming from the *East*, or the Parable of the *wise and foolish Virgins*, and some others, but he; that, in short, he has given us more Rules for the Conduct of Life, and more Lessons of *Morality*, suitable to our Necessities, than any; and all this, (t) in a natural and easy Stile, (tho' sometimes mix'd with *Hebraisms*) such as becomes an *Historian*, and, especially, a *Sacred Historian*, whose Narration should be free from Affectation, and all such trifling Ornaments, as do not agree with the Gravity and Dignity of his *Subject*.

St Mark's  
List.

THO' the Name of *Mark* seems to be of *Roman* Extraction, yet the *Evangelist* now before us was born of *Jewish* Parents, and originally descended from the Tribe of *Levi*. What his proper Name was, or upon what Change or Accident of Life he might assume *this*, we have no Manner of Intelligence; but, as it was no unusual Thing for the *Jews*, when they went into the *European* Provinces of the *Roman* Empire, to conform to the Customs of the Country, and, while they continu'd there, to be called by some Name of common Use; so some have conjectur'd, that when *Mark* attended upon *St Peter* to *Rome*, he might at that Time take upon him this Name, which (as he never return'd to *Judea* to re-assume his own) he for ever after retain'd. In the Writings of the Apostles we read of several called by this Name. There is *John* (u), whose Sir-Name was *Mark*(x); *Mark, the Sister's Son of Barnabas*; *Mark*, (y) who was employed in the Ministry; *Mark*, whom *St Paul* calls his *Fellow-Labourer* (z); and *Mark*, whom *St Peter* (a) styles his Son: But which of these was the *Evangelist*, or whether the *Evangelist* might not be a Person distinct from each of these, has

been a Matter of some Doubt among the Learned.

THAT he was one of the *seventy* Disciples, and, among them, one of those, who took Offence at our Lord's Discourse of (b) *eating his Flesh, and drinking his Blood*, some of the *Antients* have affirm'd; but *Eusebius* (c), from *Papias*, who was Bishop of *Hierapolis*, and liv'd near those Times, tells us positively, that he was no Hearer or Follower of our Saviour. He was converted by some of the *Apostles*, and most likely by *St Peter*, to whom he was a constant Retainer, and serv'd him in the Capacity of an *Amanuensis*, and an *Interpreter*. (d) For, tho' the Apostles were divinely inspir'd, and, among other miraculous Powers, had the *Gift of Languages* conferr'd on them; yet the *Interpretation of Tongues* seems to be a Gift, more peculiar to some, than others, and it might be *St Mark's* Talent, either by Word, or Writing, to expound *St Peter's* Discourses to those, who understood not the Language, wherein they were deliver'd.

HE accompany'd *St Peter* in all his Travels, preach'd *Christianity* in *Italy*, and at *Rome*, and, at the Request of the *Christians* in those Parts, compos'd his Gospel, which *St Peter* afterwards revis'd and approv'd. From *Italy* he went into *Egypt*, and, having fix'd his chief Residence in *Alexandria*, he there, and in the Country round about, propagated the Christian Faith with such Success, that Multitudes both of Men and Women, not only became *Converts*, but engag'd themselves likewise in a more strict Profession of the Religion that he taught them, than ordinary.

FROM

submit to the Authority of the other three, especially, since *St Mark*, who follows him close enough in every other Thing, forsakes him in this Particular. However this be, it can prove no Prejudice to the Truth of Facts, which are the essential Part of the Gospel; and, as to the Order of Time, the sacred Authors are not always solicitous to follow it exactly. *Calmer's* Dictionary, under the Word *Matthew*.

- |   |                          |                         |   |
|---|--------------------------|-------------------------|---|
| (t) <i>Beaufobre's</i> Preface sur <i>St Matthieu</i> . | (u) <i>Acts</i> xii. 12. | (x) <i>Col.</i> iv. 10. | (y) <i>2 Tim.</i> iv. 11.               |
| (z) <i>Philemon</i> , ver. 24.                          | (a) <i>1 Pet.</i> v. 13. | (b) <i>John</i> vi. 60. | (c) <i>Hist. Eccl.</i> lib. iii. c. 39. |
| (d) <i>Cave's</i> Lives of the Apostles.                |                          |                         |   |

† *Philo*, in his *Treatise of a contemplative Life*, gives us a long Account, and high Commendation of a Set of People, (whom he calls *Θαγγρευται*) who, in a pleasant Place near the *Maræotic* Lake in *Egypt*, form'd themselves into

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FROM *Alexandria* he remov'd Westward; and, passing through the Countries of *Marmarica*, *Pentapolis*, and some others in his Way to *Libya*, (tho' the People were barbarous in their Manners, as well as idolatrous in their Worship) by his Preaching, and Miracles, he not only converted, but, before he departed, confirm'd them in the Profession of the Gospel. Upon his Return to *Alexandria* he preach'd with all Boldness, order'd and dispos'd of the Affairs of the Church, and wisely provided for the Continuance thereof, by constituting Governors and Pastors in it. (e) The great Number of Miracles, which he wrought, and the Reproaches, which some of the Converts made upon the senseless Idols of the *Egyptians*, so exasperated their Rage, that they were resolv'd to destroy this Introducer of a new Religion among them. It was at the Time of *Easter*, when the great Solemnities of their God *Serapis* happen'd to be celebrated, at which Festival, the Minds of the People being excited to a passionate Vindication of the Honour of their Idol, broke in upon St Mark, then engag'd in the solemn Celebration of Divine Worship, and, binding his Feet, they dragg'd him thro' the Streets, and other rugged Places, to a Precipice near the Sea; but, for that Night, they thrust him into a dark Prison, where his Soul, by a Divine Vision, was strengthen'd, and encourag'd under the Ruins of a shatter'd Body. Early next Morning the Tragedy began again. For,

in the same Manner, as they had done the Day before, they dragg'd him about, till, his Flesh being rak'd off, and his Veins empty'd of Blood, his Spirits failed, and he expir'd: But their Malice dy'd not with him, for taking the poor Remains of his Body, they threw them into a Fire, and so burnt them; but his Bones and Ashes the Christians gather'd up, and decently intomb'd near the Place, where he usually preach'd.

(f) AFTER the Defeat of *Simon Magus*, (whereof we shall have Occasion to say more hereafter) the Reputation of the Christian Religion grew so great, and Converts at *Rome* became so many, that they were desirous to have in Writing those Doctrines, which had hitherto been imparted to them by Word of Mouth only. St Mark, to whom this Request was made, accordingly set himself to recollect, what he, by long Conversation, had learned from St Peter, who, (when the other had finish'd the Work) permit, approv'd, and recommended it to the Use of the Churches: And for this Reason it is, by some of the Antients, stil'd St Peter's Gospel; not that St Peter dictated it to St Mark, but because St Mark did chiefly compose it out of that Account, which St Peter usually deliver'd in his Discourses to the People: And accordingly St Chrysostom (g) observes, that the Evangelist in his nervous Stile and Manner of Expression, takes a great Delight to imitate St Peter.

† THIS Gospel indeed was principally design'd for the Use of the Christians at *Rome*,

into religious Societies, and liv'd a strict Philosophick Life, and these, *Eusebius* (Hist. Ecol. lib. ii. c. 16.) affirms to have been Christians, converted, and brought under these admirable Rules by St Mark, at his coming into *Egypt*: But, whoever seriously considers *Philo's* Account, will plainly find, that he intends it of *Jews*, and Professors of the *Mosaic* Religion, and not of Christians; partly, because it is improbable, that *Philo*, being a *Jew*, should give so great a Character and Commendation of Christians, who were so hateful to the *Jews* at that Time in all Places of the World; partly, because *Philo* speaks of them, as an Institution of a considerable Standing, whereas Christians had but lately appear'd in the World, and were later come into *Egypt*; and partly, because many Things in *Philo's* Account do no Way suit with the State and Manners of Christians at that Time. *Cave's* Life of St Mark.

(e) *Cave's* Lives of the Apostles. in Matt.

(f) *Stanhope*, on the Epistles and Gospels, Vol. IV.

(g) *Hom.* iii.

† The original Greek Copy, under St Mark's own Hand, is said to be extant at *Venice* at this Day, written (as they tell us) by him at *Aquila*, and thence, after many hundred of Years, translated to *Venice*, where it is still preserv'd, tho' the Letters so worn out with Length of Time, that they are not capable of being read. There are likewise some Greek Manuscripts, wherein the twelve last Verses of this Gospel are omitted; but they are extant in the greatest Number of the most ancient and authentick Copies, as well as in the Works of *Irenaeus*, an Author of prior Date to

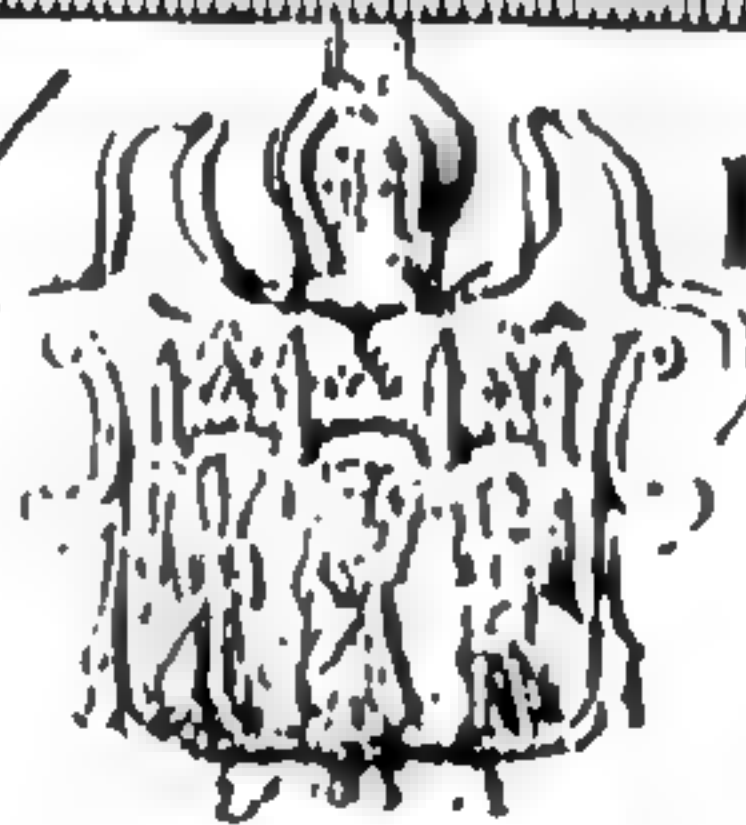
From the Beginning of the Gospels to Matth. 16. 8. Mark ii. 23. Luke vi. 1.

His Writings.





To the most reverend Father in God  
 TUAM this plate is most humbly  
 Son & Servant



EDWARD. L. Archbishop of  
 inscribed by his Lordship's most dutiful  
 Thomas Stackhouse



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Rome, and from hence some may be apt to think it highly congruous, that it should at first be written in the *Latin Tongue*: But it must be consider'd; (*b*) that as the *Jewish Converts*, in that City, understood but little *Latin*, so there were very few *Romans*, that did not understand *Greek*, which (as appears from the Writers of that Age) was the *genteel* and *fashionable Language* of those Times; nor can any good Reasons be assign'd, why it should be more inconvenient for *St Mark* to write his Gospel in *Greek*, for the Use of the *Romans*, than that *St Paul* should, in the same Language, write his Epistle to that Church.

WE cannot compare *St Matthew* and *St Mark* together, but must perceive, that the latter had seen the Writings of the former, because he often uses the same Terms, relates the same Facts, and takes notice of the same Circumstances; but we must not therefore infer, that all he intended in his Work was simply to *abridge* him: (*i*) Because he begins his Gospel in a different Manner; he omits several Things, particularly our Lord's *Genealogy*; he varies from him in the Order of his Narration; he relates some Facts, that the other has omitted; he enlarges upon others in many Particulars, and (what is no mean Argument of his *Truth* and *Impartiality* in all the rest) the shameful *Lapse* and Denial of his beloved Master *St Peter* he sets down, with more, and more aggravating Circumstances, than any of the other *Evangelists* have recorded.

*St LUKE*, who, by some antient Authors is called *Lucius*, and *Lucanus*, was a *Syrian* by Birth, a Native of *Antioch*, and by Profession a *Physician*. *Antioch* (*k*), the *Metropolis* of *Syria*, was, at this Time, a City celebrated for the *Pleasantness* of its Situation, the *Fertility* of its Soil, the *Riches* of its Traffick, the

*Wisdom* of its Senate, the *Learning* of its Professors, and the *Civility* and *Politeness* of its *Inhabitants* by the Pens of some of the greatest Orators of their Times; and yet, above all these, it was renown'd for this one peculiar Honour, that, in this Place it was, *where the Disciples were first named Christians*.

IN *Antioch* there was a famous *University* well replenish'd with learned Professors of all Arts and Sciences, where *St Luke* could not miss of a *liberal Education*; however, he did not only study in *Antioch*, but in all the Schools of *Greece*, and *Egypt*; whereby he became accomplish'd in every Part of *human Literature*. And, as the *Greek Academies* were then more especially famous for the Study of *Physick*, our *Evangelist*, for some Time, apply'd himself solely to the Practice of *That*; and, after his Conversion, continu'd very likely, in the same Profession, which was far from being *inconsistent*, but rather *subservient* to the Ministry of the Gospel, or the Cure of Souls.

As to his other Accomplishment, the Art of *Painting*, the Antients knew nothing of it. *Nicephorus* (*l*) is the first Author, that mentions it, and tho' a great deal of Pains has been taken to prove, that some *Pieces*, still extant, were drawn by his own Hand, yet the antient *Inscription* found in a Vault, near *St Mary's Church*, in the *Via lata* at *Rome*, (the Place where *St Paul's House* is said to have stood) where Mention is made of a *Picture* of the *Blessed Virgin*, as one of the seven painted by *St Luke*, is an Argument of better Authority for his Skill in that Art, than any, that the Jesuit *Gretser*, in his laborious Treatise, (*m*) has produc'd. But whether ever our *Evangelist* painted the *Blessed Virgin* or not, 'tis certain, that he has left us so many Particulars (omitted by others) relating to the Conception, Birth,

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any of the *Manuscripts*, that want them. It is not to be question'd therefore, but that they originally belong'd to *St Mark's Gospel*, and were suppress'd by some ignorant or conceited *Transcriber*, upon the Account of some seeming Contradictions between *St Matthew*, and this other *Evangelist*, which, with a small Skill in *critical Learning*, may be easily reconcil'd. *Cave's Lives of the Apostles*, and *Beaufobre's Preface* for *S. Marc*.

(b) *Cave's Lives of the Apostles*. (i) *Beaufobre's Preface* for *S. Marc*. (k) *Cave's Lives of the Apostles*,  
(l) *Lib. de c. 43*. (m) *De Imagine non Manuf. & à St Lucâ pict. c. 18, 19*.

*St Luke's life.*



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Birth, and Infancy of her Son, (n) that he seems to have been acquainted with her, and to have had some Share in her Confidence.

THAT he was one of the *seventy Disciples* is a Notion inconsistent with his own *Declaration* in the Preface to his *Gospel*; wherein he informs us, that the *Facts*, therein contain'd, were communicated to him by others, who had been (o) *Eye-Witnesses, and Ministers of the Word from the Beginning*: And therefore the most probable Opinion is, that, as the *Jews* liv'd in great Numbers, and had their *Synagogues*, and Schools of Education at *Antioch*, St *Luke* was, at first, a *Jewish Profelyte*, but, afterwards, by St *Paul*, (while he abode in this City) converted to the *Christian Faith*. A Companion of his Travels, and Sufferings, he plainly appears to have been, if not from his first Conversion, at least from the Time of St *Paul's* first going into *Macedonia*; for *there*, in his Account of the Apostles Actions, he changes his Stile, and (p) includes himself ever after, as a *Party* concern'd in the *Narrative*.

THE Truth is, he follow'd him in all his Dangers, was with him at several Arraignments at *Jerusalem*, and accompany'd him in his desperate Voyage to *Rome*, where he still attended on him, to serve his Necessities, and supply those ministerial Offices, which the Apostle's Confinement would not suffer him to undergo. Nay, it appears from a Passage of St *Paul* (q) to *Timothy*, that he return'd with him to *Rome* the second Time, waiting on him in the same Capacity, and especially in carrying Messages to those Churches, where they had planted *Christianity*: Nor can we well forbear thinking, that he continu'd his Attendance on him, until the Apostle had finish'd his Course, and crown'd his Ministry with his Martyrdom; by which kind Offices he infinitely endear'd himself to St *Paul*, who own'd him for his *Fellow-Labourer*, and

called him the *beloved Physician*, (r) and the *Brother, whose Praise is in the Gospel, throughout all the Churches*.

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AFTER the Death of St *Paul*, how he dispos'd of himself is not so certain. Some are of Opinion, that he return'd into the *East*; and, in *Egypt*, and *Lydia*, preach'd the Gospel, wrought Miracles, converted Multitudes, and constituted Guides and Ministers of Religion; but others rather think, that he travelled into *Dalmatia, Gallia, Italy, and Macedonia*, where he spar'd no Pains, nor declin'd any Dangers, that he might faithfully discharge the Trust, committed to him. (s) Upon his coming into *Greece*, those, who make him die a violent Death, (for some are of a contrary Opinion) tell us, that he preach'd with great Success, and baptiz'd many Converts into the *Christian Faith*, till a Party of *Infidels*, making Head against him, drew him to Execution, and, for Want of a Cross, whereon to dispatch him, hang'd him upon an *Olive-Tree*, in the *eightieth Year* of his Age.

WE have two Pieces of his, viz. his *His Writings*, *Gospel*, and the *History of the Apostolick Acts*, wrote for the Use of the Churches, and both dedicated to *Theophilus*: But who this *Theophilus* was, 'tis not so easy a Matter to determine, since many of the Antients themselves have taken this Name in a general *appellative* Sense, for a *Lover of God*, a Title common to every good Christian; but others (with better Reason) have thought, that it is the proper Name of some Person of *Distinction*, since the Title of *most excellent* is annex'd to it, which is the usual Form of Address to *Princes* and great Men. But who this Person of Distinction was, 'tis impossible to tell, only we may suppose, that it was some considerable *Magistrate*, whom St *Luke* had converted, and to whom he now dedicated his Books, not only as a Testimony of honourable Respect, but as a Means of giving him a farther Information

(n) *Grotius*, in Luke ii. 51.  
(r) 2 Cor. viii. 18.

(o) Luke i. 2.  
(s) *Cave's Life of St Luke*.

(p) *Acts* xvi. 10.

(q) 2 Tim. iv. 11.



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mation of those Things, wherein he had instructed him.

(t) THE *Occasion* of his writing his *Gospel* was (as himself intimates) the rash and wrong Accounts given to the World by some, who, either out of Ignorance, or Design, had misrepresented the Actions and Doctrines of *Christ*, and sow'd the Seeds of *Error* in the *Church*. 'Tis certain, that this *Evangelist* is more *circumstantial* in relating the Facts, and more exact in the Method, and Order of them, than either of the two, who wrote before him. (u) The History of *Zacharias*, the Generation of *John the Baptist*, the Angel's coming to the *Blessed Virgin*, *Elizabeth's* Salutation of her at the first Interview, the Occasion of *Joseph* and *Mary's* going to *Bethlehem*, the Circumstances of our Saviour's Birth there, the Publication of it to the *Shepherds*, and the Testimony which *Simeon* and *Anna* gave to him in the Temple; these, and several other *Pieces* of History, as well as the Parables of the lost Sheep, lost Piece of Money, and returning *Prodigal Son*, &c. are not related by any other *Evangelist*. His History therefore is an excellent *Supplement* of what they have omitted; nor does it in the least detract from the Authority of his Relations, that he himself was not present at the doing them: For, if we consider who were the Persons from whom he deriv'd his Account of Things, he had a Stock of Intelligence sufficiently *authentick* to proceed upon; and, when he had finish'd it, had the Sanction and Approbation of an Apostle, divinely inspir'd, (as himself likewise was) even of the great Apostle of the *Gentiles*, to confirm it.

WHOMSOEVER looks into the Beginning of St *Luke's* History of the *Apostolick Acts*, may easily perceive, that it is a *Continuation* of what he had related in his *Gospel*; for it takes up the Story at our Saviour's Ascension, and continues it to St *Paul's* Arrival at *Rome* after his Appeal to *Cæsar*, and so, properly speaking, is but

one History divided into two Parts. The main Difference between the *Gospel* and the *Acts* is, that in the former, he writes from the Information he had from others, but such as were true and *authentick* Witnesses; in the latter, from his own Knowledge, and *personal* Concern in the Things he relates.

HIS chief Design, in the Composition of this Work, was, to write a true History of the *Apostles*, and of the Foundation of the *Christian Church*, in Opposition to the *false Acts*, and *false Histories*, which began then to be dispers'd about the World. This History, however, does not comprise the *Acts* of *all* the Apostles, but confines itself chiefly to the most remarkable Passages of two, St *Peter*, and St *Paul*, and even of these two, it gives us but a short and summary Account. St *Peter's* Story carries it down no lower, than his Deliverance from *Herod's* imprisoning him, and the Death of his Persecutor, which happen'd in the Year of Our Lord 44; and yet, the Apostle liv'd four and twenty Years after this. And, in like Manner, the History of St *Paul* is far from being compleat. For, as from the Time of his Conversion, there is very little said of him, to his coming to *Iconium*, which was twelve Years after; so his Story proceeds no farther, than to his first coming to *Rome*, in the Year of Our Lord 58, and yet, after this he liv'd ten Years, and, having preach'd the Gospel in *Spain*, and other Parts of the *West*, at last return'd to *Rome*, and there suffer'd Martyrdom.

(x) IT must be own'd however, that the *Evangelist* is more particular in his Account of St *Paul*, than of any other of the Apostles, and that not only, because he was more signally *active* in the Cause of *Christianity*, but because St *Luke* was his constant Attendant, an *Eye-Witness* of the whole Carriage of his Life, and privy to his most intimate Transactions, and therefore capable of giving

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(t) *Stanhope*, on the Epistles and Gospels, Vol. IV. Life of St *Luke*.

(u) *Pool's* Argument on St *Luke*.

(x) *Cave's*



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a more full and satisfactory Relation of them.

(y) THE *Evangelist's* Design, in short, was not to compose a large *Volume*, but only to single out some few Things, which he thought necessary for the Instruction of the *Faithful*, and, in this Respect, his Work may be called an *Historical Demonstration* of the Truth of the *Christian Religion*; since therein we perceive our *Lord's* Promises fulfilled, in his Mission of the Holy Ghost, in his Resurrection, and Ascension into Heaven, in the Sovereign Power he exercises there, in the Miracles, he enabled his Followers to work, in the Rise and wonderful Progress of his Religion, and, in one Word, in the *Christian Church* becoming the Church *universal* by the Call to the *Gentiles*.

WE have only one Thing more to remark concerning this History, *viz.* That, as St *Luke* wrote it at *Rome*, and at the End of St *Paul's* two Years Imprisonment there, with which he concludes his Story; so his Way and Manner of Writing is exact, and accurate; his Style polite and elegant, sublime and noble, and yet easy and perspicuous, flowing with a *natural Grace* and Sweetness, admirably adapted to an *historical Design*, and, all along, express'd in a Vein of purer and more refin'd Language, than is to be found in the other *Writers of the Sacred Story*.

St John's Life.

St *JOHN*, tho' the last in Order, yet first in Quality among the *Evangelists*, was by Birth a *Galilean*, the Son of *Zebedee* and *Salome*, (one of those devout Women, who constantly attended our *Lord* in his Ministry) and Brother to *James*, who (to distinguish him from another Apostle of the same Name) is generally called *James the Great*. Before his adjoining himself to *Christ*, he seems to have been a Disciple to *John the Baptist*, and is thought to have been that *other Disciple*, who (in the first Chapter (2) of his Gospel) is said to have been *present with Andrew*,

when *John* declar'd *Jesus* to be the *Lamb of God*, and thereupon to have follow'd him to the Place of his Abode.

HE was by much the youngest of the Apostles, yet was he admitted into as great a Share of his Master's Confidence, as any. He was one of those, to whom he communicated the most private Passages of his Life; one of those, whom he took with him, when he went and restor'd *Jairus's* Daughter to Life; one of those, to whom he exhibited a Specimen of his Divinity, in his *Transfiguration* on the Mount; one of those, who were present at his Conference with *Moses* and *Elias*, and heard that Voice, which declar'd him the beloved Son of God; and one of those, who were Companions of his Solitude, and most retir'd Devotions, and bitter Agonies in the Garden. Thus, of the three, who were made the Witnesses of their Master's Actions, which he saw convenient to conceal, St *John* had constantly the Privilege to make one. Nay, even of these three, he seems, in some Respects, to have the Preference; to be known by the most desirable of all Titles, the *Disciple whom Jesus loved*; to have the Honour of † leaning upon his Lord's Bosom at Meat; to have the Intimacy with him, to ask him a Question, *viz.* (who in the Company was the Traitor?) Which even St *Peter* himself had not Courage to do; and, (what is the highest Instance of his Affection) to have his Mother, his sorrowful and disconsolate Mother, with his last dying Breath, committed to his Care and Comfort: (2) Which peculiar Tokens of his Master's Favour and Esteem, some have ascrib'd to the Apostle's eminent Modesty, others to his unspotted Chastity; others think it an Indulgence due to his Youth, but they seem to have the brightest Notion, who impute it to a Nearness of Relation, and a peculiar Sweetness of Disposition, conspiring to recommend him.

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(y) *Remarque*. Pref. sur les Actes des Apôtres.

(2) Ver. 35, 40.

† Among the *Eastern People* the Custom was not to sit on Chairs, as it is with us, but to lie along at Meals upon Couches; so that the *second* lay with his Head in the Bosom of him, that was before him.

(2) *Stanhope*, on the Epistles and Gospels, Vol. I.



ST JOHN



To the right Reverend Father in  
LONDONDERRY this plate is  
Yourship's most dutifull Son &



God THOMAS Lord Bishop of  
most humbly inscrib'd by his  
Servant Tho. Blackhouse



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(b) UPON the *Division* of the *Provinces*, which the Apostles made among themselves, *Asia* fell to St *John's* Share, tho' he did not immediately enter upon his *Charge*, but stay'd at *Jerusalem*, at least till the Death of the *Blessed Virgin*, which was about *fifteen Years* after our *Lord's* Ascension. After he was thus releas'd from his Trust, he took his Journey into *Asia*, and industriously apply'd himself to propagate *Christianity*, preaching where the Gospel had not yet taken Place, and confirming it where it had been already planted. Many *Churches* of Note and Eminence were of his Foundation; but the chief Place of his Residence was at *Ephesus*, where, tho' St *Paul* had, many Years before, settled a Church, and constituted *Timothy* Bishop of it, yet considering, that it was a City of exceeding great Resort, both upon the Account of its *Traffick*, and the Conveniency of its Port, the *Apostle* thought he could not be seated more commodiously than here for dispersing the Knowledge of his Doctrines, to *Natives* of several Nations and Quarters at once.

AFTER several Years (some say twenty seven) spent here, he was accus'd to *Domitian* (who had then begun a severe *Persecution*) as a great Asserter of *Atheism* and Impiety, and a publick *Subverter* of the Religion of the Empire; so that, by his Command, the *Proconsul* of *Asia* sent him bound to *Rome*, where, as *Tertullian* relates, (in a Manner importing the *Fact* abundantly notorious) he was plung'd into a *Cauldron* of Oil set on Fire; but God, who had reserv'd him for farther Services

to the Truth, restrain'd the Heat of it, (as he did in the *fiery Furnace* of Old) and so preserv'd him from this seemingly unavoidable Destruction. The *Emperor* however, unmov'd with his miraculous Deliverance, order'd him to be banish'd to *Patmos*, a small disconsolate *Island* in the *Archipelago*, where he remain'd several Years, instructing the Inhabitants in the Faith of *Christ*; and where he was vouchsaf'd those *Visions*, and *prophetical* Representations, which he then recorded in his Book of *Revelation*, reaping this great Advantage from his *Exile*, that tho' he was cut off from the Society of Men, he was the more entertain'd with immediate Converses of Heaven.

UPON the Death of *Domitian*, and the Succession of *Nerva*, who rescinded all the *odious* Acts of his Predecessor, and, by publick *Edict*, re-called those, whom the other's Fury had banish'd, St *John* took the Opportunity to return into *Asia*, and fix'd his Seat again at *Ephesus*; the rather, because the People of that Place had lately martyr'd their Bishop *Timothy*. Here, with the Assistance of seven other Bishops, he took upon him the Government of the large Diocese of *Asia-Minor*, erected *Ora-tories*, and dispos'd of the Clergy in the best Manner, that the Circumstances of those Times would permit; and having spent his Time in an indefatigable Execution of his Charge, travelling from *East* to *West* to instruct the World in the Principles of the holy Religion which he was sent to propagate; and \* shunning no Difficulties or Dangers, to redeem Mens Minds from Vice, Error, or Idolatry, he finish'd

From the Beginning of the Gospels to  
Matth. ix. 8.  
Mark ii. 23.  
Luke vi. 1.

(b) *Cave's* Life of St *John*.

\* *Eusebius* (Hist. Eccl. lib. iii. c. 23.) gives us a very remarkable Instance of this, ——— In his Visitation of the Churches near *Ephesus*, he was much taken with a beautiful young Man, whom he took, and, with a special Charge, committed him to the Education and Instruction of the Bishop of the Place, who undertook the Charge, instructed, and baptiz'd him. After this, he thought he might a little relax the Reins of Discipline, but the Youth made a bad Use of his Liberty, and, being debauch'd by evil Company, made himself Captain of a *Gang* of Highway-men, the most loose, cruel, and profligate Wretches of the Country. St *John*, at his Return, understanding this, and, having sharply reprov'd the Negligence of his Tutor, resolv'd to find him out, and without any Consideration of what Danger he enter'd upon, in venturing himself among Persons of desperate Fortunes and abandon'd Consciences, he went to the Mountains, where their usual Haunt was; and, being there taken up by the *Centinel*, he desir'd to be brought before their Commander, who no sooner espied him coming towards him, but immediately fled. The aged *Apostle* follow'd after, but, being not able to overtake him, he passionately intreated him to stay, promising to undertake with God for his Peace and Pardon. He did so, and both melted into Tears, and the *Apostle* having pray'd with, and for him, return'd him a true Penitent and Convert to the Church. *Cave's* Life of St *John*.



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finish'd his Course, in the Beginning of *Trajan's* Reign, in a good old Age; and, in the ninety-ninth Year of his Life, dy'd a natural Death, and was bury'd near *Ephesus*; a wonderful *Pattern* of Holiness and Charity, and a *Writer* so profound, as to deserve (by way of Eminence) the Character of *St John the Divine*.

*His Writings.* THE first in Time, tho' plac'd last, is his *Apocalypse*, or Book of *Revelation*, which he wrote in his Confinement at *Patmos*. After the *Preface*, and Admonition given to the Bishops of the seven Churches in *Asia*, it contains the *Persecutions*, which the Faithful have suffer'd from the *Jews*, *Hereticks*, and *Roman Emperors*, down as far as *Julian the Apostate*. After this, we have a View of that Vengeance, which God has exercis'd against the Persons of *Persecutors*, against the *Roman Empire*, and the City of *Rome*, which is describ'd under the Name of *Babylon*, the great *Prostitute*, seated upon seven Hills; then we have a Description of the peaceable and flourishing State of the Church for a Thousand Years, and, after some Molestation from the *Turk*, (as is suppos'd) the Happiness of the Church Triumphant, set off with all the imaginable Beauties of *Rhetorick*; and, at last, we come to a formal *Conclusion* of the whole Matter, and a severe *Communion* to all those, who shall presume either to add or diminish any Thing from this *Prophecy*.

(c) THAT *St John*, the *Evangelist*, was the Author of the Book of *Revelation*, all the most antient *Ecclesiastical* Writers were agreed, until *Dionysius*, Bishop of *Alexandria*, (in his Answer to one *Nepos*, another *Egyptian* Bishop, who had reviv'd the gross Notion of *Cerintus*, concerning the *Millennium*, in order to evade the Use, which this *Nepos* had made of the *Apocalypse*) called in Question its Authority, by asserting, "that several of the Antients had disown'd this Book to have been wrote by any *Apostolic*

Man; that *Cerintus* had prefix'd *John's* Name to it, to give the better Countenance to his Dream of *Christ's* Reign upon Earth; and that (tho' it might be the Work of some inspir'd Person) it could not possibly be *St John's*, because its *Stile*, *Matter*, and *Method* did by no Means agree with his other Writings." Now, whoever looks into the antient Writers of the Church, will find, that *Polycarp*, Bishop of *Smyrna*, who (according to (d) *Irenæus*) had seen *St John*; *Ignatius*, Bishop of *Antioch*, who (according to (e) *St Chrysostom*) was conversant with the Apostles; *Justin Martyr* (f), *Irenæus* (g), *Clemens* (h) of *Alexandria*, and *Tertullian* (i), Authors all of the second Century, are unanimous in their ascribing this Work to the same Hand, from whence the Gospel and Epistles did proceed; and that therefore the Opinion of one private Doctor should not prevail against the Authority of so many Writers, who were either contemporary, or nearly subsequent to the Apostles. For, be it allow'd, that there is a Diversity of *Stile*, yet does not every able Writer vary that, according to the Nature of the Subject, he is upon? In *History*, the *Stile* should be simple; in *Epistles*, familiar; and in *Prophecies*, majestic and sublime; and therefore what Wonder is it, if in Arguments so vastly different, the same Person did not always observe the same Tenor, and Way of Writing? Nothing can be more different in their *Method* and *Diſtion*, than the Book of *Proverbs*, and the Book of *Canticles*, and yet few have doubted, but that *Solomon* was the Writer of both: But now, that *Cerintus* should be the Author of a Book, which contains Doctrines directly opposite to the Errors, which he broach'd, is a Thing incredible. For, whereas *Cerintus* did not believe that God made the World, or that *Christ* dy'd, and rose again; the Author of the *Revelation* (k) ascribes to God, the Work of the

From the Beginning of the Gospels to  
Matth. ix. 8.  
Mark ii. 23.  
Luke vi. 1.

(c) *Prologue's* Pref. sur l'*Apocalypse*.  
cum Trist. (g) Lib. iv. c. 37.  
S. G.

(d) *Iren. lib. iii. c. 3.*  
(b) *Strom. l.*

(e) *Hom. in Ignatium.*  
(f) *De Resurrect. c. 58.*

(g) *Dial.*  
(h) *Chap.*



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the Creation, and calls our Blessed Saviour (l) *the First-Begotten of the Dead*; and whereas *Cerintus* made *Jesus* merely the Son of *Joseph*, and a Being different from that of *Christ*; the Author of the *Revelation* calls him expressly (m) *the Son of God*, and makes him (n) one and the same Person with *Christ*. Tho' therefore there may be some *Similitude* between St *John's* Expressions, and the Notions of *Cerintus*, in Regard to *Christ's* Reign of a Thousand Years, yet it had been much more prudent in *Dionysius*, to have given a *spiritual* Sense and Interpretation of these Expressions, than to ascribe to a wicked and sensual Man (as *Cerintus* was) a Book, which breathes nothing but Piety and Holiness, an awful Dread of God, and a Devotion, such as the *Angels* perform in Heaven.

THE Truth is, all Circumstances concur to intitle our Apostle to be the Author of this Book: His Name frequently express'd in it; his writing it in the Island of *Patmos*, whither none but he was banish'd; his directing particular Epistles to the seven Churches of Asia, which had either been planted or cultivated by him; and his styling himself *their Brother and Companion in Tribulation, and in the Kingdom and Patience of Jesus Christ*; these, and many more Circumstances, that might be mention'd, added to the Doctrine contain'd in it, which is highly suitable to the *Apostolick* Spirit and Temper, do evidently bear witness, that this Book was the Work of St *John*, and, consequently, of *Divine* and *Canonical* Authority.

(o) NEXT to the *Apocalypse*, in Order of Time, are the three Epistles, which St *John* wrote. The first of these is *Catholic*, calculated for all Times and Places, and contains most excellent Rules for

the Conduct of the *Christian* Life, and for Preservation against the crafty Insinuations of *Seducers*. The other two are but short, and directed to particular Persons: The one to a *Lady* of honourable Quality; and the other to the charitable and hospitable *Gaius*, so kind a Friend, and so courteous an Entertainer of all indigent Christians.

(p) *EUSEBIUS*, and, after him, St *Jerom* informs us, that St *John*, having perus'd the other three Gospels, approv'd and confirm'd them by his Authority; but, observing withal, that these *Evangelists* had omitted several of our Saviour's Actions, such especially, as were done before the *Baptist's* Imprisonment, he wrote his Gospel, in order to supply what was wanting in them: And, because, at this Time, there were several *Hereticks* (such as *Cerintus*, *Ebion*, and their Followers) sprung up in the Church, who deny'd the Divine Nature of *Jesus Christ*, another End of his writing was, to antidote the World against the Poison of these *Heresies*, by making it appear, that our Blessed Saviour was God from all Eternity, and before his Incarnation; (q) and that, as other *Evangelists* had written the Series of his Generation according to the Flesh, he might write a *spiritual* Gospel, beginning from the Divinity of *Christ*: Which was a Subject reserv'd for him (as the most excellent Person) by the Holy Ghost.

WHEN therefore the Bishops of Asia, and several Ambassadors from other Churches, had been, for some Time, soliciting him, he caus'd them to proclaim a general Fast, to seek the Blessing of Heaven on so great and momentous an Undertaking; and, when this was done, he set about the Work, and † compleated it in so excellent and sublime a Manner, that the

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(l) Rev. i. 5.  
Ecc. lib. iii. c. 24.

(m) Chap. ii. 18.

(n) Chap. i. 5.

(o) *Cave's* Life of St *John*.

(p) Hist.

(q) *Whitby's* Preface to St *John's* Gospel.

† His Gospel was originally wrote in *Greek*, but in a *Greek*, that abounds with *Hebraisms*, as do the other *Evangelists*. His Words are peculiar to himself, and his Phrases us'd in an uncommon Sense, which may possibly make his Way of Writing not so grateful to some nice Masters of Eloquence. In citing Places from the *Old Testament*, tho' he sometimes makes use of the *Septuagint*, yet he usually translates from the *Hebrew* Original, and generally renders them

Word



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the Ancients generally resembled him to an *Eagle*, soaring aloft within the Clouds, whither the weak Eye of Man was not able to follow him : For, as the *Evangelical Writings* (says (r) *St Basil*) transcend all the other Parts of the Holy Scriptures ; because, in other Parts, God speaks to us by his Servants the Prophets ; but, in

the Gospels, our Lord, who is God blessed for evermore, speaks to us himself : So, among all the Evangelical Preachers none is like *St John*, the Son of Thunder, for the Sublimity of his Discourses, beyond any Man's Capacity duly to reach, and comprehend.

From the Beginning of the Gospels to  
Matth. ix. 8.  
Mark ii. 23.  
Luke vi. 1.

Word for Word : For, being an *Hebrew of the Hebrews*, and admirably skilled in the Language of his Country, this, probably, made him less exact in his *Greek* Composures, wherein he had no Advantage, besides what was immediately communicated from above. But, what he wanted in the *Politeness* of his *Stile*, was abundantly made up in the Excellence and Sublimity of his Matter. *Cave's Life of St John.*

(r) Hom. xvi. Tom. i.



## CHAP. II.

*From the Beginning of the second Passover, to our LORD's Transfiguration. In all, one Year, and about four Months.*

### The HISTORY.

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The second  
Passover.  
John v. 1.

OUR Blessed Saviour was now in the second Year of his publick Ministry, when the near Approach of the *Passover* † (which was the *Second* after his *Baptism*) called him to *Jerusalem*. On the South-

East Side of the City, there was a famous Pool †, and an Hospital called *Bethesda* †, which consisted of five Porticos, in which lay a great Multitude of poor impotent People, with Distempers of all Kinds, waiting

From Matth.  
xii. 1. Mark  
ii. 23. Luke  
vi. 1. John  
v. 1. to Matth.  
xvii. 14. Mark  
ix. 14. Luke  
ix. 37. John  
vii. 1.

† From the Time, that our Lord first began his Ministry, to the Conclusion of it, there had been four *Passovers* held at *Jerusalem* ; all, except the last, are not mention'd by the three first *Evangelists*, but *St John* has been mindful to set every one down. The first, Chap. ii. 13. The second, Chap. v. 1. The third, Chap. vi. 4. And the fourth, Chap. xiii. 1. *Pool's Annotations.*

† The Word *Κολυμβήθρα* signifies any Pool, or Head of Water, that is deep enough for a Man to swim in : But, as in hot Countries more especially, the Use of constant bathing was highly necessary, for which Purpose it was usual, in every great City, to have publick Baths erected, some have imagin'd, that this Pool was a large Basin of Water of this Kind ; and that the *Porticos* about it were Places, made for the Conveniency of dressing or undressing in the Shade, for those, that were minded to bathe. However this be, 'tis certain, that, in ancient Times, there were two Pools, within the Compass of the Mount, on which the Temple stood, the one called the *upper Pool*, 2 Kings xviii. 17. and the other, the *Pool of Siloam*, by the King's Garden, Neh. iii. 15. That *St Jerom* (who himself had been at *Jerusalem*) makes mention of two *Reservoirs*, one filled with the Rains, that fall in the Winter, and the other, with Water of a deep red Colour, as if it still contain'd a Tinge of the Victims, that formerly were wash'd in it ; and that *Mr Maundrell*, in his *Travels*, Page 107, informs us, that, when he was there, he saw still remaining what was reputed the Pool of *Bethesda*, whereof he gives us the particular Dimensions, and tells us, that, at its West End, there seem to be some old Arches, not unlikely the *Porches*, in which sat that Multitude of *Lame, Halt, and Blind*, which are mention'd by *St John*, Chap. v. *Dr Pearce's Vindication of our Saviour's Miracles*, and *Wells's Geography of the New Testament*, Chap. iv.

† Some will have this Word to signify a *Drain*, or *Sink-House*, because the Water, which came from the Temple, and the Place, where the Victims were wash'd, by subterraneous Passages ran into it : but most Interpreters expound it



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waiting for the moving of the Water; for, at certain Times, an Angel came from Heaven, and putting the Pool in a Fermentation, convey'd such a medicinal Virtue into it, that the first Person, who enter'd it, after such Commotion, was cur'd of whatsoever Distemper he had. On the Sabbath-Day our Saviour came to this Place; and, seeing a poor Paralytick †, who had been in that Condition for the Space of eight and thirty Years, and lain

there a long while in Expectance of a Cure, but all in vain, because, whenever the Water was mov'd, some one or other, always stepp'd in before, and prevented him; † he immediately healed him with a Word's speaking, and at the same Time † order'd him to take up his Bed, and walk Home; But, while he was doing this, the Jews exclaim'd against him for bearing a Burthen on the Sabbath-Day, which was † directly (a) contrary to their Law. The

Mat

From Matth.  
xli. 1. Mark  
ii. 23. Luke  
vi. 1. John  
v. 1. to Matth.  
xvii. 14. Mark  
ix. 14. Luke  
ix. 37. John  
vii. 1.

Our Saviour  
cures the Para-  
lytick on the  
Sabbath-Day,  
and vindicates  
himself for so  
doing before  
the Sanhe-  
drim.

it an *House of Mercy*, so called, *say some*, because the erecting of *Baths* was an Act of great Kindness to the common People, whose Indispositions, in hot Countries, requir'd frequent bathing; tho' the Generality rather think, that it more properly had that Name, from God's great Goodness shewn to his People, in giving this healing Virtue to these Waters. *Pool's* Annotations, and *Pearce's* Vindication of our Saviour's Miracles.

† The Word *ἀσθενεία*, which we render *Infirmity*, or *Weakness*, is indeed a general Name for almost all Distempers, but here it is so limited in its Signification, by the Circumstances occurring in the Man's History, that it can properly denote no other Disease, than what we call a *confirm'd Palsy*. For, besides that the Symptoms of no other Distemper do so exactly agree with the Description given of this Infirmity, both in Point of its long Continuance, and extream Weakness; the very Word *Weakness*, in its most obvious Sense, answers exactly to such a *Relaxation of the nervous System*, as the Palsy is known to be, and (what is no mean Circumstance) our Saviour makes use of the same Form, and Method of Cure to this very Man, that he applies to another Paralytick, *Rise, take up thy Bed, and walk*, Matth. ix. 6.

† If it be ask'd, how it came to pass, that of the Multitude of infirm People, who lay at this Pool, our Saviour should think fit to cure but one? The Answer is obvious, because he was an Object most to be compassionated of any in the Place, not only because he was too feeble to step into the Water himself, and too poor to have any to assist him, but, more especially, because he had been now a long while in this Condition, and yet, still depended upon the good Providence of God for an Opportunity to be cur'd at one Time or other. To cure at once whole Multitudes, indeed, sounds more *popular*, and carries the Face of more extensive Goodness; but, besides that our Saviour might, in this Case, very probably conform to the Rule of Cure establish'd *providentially* at *Bethesda*, which was to heal but *one Person at one Time*, his great Design in every Action of this Kind was to prove his Character and Commission from God, to which End one single and incontestible Miracle was as sufficient an Evidence, as a Thousand. The short is, since our Lord was at Liberty to do what he would with his own, or to bestow his Favours where he pleas'd, his Goodness was conspicuous in chusing the most helpless Object, and his Wisdom no less manifest, in leaving the rest to the standing Miracle of the Pool. *Bishop Smallbroke's* Vindication of our Saviour's Miracles, Page 525.

† It is very observable, that, whenever our Lord did any Miracle, he generally adjoin'd some Circumstance or other to denote the Truth and Reality of it. Thus, after his Multiplication of the Loaves and Fishes, he order'd his Disciples to gather up the *Fragments*, which amounted to twelve Baskets full. Upon his changing the Water into Wine at *Cana*, he commanded the Servants to carry it to the *Ruler of the Feast*, for him to taste it. When he had healed the Leper near *Capernaum*, he sent him to present his Oblation, in Testimony of his Cure; and here, for the same Reason, *viz.* The Demonstration of the Compleatness of his Cure, he bids the *Paralytick take up his Bed, and go home*. But why did he this on the Sabbath-Day? Even to make his Divine Power and Mission more universally known, especially in *Jerusalem*, the Capital of the Nation, and Center of the Jewish Church, by first working this Miracle on the Sabbath-Day, when there were more People at Liberty to view and consider it; and then, sending his Patient along the Streets, in a very uncommon Manner, and to make the People more *inquisitive*, with his Bed upon his Back. *Calmet's* Commentary.

† The Prohibition runs in these Words: ———— *Thus saith the Lord, Take heed to yourselves, and bear no Burthen on the Sabbath-Day, nor bring it in by the Gates of Jerusalem, neither carry forth a Burthen out of your Houses on the Sabbath-Day, neither do ye any Work, but hallow ye the Sabbath-Day, as I commanded your Fathers*, Jer. xvii. 21, 22. and, according to the *Jewish Canons*, those, who did this, were punishable, either by Death, or Scourging. It must be acknowledg'd therefore, that our Saviour's Injunction to the late impotent Man was contrary to the Letter of the Law, but then, it may be justly said, that it was not contrary to the Sense and Intention of it. The Law only prohibited *civil* Labour, and restrain'd Men from carrying such Burthens, as they were wont to do in the Way of their Trade; but, it did not forbid the doing of any Thing, that might be a Testimony of God's Mercy or Goodness to Mankind. As therefore the Sabbath was made for the Honour of God, and this Action was a publick Monument of his Mercy and Power, the Man, properly speaking, did not break the Sabbath, neither did our Lord deserve any Censure from the Jews; especially considering, that, as he was a *Prophet*, even by their own Rules, he had Power to require what was contrary to the ceremonial Rest of the Sabbath. *Pool's* and *Whitby's* Annotations, and *Calmet's* Commentary.

(a) Jer. xvii. 21.



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John v. 17.

Man excus'd himself by declaring, that the Person, who had miraculously cur'd him, commanded him so to do, which he thought a sufficient Warrant; but, when they understood that it was *Jesus*, they (b) brought him before the *Sanhedrim*, with a Design to take away his Life, as an open Prophaner of the *Sabbath*. Here, in Defence of himself, he alledg'd,——That, “ since God (from whose Rest they took “ the Observation of the *Sabbath*) did, on “ that Day, and all others, exercise the “ Works of Providence, Preservation, and “ Mercy, there could be no Reason, why “ he, who was his Son, and invested with “ full Authority from him, (as (c) he proves “ immediately in a set Speech before the “ Council) might not employ himself on “ the *Sabbath*, as well as any other Day, “ in Actions of the like Nature;” Which provok'd the *Jews* still more and more

against him, for they look'd upon him now, not only as a *Sabbath-Breaker*, but a *Blasphemer* likewise, who, by making himself the Son of God †, had claim'd a *Co-Equality* with him.

WHAT the Result of our Saviour's Defence before the *Sanhedrim* was, we cannot tell, because none of the *Evangelists* have acquainted us; but the *Sequel* of the History informs us, that it no Ways abated the Malice of the *Pharisees*, because, on the very next *Sabbath-Day*, upon his Disciples pulling some *Ears of Corn* †, (as they pass'd through the Fields) rubbing them in their Hands, and so eating them, because they were really hungry, they began again to clamour against this Violation of the *Sabbath*; until our Saviour, in Vindication of his Disciples, both from the Example of *David* † and his Attendants, (who eat the *Shew-Bread* †, which

From Matth. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1. to Matth. xvii. 14. Mark ix. 14. Luke ix. 37. John vii. 1.

Matth. xii. 1. Mark ii. 23. Luke vi. 1.

He vindicates his Disciples for eating the Ears of Corn on the Sabbath-Day.

(b) John v. 16.

(c) Ver. 19. ad Finem.

† From hence it seems to follow, that, tho' the *Jews* had very high Conceptions of the *Messiah*, and were confident, that, when he came, he would be a mighty Prince, and subdue all other Nations under his Feet; yet they never once imagin'd that he would be God, or, in the strict and sublime Sense of the Word, the Son of God, tho', in the very Prophecies, which (as they themselves acknowledge) relate to the *Messiah*, he is called IMMANUEL, *Isaiah* vii. 14. and, elsewhere, the Mighty God, the Everlasting Father, the Prince of Peace, *Isaiah* ix. 6. *Whitby's* Annotations.

† What our Lord's Disciples did, in this Case, could not be accounted any unjust Invasion of another's Property, because the Law had indulg'd them thus far: ———— *When thou goest into thy Neighbour's Standing-Corn, thou mayest pluck the Ears with thy Hand; but thou shalt not move a Sickle to thy Neighbour's Standing-Corn*, *Deut.* xxiii. 25. It was not then for plucking the Ears of Corn, much less (as some say) for breaking their Fasts, before they had celebrated the publick Offices, (which was contrary to the Custom of the *Jews*, *Acts* ii. 15.) that the *Pharisees* took Exceptions to the Disciples; but for plucking them on the *Sabbath-Day*, whereof they thought this Action (which, at other Times, was lawful enough) to be a Violation, and, accordingly, our Saviour's whole Vindication of them turns upon this Supposition. *Hammond's* and *Whitby's* Annotations.

† There is something very cogent in our Saviour's Argument, taken from *David's* Practice, because, according to the Concession of the *Jews* themselves, his Example contains two Things tending to excuse the Violation of the *Sabbath*; 1. That they suppose, that *David*, and his Men, fled on the *Sabbath-Day*, and yet were not guilty of breaking the Rest of the *Sabbath*; for our Masters think it lawful, say they, in him, whom the Gentiles, or Thieves pursue, to profane the *Sabbath*, by the Preservation of his Life, even as *David*, when *Saul* pursued to kill him, fled, and escaped. 2. That their own Canons allow'd the Laity to eat of the *Shew-Bread* for the Preservation of Life; for it is a small Thing, say they, to hold, that it is lawful for us to eat of the Bread remov'd from the Table; it would be lawful for us, in the Extremity of Hunger, even to eat of the Bread, now sanctified upon the Table, if there were no other. And indeed this Opinion, that it was lawful to violate the *Sabbath* for Preservation of Life, seems plainly to have obtain'd, before the Translation of the *Septuagint*, who render the Words in *Exod.* xii. 16. to this Purpose, *Ye shall do no servile Work on it, but that which shall be done for the Safety of Life*. *Whitby's* Annotations.

† The *Shew-Bread* (which in Hebrew is literally the Bread of Faces) was so called, not because it was set upon the golden Table, which was in the Sanctuary, but because it was plac'd before the Lord, i. e. not far from the Ark of the Covenant, which was the Symbol of his more immediate Presence. These Loaves, according to the Number of the Tribes, were twelve: They were made four square, cover'd over with Leaves of Gold, and were of a considerable Bigness, having about three Quarts of Flour in each. They were serv'd up hot every *Sabbath-Day*, and, at the same Time, the stale ones, which had been expos'd the whole preceding Week, were taken away, and allow'd to be eat by none, but the Priests, and that only, in the holy Place, which was the *Tabernacle* at first, and afterwards the Temple, *Lev.* xxiv. 5, &c. and the Reason of this Institution seems to have been, to represent, in a more lively Manner, to the People, God's Government and Presence among them; that, as the *Tabernacle* first, and then the Temple was his Palace and Place of Residence, so these weekly Services of Bread, Wine, and Salt, (say the *Jews*) were to denote his Habitation among them, as if he had been an earthly Prince, for whom such Provisions are made. *Calmet's* Dictionary under the Word, and *Lamy's* Introduction.



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which it was unlawful for the Laity to eat) when they were hungry, and from the Example of their own *Priests*, who perform'd the Work of the Temple on the *Sabbath-Day*, endeavour'd to convince them, " that Works of *Necessity* were " sometimes permitted, even to the Breach " of a *ritual* Command; that Acts of " Mercy were the best and most acceptable Method of serving God upon " any Day whatever; that it was inverting the Order of Things, to suppose, " that *Man was made for the Sabbath, and not the Sabbath for the Benefit of Man*: " But, if even it were not so, that he, as " the Son of God ||, and, consequently, " *Lord of the Sabbath*, had a Power to " dispense with the *ceremonial* Laws (d) " concerning it."

Matth. xii. 9.  
Mark iii. 1.  
Luke vi. 6.  
And himself, for curing the Man with the wither'd Hand on the same.

NOT long after this, our Saviour left *Jerusalem*, and return'd into *Galilee*, where on another *Sabbath-Day*, while he was preaching, there stood before him a Man, whose Right-Hand was shrunk, and wither'd; and, when the *Scribes* and *Pharisees* insidiously watch'd him, whether he

would cure him, or not, our Lord bad him stand up in the Midst of the Assembly as an Object of publick *Commiseration*, and turning to these *superstitious* Observers of the *Sabbath*, put the Question || to them, whether they *thought it lawful, on the Sabbath-Day, to do good, or ill, actually to save Life, or negligently to destroy it?* And then, from their own Practice, in running to the Relief of any *dumb* Creature, on the *Sabbath-Day*, he fairly inferr'd, that, whatever their *hypocritical* Pretences might be, they themselves esteem'd it lawful to do Good on that Day; and so, looking about him with some Marks of *Indignation* for their strange Perverseness, he commanded the poor Man to stretch out his lame Hand, and that very Moment it became as sound as the other.

From Matth. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1. to Matth. xvii. 14. Mark ix. 14. Luke ix. 37. John vii. 1.

THE *Pharisees* however, tho' *silenc'd* by his Arguments, and *surpris'd* at his Miracles, would not surcease their Malice, but join'd in Consultation with the *Herodians* (tho' a Sect quite opposite to them in Principles) how they might take away his

Matth. xii. 14.  
Mark iii. 6.  
Luke vi. 11.

|| There are some, who pretend to infer, from the Passage of St *Mark*, Chap. ii. 27. that the Words in St *Matthew*, *The Son of Man is Lord also of the Sabbath*, Chap. xii. 8. are of the same Import with, *The Sabbath was made for Man*; so that *the Son of Man*, is here put for *all Men* in general, and, consequently, the Sense of the Words must be, that every one is *Lord of the Sabbath*, to observe or dispense with it, according to the Call or Exigency of his Affairs. But, besides that, the Phrase, *Son of Man*, which is us'd no less than eighty-eight Times in the *New Testament*, is, in all other Places, set to denote our Blessed Lord, and in *Dan. vii. 13*, from whence it is originally taken, it is thought by all ancient *Jews*, as well as *Christians*, to signify the *Messiah* only; 'tis plain, that these two Passages are distinct Propositions in St *Mark*, Chap. ii. 27, 28. and that they can relate to no other than our Saviour *Christ*, because he tells the *Pharisees*, and therein means of himself, that, in that Place, *there was one greater than the Temple*, i. e. whose *Prophetic* Office was of more Consequence to the World, than the *Sacerdotal* Administrations in the Temple, and ought therefore, least of all, to be interrupted by a *superstitious* Observation of the *Sabbath*. *The Sabbath was made for Man*, must therefore signify, that it was first appointed for the Good and Benefit of Man; and, being so, it cannot reasonably be suppos'd to oblige him to any Thing, so contrary to *Humanity*, as starving, or debilitating his Nature; and therefore, as *the Son of Man came not to destroy Mens Lives, but to save them*, he must have Power, in such Cases, as concern the Good and Welfare of Mankind, to dispense with the strict Rest of the *Sabbath*, which the Law requir'd. *Calmet's* Commentary, and *Hammond's* and *Whitby's* Annotations.

(d) Mark ii. 27.

|| This is not contrary to what St *Matthew*, Chap. xii. 10. tells us, *viz.* That *they asked him*, because both are true. They ask'd him, *Whether it was lawful to heal?* And he, in Reply, says, *I also will ask you one Thing; Is it lawful on the Sabbath-Day, to do Good, or to do Evil?* Luke vi. 9. We are not however, to suppose, that by *doing Evil*, our Saviour propounded to the *Pharisees*, Whether, on the *Sabbath-Day*, it was lawful to do That, which, on any other Day, is utterly unlawful; for then, without doubt, they would have had a ready Answer for him; but only, whether, according to the Institution of the *Sabbath*, it was lawful to do Good, or not to do it, to save Life, or not to save it, when a Man had it equally in his Power. And the Reason, why our Saviour instances in *saving a Life* is, because it was a *Maxim* then among the *Jews*, that, *on the Sabbath-Day, all servile Work was prohibited, except where the Life of any Man or Beast was concerned*; but the modern *Jews* are of a contrary Opinion, and, in Hatred to *Christians*, (as *Grotius* thinks) have loaded the Observation of the *Sabbath* with such trifling and *superstitious* Practices, as their *Fore-fathers*, and ancient Doctors knew nothing of. *Whitby's* and *Beausobre's* Annotations, and *Calmet's* Commentary.



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his Life; which when our Saviour understood, he withdrew with his Disciples\*, toward the Sea-Side; but, which Way soever he went, his Name was now grown so famous, that vast Multitudes, not only out of Galilee, but from Jerusalem, from the Provinces of Judea, and Idumæa †, and all the Country about Jordan, as far as the Mediterranean Sea, to the Coasts of Tyre and Sidon, hearing the Report of his miraculous Power to cure all Diseases with a Word of his Mouth, the Touch of his Hand, or barely the Touch of his Garment, came, with their Sick, and Possess'd, for Help, and, as fast as they came, he cur'd them. Nay, to such a Degree was his Fame increas'd, that the very Devils, and unclean Spirits publicly confess'd, that he was the Son of God, till,

upon all Occasions they were restrain'd, and compelled to Silence.

FINDING some Inconvenience in the Pressures of the People, he order'd his Disciples, for the Time to come, to have a small Vessel always in Readiness for him to step into upon Occasion; and so retir'd to a solitary Mountain †, where he continu'd all Night in Prayer, intending next Morning to make an Election of some particular Persons, both to be Witnesses of his Actions and Discourses, and, after his Departure out of the World, his Vicegerents upon Earth, Founders of his Church, and Propagators of his Gospel.

THE Number of these, according to the Patriarchs, was twelve; Simon (who is likewise nam'd Peter) and Andrew; James † (commonly called the Great) and John;

From Matth.  
xii. 1. Mark  
ii. 23. Luke  
vi. 1. John  
v. 1. to Matth.  
xvii. 14. Mark  
ix. 14. Luke  
ix. 37. John  
vii. 1.

Matth. x. 1.  
Mark iii. 13.  
Luke vi. 12.

His chusing  
his twelve  
Apostles.

\* It was a Direction, which our Saviour gave to his Disciples, when they persecute you in this City, flee to another, Matth. x. 23. and a Rule, which himself put in Practice: For, when, by his Doctrine and Miracles, he could do no Good upon Men by Reason of the Hardness of their Hearts, Mark iii. 5. he usually departed, and retir'd, that he might give place to their Wrath, and secure himself from their Malice, Matth. xii. 15. and John viii. 59. When the Providence of God brings Tryals upon us, we may reasonably hope, that his Mercy will be magnify'd in our Rescue from them; but there is not the same Assurance due to those Troubles, which our own Forwardness or Indiscretion involve us in. God hath no where promis'd to work Miracles for our Deliverance, nor engag'd to save those, who are not careful to save themselves. He hath commanded us to take up our Cross, when he lays it in our Way, but he hath not commanded, that we should go out and seek it; nay, or that we should meet it, when we can pass by another Way, and honestly, and with a good Conscience, escape from it. He hath promis'd to succour them that are tempted, i. e. Such, as are purely passive in the Thing; but, when Men break their Ranks, and, without Orders from their Commander, will needs march up (as it were) to the Mouth of a loaded Cannon, by turning their own Tempters, this is not Courage, but Fool-hardiness; and, whatever Expectations these Men may cherish of God's Assistance in such Cases, they are not the Effects of a vigorous Faith, and well-grounded Trust, but of a blind and hot-headed Presumption. Stanhope's Occasional Sermons.

† Though this be no more, than a Greek Name deriv'd from the Hebrew Edom, yet it is not to be understood of the original Habitation of the Edomites, Mount Seir, but rather of that southern Part of the Province of Judea, which, during the Captivity of the Jews at Babel, being left destitute, or not sufficiently inhabited by its Natives, seems to have been possess'd by the neighbouring Idumæans. These Idumæans, when afterwards conquer'd by the Maccabees, chose rather to embrace the Jewish Religion, than to quit the Habitations, they had taken Possession of; and, though hereupon they were incorporated into the Body of the Jewish Nation, yet that Tract of Judea, which they inhabited, did not so soon lose the Name of Idumæa deriv'd from them, but retain'd it, not only in our Saviour's Days, but for a considerable Time afterwards. Wells's Geography of the New Testament.

† Some have thought that the Words, ἐν τῇ οἰκίᾳ τοῦ Θεοῦ, should be render'd in an House of Prayer of God, or, in a Synagogue dedicated to the Service of God; but then they will be concern'd to find out any House of Prayer, which at this Time stood on a Mountain, or any Place, (except the Temple) which was called by that Name: Nor, can we conceive, why our Lord should go out into a Mountain to pray, if it were not for the Privacy, and Retirement of it, which he could not have had in any common Place of Divine Worship. Our Saviour, however, being about to send out his Twelve Apostles, thought that so great a Work, as This, could not be done, without offering up his solemn Addresses to God for their Success; and, accordingly, having found out a Place of Retirement, he thither betook himself, and, as the Evangelists inform us, continu'd all Night in Prayer, leaving the Bishops and Governors of his Church an Example, what they are to do in the great and momentous Affair of appointing Persons to the Ministry of the Gospel. Whitby's and Pool's Annotations.

† These two Brothers our Saviour calls Boanerges, a Word compos'd of two Hebrew, or Syriack Words, but what have suffer'd some Alteration in their passing into the Greek Language. For, whether it be, that the Greek Transcriber has mistaken them, or that this might be the corrupt Way of pronouncing them in Galilee, certain it is, that the Originals are Benai Rehem, denoting Sons of Thunder, or of a Tempest; a Name given them in Allusion to the natural Heat and Zeal of their Temper, and that Vehemence and Efficacy, wherewith our Saviour foresaw, that they would preach



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*John; Philip, and Bartholomew* †; *Matthew, and Thomas* †; *James*, (commonly called *the Less*) and *Simon* † the *Canaanite*; *Judas*, the Brother of this *James*; and † *Judas Iscariot*, who so

justly deserv'd the Title of *Traytor* †. To these he gave the Name of *Apostles* †, and, as he perceiv'd the Multitude gathering round him, these he called nearer than the rest to him, and began that most excellent

From Matth. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1. to Matth. xvii. 14. Mark ix. 14. Luke ix. 37. John vii. 1.

cellent

preach the Gospel. Of the former of these they gave an early Instance, in their Desire to *call down Fire from Heaven* to consume the *Samaritans*, Luke ix. 54. and, in the *Acts of the Apostles*, we find, that *Peter* and *John* are the chief Actors, and Speakers in the Defence and Propagation of the Gospel, and that the Zeal of *James* and *Peter* seems to be the Reason, why the one was slain by *Herod*, and the other imprisoned, in order to the like Execution. *Calmet's Commentary*, and *Beaufobre's* and *Whitby's* Annotations.

† The Name, given here to this *Apostle*, is not his proper, but patronymical Name, and imports only the Son of *Tholomew*, or *Tolmai*: So that we are still at a Loss for his personal Name, unless we will admit of the Conjecture, that he was indeed no other, than *Nathanael*. To this Purpose, it is remarkable, 1st, That as no other *Evangelist* makes mention of *Nathanael*, but *St John*, so he never once makes mention of *Bartholomew*. 2dly, That in the Catalogue of the Apostles, *Philip* and *Bartholomew* are always coupled together, and were, very probably, sent out together to preach the Gospel: And, fit Companions they were, supposing *Nathanael* to be the Man, with whom, 'tis plain, that *Philip* had an Intimacy, and was the first Instrument of bringing him to *Jesus*. 3dly, That this *Nathanael* is, by *St John*, Chap. xxi. 2. nam'd in Company with several of the Apostles, upon our Saviour's *showing himself at the Sea of Tiberias*, after his Resurrection, which, the *Evangelist* tells us, was the third Time of his doing so, Ver. 14. and some Presumption, that he was one of them. 4thly, That, at the two former Times, 'tis expressly said, that he appear'd to the *Eleven*, John xx. 19, 26. And here, at the third Time of his Appearance, those, that are nam'd with *Nathanael*, are all of that Number. From these Considerations 'tis more than probable, that *Nathanael* was one of the Apostles; which can only be accounted for, by supposing that *St John* calls the same Person by his proper Name, *Nathaniel*, whom the other *Evangelist* calls by his patronymical, *Bartholomew*. *Stanhope*, on the Epistles and Gospels, Vol. IV.

† *Thomas*, in Hebrew, or Syriack either, signifies a *Twin*, and so is the same with *Didymus*, that other Name, whereby this *Apostle* is sometimes called.

† Some are of Opinion, that *Simon* is here called the *Canaanite* from *Cana*, a little Town in *Galilee*, the Place of his Birth and Habitation; but others, rather think, since this *Apostle* is by *St Luke*, Chap. vi. 15. called *Zelotes*, the *Κανανίτης* and *Ζηλωτής* are perfectly the same, just as *Cephas* and *Peter*, *Tabitha* and *Dorcas* are. That there was a Faction among the *Jews*, a little before the Destruction of their City and Nation, who assum'd to themselves the Title of *Zealots*, (out of an hypocritical Ostentation of Holiness, tho', at the same Time, in their Hearts and Practices, they were the lewdest of Men) we have given a sufficient Account above, Page 1144, but whether that Faction was in Being in our Saviour's Time, or, whether to be of the Number of such *Zealots*, may not be an Injury and Reproach to this *Apostle's* Memory, is much to be doubted. *Hammond's* Annotations, and *Calmet's* Commentary.

† This Man's Surname may be taken, either from the Place of his Birth, which was *Carioth*, in the Tribe of *Issachar*, whereof we have Mention in *Josh. xv. 25.* and *Amos ii. 2.* or from the Syriack Word *Secariat*, denoting the Purse or Wallet, which it was the Office of this *Judas* to carry; or from the Word *Asbara*, or *Iscara*, which signifies to strangle; and therefore, a Name, which the *Evangelists* might give him after his Death: But, all these Etymologies are no more than mere Conjectures. *Hammond's* and *Beaufobre's* Annotations, and *Calmet's* Commentary.

† The Wisdom of *Christ* saw fit to admit *Judas* into the Number of his Disciples, that, by him, the Counsel of God, in giving up his Son to Death, and the Predictions of the Prophets might be fulfilled, *Acts i. 16.* This very Person, however, is by our Lord sent to preach the Gospel, to cure Diseases, and to cast out Devils, who had himself a Devil, John vi. 70. thereby to teach us, that the Mission of a Person may be valid, tho' he be not sanctify'd, and that, in Things belonging to the Ministerial Office, we should hearken even to such Persons, and obey them. *Whitby's* Annotations.

† The Word *Ἀποσολος* signifies an Envoy, and was a Name given by the *Jews* to any Messenger in general, but more especially to such Persons, as were sent by the High-Priest, and Heads of the People, to collect the Tithes, and other Dues belonging to the Temple or Synagogue, or to carry their Orders and Mandates to the Cities and Provinces, when any Affairs relating to Religion were transacted; and, to this Custom *St Paul* seems to allude, where he styles himself an *Apostle*, not of Man, neither by Man, but of *Jesus Christ*, *Gal. i. 1.* Our Saviour indeed, as he was no Lover of Innovations, took the Word from among the *Jews*; but, then he rais'd it to a much higher, and more honourable Signification; for himself declares, that he sent out his Apostles, even as his Father sent out him, *John xx. 21. i. e.* with a full Commission to act in his Stead, even as he did in God's: And, accordingly, we may observe, that, as the Father gave Judgment to the Son, *John v. 22.* so in Effect, the Son gives Judgment to the Apostles, *Matth. xix. 28.* and *Luke xxii. 30.* that, as the Father gave the Son Power to forgive Sins upon Earth, *Matth. ix. 6.* so the Son gives Power to the Apostles to remit Sins on Earth likewise, *John xx. 23.* that, as the Father gave the Son the Honour to sit down with him on his Throne, so the Son gave the Apostles the Privilege to sit with him on Thrones, *Matth. xix. 28.* and *Luke xxii. 30.* and that, as the Father gave the Son to be the Foundation or Corner-Stone of the Church, *Matth. xxi. 42.* so the Son gave the Apostles, to be Foundations upon a Foundation; for so the Church is said to be built upon the Foundation of the Apostles, *Christ being the chief Corner-Stone*, *Eph. ii. 20.* *Hammond's* Annotations.



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cellent *Discourse*, which comprises all the great *Principles* of the *Christian Religion*, and is commonly called the † *Sermon on the Mount*.

Matth. v. 1.  
Luke vi. 20.  
His famous  
Sermon on the  
Mount.

HEREIN he pronounces divers Blessings, both *Spiritual* and *Temporal*, to such, as the Generality of the World esteem'd miserable: To the Poor in Spirit, or humble Minded; to the Kind and Merciful; to the pious Mourners; to the Peace-Makers; to the Meek and Patient; to the Pure in Heart; to such, as hunger and thirst after Righteousness; and to such, as are persecuted upon the Account thereof. Herein he instructs the Apostles, more especially, in their Duty; and, in several Comparisons setting before them the high Station, wherein he had so lately plac'd them, and how much it would redound to their Honour, if they behav'd well, and to their Dishonour, if otherwise; he recommends to them, above all other Things, Purity of Life and Conversation. Herein he expounds the true Meaning, and shews the just Extent of several moral Precepts, viz. The Laws against Murther, against Adultery, against Perjury; That concerning Retaliation, and That of loving our Neighbour; and rescues them from the wretched Glosses,

and Interpretations, which the Jews had put upon them. Herein he explains, and teaches the proper Method of performing, with Acceptance, the several Duties of Charity to the Poor; Prayer, and Fasting. Herein he dissuades us from all covetous Inclinations, and anxious Thoughts concerning the Things of this World, from a Consciousness of our being under the Providential Care of God; and, having laid down several other Precepts, and Instructions, he concludes the Whole with this Admonition, — That, whoever heard, believed, and practis'd the Things, contained in his Discourses, would, in the Event, be like a wise Builder, who laid the Foundation of his House upon a Rock, not to be affected by Wind or Weather; but that he, who heard and practis'd them not, would be like a Man, who built his House upon the Sand, soon to be blown down by the Winds, and washed away by the Floods †.

From Matth.  
xii. 1. Mark  
ii. 23. Luke  
vi. 1. John  
v. 1. to Matth.  
xvii. 14. Mark  
ix. 14. Luke  
ix. 37. John  
vii. 1.

THIS Sermon was deliver'd with such a Grace and Majesty, as gained the Applause of the whole Audience, and made them very readily declare their Sense of the Difference between such Divine Discourses, and the jejune Harangues † of their ordinary

Matth. viii. 1.  
Mark i. 4.  
Luke v. 12.

† The Mountain, where our Lord deliver'd his Discourse is generally suppos'd to be Tabor; for, by comparing St Mark, Chap. iii. 13. with the other two Evangelists, Matthew, Chap. xiv. 23. and Luke, Chap. vi. 12, &c. we may perceive, that it was not far distant from some Part of the Sea of Tiberias, whither our Lord had retir'd very lately from the Pharisees, and about five or six Leagues from Capernaum, whither he return'd after his Descent from this Mount. But, then the Question is, whether this Sermon be the same, with what we find recorded by St Luke, Chap. vi. 20? Now, in order to resolve this, we may observe, 1st, That the Sermon in St Matthew was deliver'd before the healing of the Leper, Chap. viii. 2. whereas St Luke, who promises to discourse in order of what Christ did, gives us first the Story of the Leper, Chap. v. 12. and then an Account of Christ's Sermon, Chap. vi. 20. 2dly, That the Sermon in St Matthew, our Lord preach'd on the Mount, and called his Disciples up to him, whereas St Luke informs us, that our Lord came down with his Disciples from a Mount, and stood in the Plain, and from thence preach'd what he recorded, Ver. 20. And, 3dly, That St Luke omits the much greater Part of the Sermon, as it is recorded by St Matthew; mentions only four Beatitudes, whereas, St Matthew speaks of eight; and has added four Woes, Ver. 24, &c. whereof we find no Indications in St Matthew. Since the Sermons then are so very different in their Matter, as well as in the Circumstances of Time and Place, 'tis reasonable to suppose, that they are not the same, tho' considering, that after both the Sermons, we find our Lord returning to Capernaum, and healing the Centurion's Servant, Matth. viii. 5. and Luke vii. 1. we may probably conjecture, that he spake the Sermon in St Matthew, whilst he was sitting on the Mount to his Disciples; but that, in St Luke, he afterwards spake, when he came down into the Plain, Chap. vi. 20. in the Audience of all the People, Chap. vii. 1. Whistly's Annotations.

† The Word, which we render Floods, is in the Greek ποταμοί, which, tho' it chiefly signifies Rivers, i. e. such Streams, as arise from Springs, does frequently denote Land-Floods, or Torrents, which are occasion'd by any tempestuous sudden Rains; for so Eusebius explains the Word, in his Notes upon this Passage in Homer, Iliad iv.

ὥς δ' ὅτε χειμαῖροι ποταμοὶ κατ' ἑρεσφί ῥέοντες,

ἴς, μισγάγκειαν συμβάλλειον ὄρεσμον ὕδαρ

Κρυῶν ἰκ μεγάλον, &c.

† The Words in the Text are, He taught them, as one that had Authority, and not as the Scribes, Matth. vii. 29. But they certainly are mistaken, who interpret the Words in this Sense: — “ He taught them, as the Author “ of



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ordinary Teachers, the *Scribes*; and, to confirm his *Doctrine* by the Testimony of *Miracles*, our Blessed Saviour, upon his Descent from the Mount, healed a *Leper*, and then remitted him to the *Priest*, to make his Oblation, in Acknowledgment of his Cure.

Matth. viii. 5.  
Luke vii. 1.  
His curing the  
Centurion's  
Servant, and  
raising the  
Widow's Son  
at Naim.

AT his Return to *Capernaum*, he cur'd, at a Distance, the *favourite* Servant of the *Roman Centurion* †, who had made an ample Declaration of his *Divine Power*, and thereupon receiv'd from him as ample Commendation of his Faith; and, at his Arrival at the Gates of *Naim* †, he restor'd to Life a Widow's only Son, as the People were carrying him out to his Funeral,

Luke vii. 11.

to the great Joy and Comfort of his *Parent*, and the no less Wonder and Astonishment of the *Spectators*, who, upon this Occasion, glorify'd God, and publickly declar'd, that (e) *a mighty Prophet was sprung up among them; and that God* † *had visited his People.*

From Matth. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1. to Matth. xvii. 14. Mark ix. 14. Luke ix. 37. John vii. 1.

UPON the Fame of this, and several other Miracles, which our Saviour did daily, *John the Baptist*, who was still in Prison, sent two of his Disciples to enquire of him, † whether he himself was the promis'd *Messiah*, or some other Person was to appear in that *Character*? As our Lord was, at that Time, working many Miracles ||, curing *the Deaf, the Blind,*  
the

His Answer to the Baptist's Disciples, and Commendation of him.

“ of the Doctrine, which he preach'd; as one, who had Authority, in his own Name, to propound the Terms of Life and Death;” because, it is not only contrary to the Nature of his *Prophetick Office*, but to his own frequent Declarations, that the *Doctrine, which he taught, was not his own, but his, who sent him; and that he spake, not of himself, or in his own Name, but as he had heard from his Father, and as he had commanded him to speak,* John vii. 16, 17, 18. viii. 28. xii. 49. xiv. 10. and, therefore, the truer Interpretation is, what *Lightfoot*, and others give us, viz. *That he spake as a Prophet, having Authority from God to deliver his Message to them, and not as the Scribes, who pretended only to deliver the Traditions of their Forefathers, and to teach them no more, than what they had learned from Hillel, Shammai, Abtalion, &c.* *Whitby's Annotations.*

† He was an *Officer*, commanding an *hundred Men*, much of the same Rank and Station of one of our *Captains*, and belong'd to the *Iron Legion*, (as it was called) which was usually quarter'd in *Judea*. *Howell's History*, in the Notes.

† *Naim*, or *Nain*, so called for the Pleasantness of its Situation, was a Town of *Galilee*, about two Leagues from *Nazareth*, and not so much from Mount *Tabar*, between which, and the City, ran the River *Kison*. From our Saviour's meeting the Funeral coming out at the Gates, we may learn, that it was a Custom among the *Jews* to bury their Dead in the Day-Time, when the nearest Friends and Relations follow'd the Corps, which was usually carry'd in Procession through the Streets, and publick Places, to the *Cæmeteries*, which were generally at a considerable Distance from the City, because they look'd upon their Graves, as Places full of *Pollution*; whereas we *Christians*, in Hopes of a joyful Resurrection, and upon Presumption, that many of those, whose Bodies are repositied in the Earth, are in a State of Felicity in Heaven, look upon these Places with great Respect and Veneration, and, accordingly, have our Tombs erected always very near, and, sometimes within the Body of our Churches. *Whitby's Table of Places*, and *Calmet's Commentary* on Luke vii. 12.

(e) Luke vii. 16.

† The People of *Naim* do, in these Words, acknowledge *Jesus* to be the *Messiah*, or that great Prophet, whom *Moses* had promis'd to the *Jews*: *The Lord thy God will raise up unto thee a Prophet, from the Midst of thee, of thy Brethren, like unto me, unto him shall ye hearken,* Deut. xviii. 15. for they describe this Prophet in the very same Terms, that *Zacharias*, the Father of *John the Baptist*, makes use of to denote the *Messiah*; *The Lord hath visited his People,* Luke i. 68. *Calmet's Commentary.*

† The Words in the Text are, *Art thou he, that should come,* or rather, *he that is coming?* For the Prophecies of the *Messiah* in the *Old Testament* were so plain, and yet his Person, or Name so unknown to the *Jews*, that they were wont to express it by some Circumlocution, and more especially, by this of *ὁ ἐρχόμενος*, *he that cometh*, for so he is term'd, *Matth. iii. 11. xxi. 9. Luke vii. 20. xix. 38. John xii. 13. and Heb. x. 37, &c.* and this Name they gather'd from *Habakkuk*, where he is called, *he that shall come*, Chap. ii. 3. and from *Daniel*, where he is stiled, *he that cometh with the Clouds of Heaven*, Chap. vii. 13. *Hammond's and Whitby's Annotations.*

|| If it be ask'd, How the seeing of these Things done by our Saviour could be a sufficient Argument to *John's* Disciples, that he was, in Truth, the *Messiah*? The Reply is, that the Performance of these Things was exactly answering the Character, which the Prophet had given of the *Messiah*, viz. *That, at the Coming of God to save them, the Eyes of the Blind should be opened, and the Ears of the Deaf unstopped; that the Lame should leap as an Hart, and the Tongue of the Dumb should sing,* Isaiah xxxv. 4, &c. And, therefore, instead of giving them a direct Answer, which might be liable to the old Objection of his bearing Record of himself, John viii. 13. our Saviour refers them to the Miracles, they saw him do; Miracles of the same Kind that were predicted of the *Messiah*, and then, leaves it to their own Master to draw the Conclusions from thence; which was a Method of Conviction more short and strong, and, withal more agreeable to our Saviour's Modesty and great Humility, than any long Detail of Arguments would have prov'd. *Pool's Annotations*, and *Calmet's Commentary.*



A. M.  
4035, &c.  
Ann. Dom.  
31, &c.

Matth. xi. 7.  
Luke vii. 24.

the *Lame*, &c. And instructing the People, that were gather'd about him; instead of giving a direct Answer to their Question, he bad them go, and report what they saw to their Master. And having thus dismiss'd them, he began to discourse to the People concerning *John*, giving a large *Encomium* of the *Austerity*, and Holiness of his Person, † the Greatness of his *Function*, and Divinity of his *Commission*; and hence taking occasion to blame the Perverseness of the Age, in rejecting both his, and the *Baptist's* Testimony, (tho' the *Baptist* was a Man of a mortify'd Deportment, and he a Person of a free and affable Behaviour, so that † nothing would please them) he proceeded

to upbraid the several Cities, where most of his Miracles had been wrought, viz. *Chorazin*, *Bethsaida*, and, more especially, *Capernaum*, with their Obstinacy and Impenitence; and, having declar'd, that the *Mysteries* of the *Gospel-Revelation* were better adapted to the Humble and Modest, than to the Proud and *Worldly-Wise*, he concludes his Discourse with an Exhortation to such, as were thus qualify'd to be his (f) Disciples; *Come unto me †, all ye, that labour, and are heavy laden, and I will give you Rest*, &c.

No sooner had he finish'd this Discourse, but a rich *Pharisee* (whose Name was *Simon*) † invited him to Dinner; but, while he was at Table, there happen'd an Incident

From Matth. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1. to Matth. xvii. 14. Mark ix. 14. Luke ix. 37. John vii. 1.

Luke vii. 36. His apologizing for the Woman in Simon's House, and absolving her from her Sins.

† *Maimonides* observes, that tho' the *Jews* generally reckon eleven Degrees of Prophecy, yet two of these were something more sublime and excellent, than ordinary Prophecy. The one of these was what they called the *Gradius Mosaiicus*, when the Prophet had a familiar Converse with God upon all Occasions; and the other, when he had his Revelations, not from a Dream or Extasy, but an immediate Dictate of the *Holy Ghost*. Of this Sort, was *John the Baptist*, who was plainly told by the Father, *Matth. iii. 17. John xiii. 3.* and, as plainly proclaim'd it to others, that *Jesus was the Lamb of God*. Other Prophets spoke of the Coming of *Christ*, but then, they did it in a dark and obscure Manner. They saw him only at a Distance, in a Dream, or in a Vision of the Night, and couch'd their Predictions under a Veil of enigmatical Phrases; but the *Baptist* spake of him openly, and distinctly. He knew him; he was conversant with him; he pointed him out to the People; had, in short, the Honour of baptizing him, and hearing the Voice from Heaven testifying of him, *This is my beloved Son, in whom I am well pleased*. And, upon these Accounts we find him called a great and illustrious Person, *Luke i. 15.* one filled with the *Holy Ghost*, and, by Way of Excellence, the *Prophet of the Most High*, *Ver. 76.* *Hammond's Annotations*, and *Calmet's Commentary*.

† The Words of our Saviour, to illustrate this, are these, — *We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented*, *Matth. xi. 17.* which seem to be a Proverb, founded upon a Custom among the *Jewish* Children, to imitate what they saw done by others upon greater Occasions, and particularly the Custom in Festivities, or Funerals; when, in the former, as soon as the Musician struck up a Tune, the Company began to dance to his Pipe; and, in the latter, as soon as some old Women had begun the mournful Song, the rest follow'd, lamenting, and beating their Breasts. These, the Children were us'd to act, and personate in the Streets at play; and, when one had begun the Musician's Part, and another the old Woman's Part, and the rest did not follow them in theirs, this gave Occasion to the proverbial Saying, which our Saviour applies to the present Purpose, in this Sense. "I, and *John* have both of us invited you to enter into the Kingdom of Heaven, or to turn to God by Repentance. *John*, by the Austerity of his Life, and I, by my Affability and Courtesy, have endeavour'd to recommend ourselves; but all to no Purpose. You will neither mourn with him, nor laugh with me; but, for that very Reason, censure and revile our different Behaviour, accounting him, for his reserv'd Temper, no better than a melancholick Kind of Mad-man; and me, for my open and free Conversation, a mere Glutton and Wine-bibber." *Hammond's Annotations*, and *Calmet's Commentary*.

(f) *Matth. xi. 28.*

† To come unto *Christ*, in the Phrase of the *New Testament*, is to believe in him, and to become one of his Disciples, and this Invitation our Saviour gives to all Mankind in general, and to the *Jews* in particular. To all Mankind, forasmuch as all (without the Knowledge of *Christ*) are heavy laden with the Burthen of their Sins, and the Calamities incident to Life; are surrounded with a Cloud of Ignorance, and held in Bondage through the Fear of Death: And, to the *Jews* in particular, forasmuch as they, under their Dispensation, were oppress'd with a Load of Ceremonies, a Yoke, which neither they, nor their Fathers were able to bear, *Acts xv. 10.* besides the additional Weight, which the *Pharisees* laid upon them, by their Traditions, heavy Burthens, and grievous to be born, *Matth. xxiii. 4.* *Whitby's Annotations*, and *Calmet's Commentary*.

† Is it not a little strange, that any Interpreters should ever imagine, that this is the same Story with what we find related in *Matth. xxvi.* *Mark xiv.* and *John xii.* since the Histories agree scarce in any Thing, unless it be in bringing the Alabaster Box of Ointment, and anointing our Saviour's Feet, which, in these Countries, especially at great Entertainments, was no uncommon Thing. But, now the Anointing, in the other Evangelists, was done at Bethany, within two Miles of Jerusalem; this, in St *Luke*, in Galilee; this, in the House of one *Simon the Leper*; this, in the

House



A. M. 4035, &c.  
Ann. Dom. 31, &c.

Incident somewhat remarkable: For a certain Woman, who, not long before, † had been noted for a *lewd* Liver, came into the House, and † throwing herself at the Feet of *Jesus*, wash'd them with the Tears, which flow'd from her Eyes, and then, having wip'd them with her Hair, she kiss'd them, and anointed them with very precious Ointment †.

*SIMON*, who still retain'd something of the *cenfurious* Spirit of his *Seet*, seeing this Woman thus busy in expressing her Love and Veneration for *Jesus*, began to think within himself, that † he could not possibly be a Prophet; otherwise, he would have known the Woman to be infamous, and, consequently, not suffer'd her to touch him: But our *Saviour*, who well

From Matth. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1. to Matth. xvii. 14. Mark ix. 14. Luke ix. 37. John vii. 1.

House of one *Simon a Pharisee*; that, but a little before our *Saviour's* Passion; *this*, a considerable Time, before it. At *that*, *Judas* was offended for the Waste of the Ointment; at *this*, *Simon* for the Woman's touching our *Saviour*: Upon *that* Occasion our Lord vindicates the Woman from one Head of Argument, and, upon *this* from another. So that all Circumstances make it plain, that these were different Actions, done by different Persons, and at different Times. *Pool's* Annotations.

† Who this Woman was, the Gospel no where tells us. We read indeed of three Persons, who, by several *E-wangelists*, are said to have anointed our Lord's Head and Feet, *viz. Mary Magdalene, Mary the Sister of Lazarus*, and this other Woman, whom St *Luke* calls a *Sinner*: And, some *Commentators* make these three to be one and the same Person. It is to be observ'd, however, that the Sister of *Lazarus* is all along represented as a Person of great Sobriety and Virtue, who always liv'd at *Bethany*, was none of our Lord's Attendants, nor ever came into *Galilee*; and, consequently, was a Woman distinct from *Mary Magdalene*, who was of his Retinue, *Luke* viii. 2; and from this other Woman, who anointed his Feet in *Simon's House*: But, whether this *Mary Magdalene*, and this Woman, here called a *Sinner*, might not be the same Person, is not so easy to determine. The *Characteristick* of *Magdalene* is, that she was the Person, out of whom our Lord had cast seven Devils; but then, if the Ejection of these Devils be understood (as some will have it) in an *allegorical* Sense, the Words will well enough suit with the *Sinner* in St *Luke*; or, suppose they were *real* Devils, the Ejection of them might be some Time before her coming into *Simon's House*, and, (as our *Saviour's* Vindication of her seems to imply) her *Reformation* consequent thereupon, tho' *Simon* knew nothing of it. For these Reasons some have imagin'd, that the *Sinner* in St *Luke*, and *Mary Magdalene* were both the same Person; and, that she was called *Magdalene*, from the Town and Castle of *Magdal*, where her Husband, who had been a Man of great Distinction, but then dead, had lately his Habitation. It must not be dissembled, however, that the most general and prevailing Opinion is, that these were two different and distinct Women. *Calmet's* Differt. sur les trois Maries, and *Hammond's* Annotations.

† The Manner of the *Eastern* People was to lie upon a Kind of *Bed*, or *Couch*, while they were at Meat; to put off their *Sandals*, before they lay down; and to have their *Servants*, and *Domesticks* stand behind at their Feet; so that this Woman wanted not an Opportunity to express her Devotion to our Lord, while he was in this Posture. *Beau-sobre's* Annotations.

† That it was a customary Thing among the *Ancients*, especially at great Entertainments, to use *Ointments*, and costly *Perfumes*, appears from several Authorities. The *Psalmist* plainly informs us, that this was the Custom of the *Jews*, when, in Acknowledgment of God's great Bounty to him, he declares, *Thou hast prepared a Table for me; thou hast anointed my Head with Oil, and my Cup shall be full*, *Psal.* xxiii. 5. The *Scholiast* upon *Aristophanes* acquaints us with the same Custom among the *Greeks*, when he makes it a Rule, that they, who invite to an Entertainment, should bring forth to their Guests Crowns, and Ointments, *σεφάνας, καὶ μύρα παρετίθεσθαι*. And that among the *Romans*, the like Usage prevailed, is evident from that *sharp*, but *jocular* Epigram in *Martial*:

Unguentum fateor bonum dedisti  
Convivis here, sed nihil scidisti.  
Res falsa est, bene olere, & esurire.  
Qui non cœnat, & ungitur, Fabulle,  
Hic verò mihi mortuus videtur.

Lib. iii.

The general Custom indeed, upon these Occasions, was, to anoint the Head, and very seldom the Feet: But, besides that the latter was a Token of more Humility, and no less Esteem in this Woman, she could not perhaps have an Opportunity of coming at our *Saviour's* Head, without giving some Disturbance to the Company. *Hammond's* Annotations.

† Tho' the *Jewish* Religion permitted *Harlots* of their own Nation to enjoy all the Privileges of other Women, except that their *Oblations* were rejected as *impure*, yet the *Pharisees*, who pretended to a greater Degree of Sanctity than others, would not admit them to civil Usage, or the common Benefits of Society, and thought Religion itself, and the Honour of every Prophet concern'd in this Preciseness. This was the Reason of *Simon's* making this Objection within himself: But, therein he draws three false Conclusions, 1st, That had *Jesus* been a Prophet, he must have known what the Woman was; as if Prophets knew every Thing, and were able to look into the Secrets of the Heart. 2dly, That, as this Woman was a Sinner, our *Saviour* should not have suffer'd her to touch him; as if the external Touch of a Person, engag'd in any vicious Course, could communicate Pollution to one, that was innocent. And, 3dly, That this Woman, whom he knew to be a Sinner some Time before, was still in the same Condition; as if it were not in the Power of God at any Time to touch the Heart, and, in a Moment, to inspire sincere Repentance. *Calmet's* Commentary.



A. M.  
4035, &c.  
Ann. Dom.  
31, &c.

well understood *Simon's* Thoughts, propos'd to him a *Parable* of a certain *Creditor*, who had two *Debtors*, one of which ow'd him ten Times as much as the other, but, because both of them were *Insolvent*, he frankly forgave them both; and then, gaining from him a Confession, that the *Debtor*, to whom the larger Sum was forgiven, would, in Gratitude, be bound to love the *Creditor* most, he turn'd to the Woman, and (by Way of Application) not only apologiz'd both for her Behaviour and his own, but reproach'd his *Host* likewise, for having omitted some Instances of Respect and *Civility*, which this *contemptible* Woman (as he esteem'd her) had abundantly supply'd. And therefore, in Return for such uncommon Kindness, he gave her a full *Pardon*, and Absolution of her Sins, which some in the Company seem'd to resent, as an Invasion of the Divine *Prerogative*; but that gave him no Manner of Uneasiness.

Luke viii. 1.  
His curing a  
Demoniac at  
Capernaum,  
whereupon the  
Pharisees blas-  
pheme, and he  
sharply re-  
proves them.

UPON his leaving *Naim*, he made a Progress, for some Months, round other Parts of *Galilee*, accompany'd with his

Apostles; and several *devout* Women, whom he had cur'd of sundry Diseases, and who, in Gratitude, attended his Person, and, out of their own Substance, administer'd † to his Necessities: Till returning, at length, to his own City *Capernaum*, such Multitudes of People, upon the Rumour of his being come again, resorted to him, that neither he, nor his Disciples could find Time to eat. But *his Meat was to do the Will of God*, by healing the Sick, and relieving the Oppress'd; and therefore, as soon as a poor *Demoniac*, both blind and dumb, was brought before him, he immediately restor'd him both to his Speech and Eyesight, inasmuch, that all, who saw it, were greatly astonish'd, and, with a general Voice, declar'd, that the Person, who did such wonderful Works, could be no other, than the promis'd *Messiah*.

From Matth.  
xii. 1. Mark  
ii. 23. Luke  
vi. 1. John  
v. 1. to Matth.  
xvii. 14. Mark  
ix. 14. Luke  
ix. 37. John  
vii. 1.

Matth. xii. 22.

THE *Pharisees* however, and *Doctors* of the Law, who came from *Jerusalem*, gave another Turn to this Miracle. They ascrib'd it to the Power of the Devil †, even to *Beelzebub* †, the Chief of the Devils;

Matth. xii.  
Mark iii. 22.  
Luke xi. 15.

† It was customary, says St *Jerom*, on *Matth.* xxvii. 55. among the *Jews*, for Women, and especially for Widows, to minister Necessaries to their *Teachers*; and this, without any Scandal or Imputation upon their Honour. Our Saviour lays it down as a general Rule, that *the Labourer is worthy of his Hire*, *Luke* x. 7. and the Apostle accounts it no more than Justice, that they, who sow to others *spiritual Things*, should be allow'd to reap their *carnal*, *1 Cor.* ix. 11. Of what Condition, or Quality these Women were, that attended our Lord, we are not told: They might be Virgins, Widows, or Wives, who had an Allowance for themselves from their Husbands: However, it could be no Injustice done their Families, to give unto him, who was Lord of all, that they, and their Husbands possess'd; and who, *tho' he was rich, yet, for our Sakes, became poor, that we, through his Poverty, might be rich*, *2 Cor.* viii. 9. *Whitby's* and *Pool's* Annotations.

† That, which made the *Pharisees* thus calumniate our Saviour's Miracles, was, their finding the People induc'd by them to believe, that he was the *Son of David*, *Matth.* xii. 23. which was but another Word for the *Messiah*, the *King of the Jews*. For, tho' they might have some Apprehensions, that if this Belief obtain'd, it might possibly bring the Power of the *Romans* upon them, *John* xi. 48. yet their chief Fear was, that the Greatness of his Miracles, and Excellence of his Doctrine would put an End to their Credit, and Authority among the People, since they were conscious to themselves, that they could not vye with him in either. *Whitby's* Annotations.

† By several Passages in the *Gospel* it seems evident, that the *Jews*, at this Time, had a Notion of a Kind of Empire, and Subordination among the *infernal* Powers, and that the Prince of this Empire was called *Beelzebub*. *Beelzebub* signifies properly the *God of Flies*; but, why a Name of so mean an Import should denote the Head of the *Apostate* Angels, it is not so easy a Matter to determine, unless we will admit of this Conjecture, *viz.* That, as the People of *Ekron* had an *Idol*, which they filed *Beelshamen*, i. e. the *God of Heaven*, by other Nations called *Jupiter Olympius*; the *Jews*, who us'd to give Nick-Names, or Names of Contempt to all false Gods, called it sometimes *Beelzebub*, or the *God-Fly*, because these Heathens worshipp'd it under the Figure of that *Insect*, and sometimes *Beelzebub*, or the *God of Ordure*, because some Sort of Flies delight to feed on Excrements. However, this be, 'tis certain, that the Apostles, in several Places of their Writings, do seem to insinuate, that among the *Apostate* Spirits, there was one superior to the rest, whom therefore they call the *Prince of Darkness*, *Luke* xxii. 53. the *Prince of this World*, *John* xii. 31. and the *Prince of the Power of the Air*, *Eph.* ii. 2. who, in the Days of *Tobit*, went under the Name of *Asmodeus*, *Chap.* iii. 8. and is now by the *Jews* generally called *Sammael*, and by the *Christians*, *Lucifer*. *Beaufobre's* Annotations, and *Cabnet's* Commentary.



A. M.  
4035, &c.  
Ann. Dom.  
31, &c.

Devils; and therefore † our “Blessed  
“Saviour, by the Comparison of a King-  
“dom, or House divided against itself,  
“ (which is the readiest Way to bring it to  
“Desolation) shews the Absurdity of their  
“Allegations, since, by that Means, the  
“Devil would take the most effectual  
“Course to destroy his own Empire.  
“Nay, he argues from their own Pre-  
“tensions of having certain allow’d Ex-  
“orcists † among them, that evil Spirits  
“might be cast out by the Finger of God;  
“that, when they were apparently so,  
“’twas very manifest, that the *Kingdom*  
“of God, or the *Messiah*, was come  
“among them; that obstinately to resist  
“the Evidence of such Miracles, or to  
“ascribe them to a *Diabolical* Power,  
“was that *Sin against the Holy Ghost*,  
“which is of a Nature unpardonable; and  
“that, since they had been so impious,  
“as to blaspheme the Holy Spirit, by  
“which he wrought them, nothing less  
“could be expected, than that the Devils,  
“ejected by him, finding no where a-  
“mong the *Heathens* such desirable Habi-

tations of Rest and Contentment, as  
“among them, would endeavour to re-  
“turn, with several others worse than  
“themselves, and, by their prodigious  
“Wickedness and obstinate Infidelity find-  
“ing them more prepar’d, than ever, to  
“receive them, would there take up their  
“settled Abode; and having made them  
“more incredulous and obdurate, more  
“impure and wicked, more hypocritical  
“and blasphemous, than they were before;  
“would bring upon them too a more  
“lamentable Destruction.”

ALL this however hinder’d not the  
*Scribes and Pharisees* from demanding of  
our Saviour some new Sign or Miracle in  
Evidence of his Mission; but as he had  
given them a sufficient Number of *these*  
already, he only referr’d them to *one*, that  
would not come to pass till after his Death,  
namely, that of *Jonas*, whose Deliverance  
from the Whale’s † Belly, after three Days  
Confinement, was an eminent Type of  
of his *Resurrection*, after as long a Con-  
tinuance || of his Body in the Bowels of  
the Earth: And thence he took occasion

From Matth.  
xii. 1. Mark  
ii. 23. Luke  
vi. 1. John  
v. 1. to Matth.  
xvii. 14. Mark  
ix. 14. Luke  
ix. 37. John  
vii. 1.

Matth. xii. 38.  
Luke xi. 29.  
*Reproves the  
Scribes and  
Pharisees for  
demanding a  
Sign.*

† The Argument, which our Saviour employs against the *Jews* upon this Occasion, is, what we call *ad hominem*. He supposes, as they did, that, among evil Spirits there was a Form of Government, which was to last unto the End of the World, and in it a certain *Subordination*, which made it subsist, and, from this Principle, he argues —  
“That it was impossible, that an Empire, divided against itself, should last long; incongruous to think, that a Prince,  
“who knew his own Interest, would send Part of his Forces to engage his own *Generals*, and compel them to surren-  
“der to the Enemy, what they had lately taken from them; and therefore a Thing utterly incredible, that the  
“Prince of the Devils should give Orders to other inferior Devils, to quit the Bodies, which they had taken Posses-  
“sion of, and, consequently, that he should expel any in the Name, or by the Authority of *Beelzebub*.” *Calnet’s*  
Commentary.

† That it was customary among the *Jews* to cast out Devils by the Invocation of the Name of the Most High, we may learn from *Iustin Martyr*, who, in his Dialogue with *Trypho*, tells him, that if any Jew exorcis’d a Devil, in the Name of the God of Abraham, Isaac, and Jacob, perhaps he would obey him; from what *Irenaeus* tells us, viz. That, by the Invocation of the Name of God, even before the Advent of our Lord, Men were sav’d from evil Spirits, and all Kind of Demons; and, from what *Origen* (cont. Cels.) affirms, viz. That the Name of the God of Abraham, Isaac, and Jacob, being us’d by the Jews, in the Incantation of Devils, did great Miracles: And, if this was a common Practice among the *Jews*, then will the Force of our Saviour’s Argument be this, — “You make no Doubt, but  
“that your Exorcists, who use the Name of God, do eject Devils by Virtue of that Name; and, how partial is it  
“then in you, to pass an unjust Censure upon me, in whom you see far greater Evidences of the Finger of God, in  
“my casting out all Manner of evil Spirits, and healing all Kinds of Diseases?” *Whitby’s* Annotations.

† The Word in the Original, signifies not a *Whale*, but any large Fish; and some Naturalists are of Opinion, that it was not a *Whale*, whose Gullet is too narrow for that Purpose, but rather, what the *Greek* calls the *Lamia*, or *Dog-Fish*, (as we shew’d elsewhere) whose Throat is more capacious, that swallow’d up *Jonah*. Vid. Page 887.

|| But how can our Saviour be said to have continu’d as long in the Grave, as *Jonah* did in the *Whale’s* Belly, when there were no more, than two Nights, and one whole Day, between his Death and his Resurrection? Now, for a Resolution of this, we must observe, 1st, That the *Hebrews* began their Computation of a natural Day from the Evening, or Night preceding; so that, from one Sun-set to another Sun-set, they reckon’d a compleat Day, even as *Moses* does, when he says, *The Evening and the Morning were the first Day*, Gen. i. 5. 2dly, That it is a common Thing with them, as well as other Nations, to put Part of a Day for the whole; so that, whatever is done in any

Part



A. M.  
4035, &c.  
Ann. Dom.  
31, &c.

to remind them, " that the Inhabitants of  
" *Nineveh* †, a Pagan City, and also the  
" *Queen of Sheba* † should rise up in  
" Judgment † against that *Generation*,  
" and *condemn* it, because the *former* re-  
" pented at the Preaching of *Jonas*, and  
" the *latter* took a vast Journey to partake  
" of the Benefits of *Solomon's* Wisdom,  
" whereas they refus'd to hearken to one,  
" who was incontestibly † greater than  
" either *Jonas* or *Solomon*."

Mark iii. 21, WHILE he was continuing his Dis-  
31.  
Luke viii. 19. course in this Manner, Word was brought,

that his Mother †, and some other Kins-  
folk were at the Door, desiring to speak  
with him (for, fearing either that he might  
be too much transported by his *Ministry*,  
or grow *faint* for Want of eating, or be  
endanger'd by the Throng, they came to  
get him away) but, being dissatisfy'd with  
their unseasonable Interruption, he took  
occasion to inform the Audience, " that  
" all worldly *Relations* were of less Con-  
" sideration, than the *Ties* of Duty and  
" Religion; that the Names † of Mo-  
" ther and Brother, which are *sanctify'd*  
" by

From Matth.  
xii. 1. Mark  
ii. 23. Luke  
vi. 1. John  
v. 1. to Matth.  
xvii. 14. Mark  
ix. 14. Luke  
ix. 37. John  
vii. 1.  
Shows, who  
are his true  
Relations.

Part of the Day, is properly enough said to be done on that Day: And, 3dly, That they usually reckon That to be done in so many Days, or so many Days and Nights, which begins in any Part of the first, and ends in any Part of the last Day. Now, allowing this Manner of Computation, and reckoning that the *first* Day began on *Thursday*, at Sun-set, and ended upon *Friday*, at Sun-set; since our Saviour dy'd on *Friday*, about three in the Afternoon, by putting a *Part* for the *whole*, here we have one Day. *Saturday* is allow'd on all Hands to be another; and, since the *third* Day began on *Saturday* at Sun-set, and our Saviour rose on the *Morning* following, that *Part* of the Day, being likewise put for the whole, is fairly computed for the *Third*. The *Hebrew* Child, according to *Law*, was to be circumcis'd the *eighth* Day, but then, the Day of its Birth, and of its Circumcision were both counted; and, in like Manner, if we reckon the Day, on which *Christ* died, for one, and that, on which he rose, for another, including withal the *Night* belonging to the former, we may properly enough say, that, in Imitation of the Prophet *Jonah*, he was three Days and three Nights in the Heart of the Earth. *Whitby's* and *Hammond's* Annotations, and Bishop *Kidder's* Demonstration, lib. i. c. 8.

† This City is generally suppos'd to have been built by *Nimrod*, was situate upon the River *Tigris*, and famous once for being the *Metropolis* of the first, i. e. the *Assyrian* Empire. *Wells's* Geography of the *New Testament*.

† *Sheba*, or *Saba*, is a Province of *Arabia Felix*, lying to the South of *Judea*, and on the extream Part of the Continent, and, being bounded by the *Ocean*, is therefore said to be the utmost Part of the Earth. *Wells's* Geography of the *New Testament*.

† This is spoken in Allusion to a Custom among the *Jews* and *Romans*, which was, for the *Witnesses* to rise from their Seats, when they accus'd Criminals, or gave any Evidence against them. *Beausobre's* Annotations.

† Since God had promis'd *Solomon*, that, as there was none like him before him, so after him, none should arise like him for Wisdom, 1 *Kings* iii. 12. our Saviour's declaring, that in this Respect he was greater than *Solomon*, must be plainly avowing himself to be more than Man. *Whitby's* Annotations.

† The Words in the Text are, *His Mother and his Brethren*, Matth. xii. 46. but, as the Word *Brethren* (according to the Language of the *Jews*, Gen. xxix. 12. Levit. x. 4.) is of great Latitude, these Brothers are suppos'd to be either *Joseph's* Sons by a former Wife, and so our Saviour's *Brothers-in-Law*, or the Children of *Mary*, the Wife of *Cleophas*, and so his *Cousin-germans*. There is, indeed, a Tradition in the Church, that, before his espousing the Virgin *Mary*, *Joseph* had another Wife, whose Name was *Ischa*, by whom he had six Children, four Sons, *James*, *Joseph*, *Simon*, and *Jude*, and two Daughters, whose Names, some say, were *Esther*, and *Thamar*, others, *Mary*, and *Salome*. But, whoever compares Matth. xiii. 55. —xxvii. 56. Mark xv. 40. and John xix. 25. together, will find, that the four Persons, there said to be our Saviour's *Brothers*, were the Sons of *Mary*, the Wife of *Cleophas*, (or *Alpheus*, for the Name is all one) and Sister to the Blessed Virgin, and so these Brothers of his (as we said) were no more, than his *Cousin-germans*. Others, however, strenuously maintain the former Opinion, viz. That *Mary*, the Mother of *Jesus*, was their Mother, i. e. their *Step-Mother*, and they, consequently, his *Brothers-in-Law*; and that, 1st, Because this Opinion retains the proper Signification of the Word *Brothers*, in which the *Jews* always seem'd to use it, when they speak of our Lord's Brothers and Sisters; and, 2dly, Because it agrees with the Sense of Antiquity, which, ever before St *Jerom's* Time, (says the learned *Pearson*) look'd upon them, as the Brothers of our Lord, who liv'd with his Mother, and are therefore so frequently found together, Matth. xii. 46. John ii. 12. *Calmet's* Commentary, and *Beausobre's* and *Whitby's* Annotations.

† We have another Speech of our Saviour's, much of the same Import with this. For, when a certain Woman in the Company, upon hearing his excellent Doctrine, broke out into this Exclamation, *Blessed is the Womb, that bare thee, and the Paps, which thou hast suck'd!* his Reply is, *Yea, rather blessed are they, that bear the Word of God, and keep it*, Luke xi. 27, 28. For, *whosoever shall do the Will of my Father, who is in Heaven, the same is my Brother, and Sister, and Mother*, Matth. xii. 50. which Texts do not derogate any Thing from the Honour, truly due to the Blessed Virgin, as the Mother of the *Messiah*; but only shew the Folly of some, who exalt her above *Christ*, whom, consider'd only as his Mother, *Christ* himself seems here to set beneath every true Believer; tho', consider'd as a *Reliever* likewise, she has a just Title to Pre-eminence, and 'tis, by that, she is infinitely more happy, than if she had only been his Mother according to the *Flesh*. Chrysost. Hom. xlv. *Calmet's* Commentary, and *Pool's* Annotations.



A. M.  
4035, &c.  
Ann. Dom.  
31, &c.

“ by the Laws of God and Nature, were  
“ made much more *sacred*, when a *spi-*  
“ *ritual* Kindred does supervene ;” and so  
turning to his Disciples, he declar’d,  
“ that they were his truest Relations, *who*  
“ *heard the Word of God, and practis’d*  
“ *it.*”

Matth. xiii. 1.  
Mark iv. 1.  
Luke viii. 4.  
Instructs the  
Multitude in  
Parables.

THE same Day he went out of the  
House, where he commonly abode, and,  
for the greater Conveniency of teaching the  
People, repair’d to the Sea-Shore, where,  
being follow’d by the same Multitudes, to  
avoid the Throng, he went on board a  
Vessel, and from thence taught them in  
*Parables*, (an usual Way of Instruction  
among the *Jews*, but what he had not  
practis’d before) thereby to engage the  
Attention and accommodate himself to the  
Capacity of those that heard him. By the  
*Parable* of the *Sower*, he represented the  
different *Successes* of the *Gospel*, according  
to the different *Dispositions* of its *Hearers*;  
by the *Tares* growing among the good  
*Seed*, the Mixture of the Wicked and  
Godly under the same Profession of *Chri-*  
*stianity*; by the Grain of *Mustard-Seed*,  
and the little Piece of *Leaven*, the won-  
derful Increase and *Propagation* of the  
*Gospel* from small Beginnings; by the  
*Treasure* in the Field, and the *Pearl* of

great Price, the inestimable Benefits, that  
would accrue to the true Professors of  
Religion; but that the Profession of it  
would include a *mixt* Multitude, and be  
therefore like a *Net*, cast into the Sea,  
which incloses Fishes of all Kinds, some  
good, and some bad, the *Good* to be pre-  
serv’d, but the *Bad* cast away. This is  
the *Explication*, which our *Lord* gave his  
Disciples of these several *Parables*; and  
when, by their Answer, he perceiv’d that  
they understood them all, he concluded  
his Discourse with one *Similitude* more,  
*viz.* That (g) every *Gospel-Teacher* ought  
to resemble a well furnished House-Keeper †,  
who brings all Things out of his Repository,  
both old and new, according to the Occa-  
sions of his Guests.

From Matth.  
xii. 1. Mark  
ii. 23. Luke  
vi. 1. John  
v. 1. to Matth.  
xvii. 14. Mark  
ix. 14. Luke  
ix. 37. John  
vii. 1.

HE had not continu’d long in *Caper-*  
*naum*, before he resolv’d to cross the *Lake*,  
or *Sea of Galilee*, and, to that Purpose,  
had order’d his Disciples to prepare a  
Vessel for him: But just as he was going  
on Board, a certain *Scribe* † came, and  
offer’d to attend him, wherever he went;  
but when he understood, that no *temporal*  
Emolument was to be obtain’d by such  
Attendance, he very probably retracted.  
A Disciple of his own at the same Time  
desir’d leave † to bury his Father, before  
he

Matth. viii. 18.  
Luke ix. 57.

(g) Matth. xiii. 52.

† And, what this *House-keeper* was in his own Family, that should every *Minister* of the *Gospel* be in the Church of  
*Christ*. He should be thoroughly instructed in the Word of God, and capable of amassing a plentiful Provision of all  
Knowledge, both sacred and profane. To bring out of his *Treasure*, or Store-House, Things new and old, was a Kind  
of proverbial Saying among the *Hebrews*, and denoted a Man’s giving a plentiful or liberal Entertainment to his  
Friends, and such as came about him. And therefore, as the *House-holder*, if a Man of Substance and Sufficiency, of  
a large Stock, and as large a Mind, will entertain his Friends and Guests with Plenty, and Variety of Provisions,  
answerable to the Difference of Mens Palates, as well as to the Difference of the Seasons; so our *Gospel-Scribe*, or  
*Teacher*, in the Entertainment of his spiritual Guests, is not always to set before them, only the main *Substantials* of  
Religion, whether for Belief or Practice, but, as the Matter shall require, to add also *Illustration* to the one, and *En-*  
*forcement* to the other, sometimes persuading, sometimes terrifying; and, accordingly, addressing himself to the Af-  
flicted and Desponding with *Gospel-Lenitives*, and, to the Hard and Obstinate, with *Legal Corrosives*; and, since the  
Relish of all is not the same, he is to apply to the Vulgar, with plain familiar Similitudes, and to the Learned, with  
greater Choice of Language and Closeness of Argument, and so suit his Discourses to the various Circumstances,  
Tempers, and Apprehensions of his Hearers. *Calmet’s Commentary*, and *South’s Sermons*, Vol. IV.

† What might possibly be the Motive of this *Scribe’s* offering to attend our Saviour, the Conjectures of *Commen-*  
*tators* have been different. Some think, that he did it with a sincere Desire to become his Disciple; others, with a  
Design to turn *Spy* upon him; some, out of a *Spirit of Vanity*, to distinguish himself, by being a *Retainer* to a Master,  
in so great Reputation among the People; and others, out of a *Principle of Self-interest*, that he might attain some  
Post of Honour and Advantage, upon our Lord’s Advancement to his Kingdom. This, indeed, seems to be the most  
probable Ground of his Resolution; and, accordingly, the Design of our Saviour’s Answer is, to discourage him from  
being his Disciple upon such secular Views, the Foxes have Holes, and the Birds of the Air have Nests, but the Son of  
Man hath not where to lay his own Head, Matth. viii. 20. And therefore, much less any Accommodation, or Prospect  
of Preferment, for his Followers. *Calmet’s Commentary*, and *Whitby’s Annotations*.

† Some are of Opinion, that the Disciple, who requested this, was St *Philip*, who was the first, that adjoin’d him-  
self



A. M.  
4035, &c.  
Ann. Dom.  
31, &c.  
Matt. viii. 23.  
Mark iv. 36.  
Luke viii. 22.

he went along with him, but he commanded him to follow him, and to leave such Offices to the Children † of this World; and, when another was for taking leave of his Family, and disposing of his Effects, before he went, our Saviour let him know, (b) *that whoever laid his Hand on the Plough †, and looked back, was not fit for the Kingdom of God.*

Allays the  
Storm at Sea,  
and cures two  
Demoniacs  
outrageously  
mad.

WHILE the Ship was under Sail, and Jesus asleep in the Stern, there arose a most terrible Storm, so violent and impetuous,

that the whole Ship was almost swallow'd up by the Waves. Hereupon his Disciples, in great Consternation, awoke him; and, when he arose, at his rebuking the Waves, they obey'd his Command, and immediately compos'd themselves into a profound Calm †, to the no small Astonishment of every one that saw it.

THE next Morning, as our Lord landed on the East Side of the Lake, in that Part of the Province of Trachonitis †, which is called the Country of the Gadarens †,

From Matth.  
xii. 1. Mark  
ii. 23. Luke  
vi. 1. John  
v. 1. to Matth.  
xvii. 14. Mark  
ix. 14. Luke  
ix. 37. John  
vii. 1.

Matt. viii. 28.  
Mark v. 1.  
Luke viii. 26.

two

self to Jesus, and that his Father was not actually dead, but only grown so very old, that he could not live long; and therefore the Purport of his Address to Christ is, "That, for the small Remainder of his Father's Life, he might be permitted to live with him, but that, after he had paid his last Offices to him, he would not fail to return again, and devote himself intirely to his Service:" But others understand the Words in a literal Sense. Calmet's Commentary.

† The Words in the Text are,——*Let the Dead bury the Dead*, Mat. viii. 22. which is a Form of Speech, common in all Sorts of Authors, when in the same Place they use the same Words twice, tho' very frequently in different Senses. Thus the Psalmist, speaking of God, says, *with the froward thou shalt shew thyself froward*, Psal. xviii. 26. even as Moses introduces God speaking of himself, *If ye walk contrary to me, I will also walk contrary to you*, Lev. xxvi. 23, 24. where the Words *froward* and *contrary*, as they relate to God, denote the Punishments, which he intended to bring upon the Obstinate, and are the rather us'd, because the same Words went before. And, in like Manner, *Let the Dead bury their Dead, but follow thou me*, may signify, let others bury the Dead; thou hast Work of more Consequence to do. It must not be dissembled however, that, by the Dead, both sacred and profane Authors do frequently mean, not only those, who, in a natural Sense, are dead, but those likewise, who in a spiritual Sense are so, by being alienated from the Life of God, and dead in Trespasses and Sins. Thus Clemens of Alexandria tells us, that the Philosophy of the Barbarians called those dead, who deserted their Doctrines, and subjected their Minds to sensual Pleasures, which Philo calls the Death of the Soul, entombed in Passions, and all Manner of Wickedness. And therefore the full Import of our Saviour's Words must be, "Let those, who are unconcern'd for the Things of God, and unfit to engage in promoting them, perform such Offices, which they can do, as well as others; but thou, who hast begun to follow me, and to attend upon the Kingdom of God, go on with Resolution, and without allowing thyself any Avocation from that Work:" Hereby teaching us, that they, who are called to the Preaching of the Gospel, and the Salvation of Souls, should not suffer any earthly Business, which may be done as well by others, who are unfit to be employ'd in Spirituals, to give them the least Impediment or Molestation. Hammond's and Whitby's Annotations.

(b) Luke ix. 62.

† *To put the Hand to the Plough*, is a proverbial Saying, not only among the Greeks, and Hebrews, but many other Nations, and denotes in general, the Beginning of any Enterprize. This our Saviour applies to spiritual Husbandry; and thereby gives us to understand, that, as he, who undertakes to plow, should not look behind him, for Fear of making his Furrows crooked or unequal; so he, that engages in the Ministry of the Gospel, should not suffer himself to be encumber'd with much serving about other Matters, but, in the Language of the Apostle, *forgetting those Things, that are behind, and reaching forth unto those Things, which are before, press toward the Mark, for the Prize of the high Calling of God in Jesus Christ*, Phil. iii. 13, 14. Whitby's Annotations, and Calmet's Commentary.

† The stilling the Raging of the Sea was so peculiar a Prerogative of God, Psal. lxxxix. 9. and cvii. 25, 29. that it is not at all to be wonder'd, that our Saviour's Disciples should be convinc'd of a Divine Power residing in him, who was able to do this with the Breath of his Command. Whitby's Annotations.

† This Country, which is so called by the Greeks from its rough and craggy Mountains, together with Ituræa, made, in our Saviour's Time, one Tetrarchy, i. e. one fourth Part, or rather Division, (for they were not equal Parts) of the Kingdom of Herod the Great, when he dy'd. It was antiently called Argob, Deut. iii. 13. and, according to the best Account, is bounded, to the East, by Arabia Deserta; to the West, by Batanea; to the South, by Ituræa; and to the North, by the Country of Damascus: And, as it was a Province full of rocky Hills, which serv'd for an Harbour to a great Number of Thieves and Robbers, it often found Employment for Herod the Great (as we may see in the History of Josephus) to expel them. Wells's Geography of the New Testament, and Whitby's Table.

† This, in St Matthew, is called the Country of the Gergesens, because it lay in the Neighbourhood of the two Cities, Gadara, and Gergesa, which were both situated within the District of Decapolis. Gadara, which took its Name from the Tribe of Gad, (to whom it fell by Lot in the Division of the Land) was a famous City beyond Jordan, the Capital of Paræta, (as Josephus de Bello, lib. v. c. 3. tells us) and stood Eastward of the Sea of Tiberias, about sixty Furlongs from the Shore. Gergesa was a Place of some Importance likewise according to the same Historian; and the Adjacency of these two Towns made the Evangelists call the Country, that lay between them, sometimes by one Name, and sometimes by another. Wells's Geography of the New Testament.



A. M.  
4035, &c.  
Ann. Dom.  
31, &c.

two Demoniacs || most grievously distracted, with some poor Rags about them, came running towards him, and fell at his Feet, and worshipp'd him. *Hideous Spectacles* were they both; but one, much fiercer than the other, made dismal Out-Cries both Day and Night, and cut his Flesh with sharp *Stones*; and, tho' he had been often bound with *Fetters* and *Chains*, yet he as often broke them to Pieces, ranging, (with his *Companion*) among the *Rocks* † and *Tombs*, and so very furious and outrageous, that no Traveller durst pass that Way. Upon their Approach to *Jesus*, the Devils (who spake by their Mouths) declar'd him to be the *Son of God*, and express'd their Fear of his being come to \* *torment them before their Time*. They acknowledg'd their Number to be vastly great, and (if he cast them out of the possess'd Persons) implor'd him to suffer them to enter into a Herd of Swine, that were feeding on the Mountains not far off. Accordingly he permitted them: Whereupon the whole Herd, to the

Number of two Thousand, ran violently upon the Rocks, and, casting themselves head-long into the *Lake*, were all drown'd, and utterly lost.

THE Keepers of the Swine fled in the utmost Fright, and reported this strange Accident in the City of *Gadara*, and the neighbouring Villages, which brought great Multitudes to the Place, where they found the Man (who had been the more furious of the two) sitting at our *Saviour's* Feet, cloath'd, and in his perfect Senses. But, whether it was, that they took amiss the Destruction of the Swine, or thought themselves unworthy of his Divine Presence, so it was, that they intreated our *Lord* to depart out of their Country; which accordingly he did, † but, instead of permitting the Man (out of whom he had cast the most Devils) to go along with him, as he desir'd, he order'd him (i) *to return to his House, and his Friends, and there to declare what wonderful Things the Lord had done for him.*

From Matth. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1. to Matth. xvii. 14. Mark ix. 14. Luke ix. 37. John vii. 1.  
He leaves *Gadara*.

As

|| There is some Difference between the *Evangelists* in their Account of this Cure: For, whereas *St Mark*, Chap. v. 2. and *St Luke* Chap. viii. 27. take notice only of *one* Demoniac; *St Matthew*, Chap. viii. 28. makes mention of *two*. Now, to reconcile this seeming Difference, *Dr Lightfoot* ingeniously conjectures, that one of these two was a *Gergasen*, and a *Jew*, and so, in casting the Devil out of him, our Lord did no more, than what he had frequently done in *Judea*; but the other a *Gadaren*, i. e. one of an heathen City, as *Josephus* testifies, for which Reason *St Mark* and *St Luke* take chiefly notice of him, as a more remarkable Instance, because he, and the *Syro-phœnician* Woman were the only two Heathens, we read of, that our Saviour cur'd. But there is a farther Reason for the *Evangelist's* taking notice of *one*, rather than the *other*, and that is,—That the one, in his Behaviour, was more remarkable, than the other; was possess'd with an *unclean Spirit*, called himself *Legion*, and could not be bound with *Fetters* or *Chains*; went about naked, and cutting himself with *Stones*; and, when he was cur'd, distinguish'd himself by desiring to follow *Christ*: Circumstances all, which *St Matthew* omits, but *St Mark* and *St Luke* have particularly related, and, upon these Accounts, might very likely think, that he fell more properly under their Consideration, than the other. *Whitby's* and *Beaufobre's* Annotations.

† The *Tombs*, which the *Evangelists* here mention, are said to be in the Mountains, and in the Wilderness: For the Custom of the *Jews* was, to have their *Tombs*, like so many little Cells, cut out in the Sides of Caverns, and hollow Parts of Rocks and Mountains, at some Distance from their Towns, and usually in very lonely and desert Places; into which it was usual for the Devils to compel those, whom they possess'd, in order to confirm Men in the vain Persuasion, that the Souls of those, who dy'd in any Crime, were, after Death, turn'd into Devils. *Hammond's* Annotations.

\* *St Jerom*, upon the Passage now before us, is apt to imagine, that as *Slaves*, who have a long while run from their Master, no sooner see his Face, but they bethink themselves of the Punishment, which they have deserv'd; so the *Devils*, finding our Saviour upon Earth, thought, at first Sight, that he was come to judge, and condemn them; and therefore they ask, *Art thou come hither to torment us before the Time?* i. e. before the Time of the Last Judgment, when they expect no other, than to be eternally punish'd, or (as the Scripture expresses it) *to be cast into the Lake of Fire and Brimstone for ever.* *Calmet's* Commentary.

† One Reason, as some imagine, why this Man desir'd to be with *Christ*, was his Fear, lest the Devil, at his Departure, might seize upon him again; and 'twas, partly to avoid the Suspicion of Vain-Glory, whereof our Lord might have given some *Umbrage*, had he carry'd about with him all those, upon whom his greatest Miracles were wrought, and, partly, to shew, that in his Absence he was able to protect such as believe and trust in him, from the Malice of evil Spirits, that he would not accept of his Company. *Whitby's* Annotations.

(i) Mark v. 19.



A. M. 4035, &c.  
Ann. Dom. 31, &c.  
Matth. xi. 18.  
Mark v. 22.  
Luke viii. 41.  
And returning  
to Capernaum;  
cures the Wo-  
man of her  
Bloody-Flux.

As soon as our Lord had re-pass'd the Lake, and was return'd to Capernaum, the People came flocking about him, as usual; and, while he was teaching them, one *Jairus* †, a chief Ruler of the Synagogue, falling prostrate at his Feet, humbly besought him to come, and cure his Daughter, who was at the Point of Death; not doubting but that, if he laid his Hands upon her, she would instantly recover. The Forwardness of the Ruler's Faith claim'd our Saviour's Compassion and Assistance; and therefore he immediately rose, and follow'd him: But, as he was on the Way, and press'd with great Throngs of People, a certain Woman †, who had been diseas'd with an unnatural Flux of Blood for twelve Years, and (in Hopes of a Cure) had in vain spent all her

Estate upon Physicians, being now confident, that, if she could but come to touch the Hem of his Garment, she should be healed, press'd forward; and, having got a Touch of it privately, (as she thought) found herself perfectly sound. But she was not unknown to Jesus; and therefore, when he, perceiving that † Virtue was gone out of him, turn'd about in the Throng, and demanded who it was, that † had touched him? The poor Woman came trembling, and, falling down at his Feet, declar'd to all the Company, both the Cause, and miraculous Effects of her touching him, which he was so far from blaming, that he commended her Faith, and imputed her Cure to the wonderful Strength of it.

From Matth.  
xii. 1. Mark  
ii. 23. Luke  
vi. 1. John  
v. 1. to Matth.  
xvii. 14. Mark  
ix. 14. Luke  
ix. 37. John  
vii. 1.

## DURING

† Some learned Men are of Opinion, that this Ruler of the Synagogue, was the President of the Consistory of the twenty-three Judges, who were appointed in every City to punish such Offences, as were not capital; but 'tis more generally thought, that he was not a Civil Magistrate, but a leading Man in the Synagogue of Capernaum, who had, in a great Measure, under his Direction such Things, as related to the Service of God. We are to observe however, that the Word *ἀρχισυνάγωγος* is sometimes taken in a strict Sense, for the Person, who was the President, the Head, and Master of the Synagogue, who (according to this Acceptation) was but one; and, at other Times, in a larger Sense, so as to comprehend the Presbyters and Elders likewise, in which Sense, the Rulers of the Synagogue were more than one. How many they were, it is no where defin'd, because That depended upon the Largeness of the City, and the Number of those, who frequented the Place of Divine Worship; only we may observe, that *Jairus* was not the chief President, because he is called one of the Rulers of the Synagogue, Mark v. 22. *Vertinga de Regim. Synag. lib. ii. c. 11. Calmet's Commentary, and Hammond's and Whitby's Annotations.*

† *Eusebius* tells us for a Certainty, that this Woman was a Gentile, living in Paneas, or Cesarea Philippi, a Town, situate near the Head of the River Jordan, Hist. Eccl. lib. vii. c. 18. and upon the Report of others, relates this Story. "That, by the Gate of this Woman's House, was erected a Brass Statue, bearing the Effigies of a Woman upon her Knees in the Posture of a Suppliant; that, opposite to her, there stood the Effigies of a Man in Brass, resembling our Saviour, stretching out his Hand to the Woman; that, at the Feet of this Statue, an unknown Plant sprung up, which, reaching to the Border of his Garment, became a present Remedy against all Manner of Diseases; and that these Statues were standing, even unto the Time of the Emperor Maximianus, who took them away from this City." But, (not to insist on the many Exceptions, that might be made to this Story, which favours much of the Superstition of later Times) how a Woman, who, as all the Evangelists inform us, had spent all that she had, should be able to erect two such costly Statues, or how the Jews, in all their Wars, or the Gentiles, who were both bitter Enemies to Christianity, should suffer such a Confirmation of it to remain so long, we can by no Means imagine. *Calmet's Commentary, and Whitby's Annotations.*

† Hence it is evident, that the Virtue, whereby our Saviour did these miraculous Cures, was not communicated to him, but resided in him, and, consequently, proves that he was God. For the Virtue, whereby the Prophets and Apostles did their Cures, is ascrib'd to God; as when it is said, that God did special Miracles by the Hand of Paul, Acts xix. 11. but the Miracles done by Christ are imputed to the Virtue, which went out of him, and healed all that sought to touch him, Luke vi. 19. The Virtue's going out of him however, is a popular Expression, which must not be taken in its literal Sense, as if it were a Quality distinct from the Person of Christ, and what might pass from him to another; because the Divine Power residing in him was incapable of any Alienation, or Diminution, be the Cures he perform'd never so many, never so miraculous; and therefore the only Meaning of the Expression must be, that it went out, with Regard to us, or, according to our Conceptions and Apprehensions of Things, when it discover'd and manifest'd itself in the Cure of some Disease, or any other outward Effects. *Whitby's Annotations, and Calmet's Commentary.*

† Our Saviour's Disciple, we find, admir'd at his asking this Question, Mark v. 31. but the Reason for his doing so, we may suppose, was, to discover to the People the Greatness of the Miracle, which, without this Examination, might have gone off without being known; to shew them the Strength and Virtue of the Woman's Faith and Confidence in his Power; and thence to convince *Jairus*, who began a little to stagger in his Faith, that he was able to raise his Daughter, even tho' she was dead, if he did but believe. *Calmet's Commentary, and Beausobre's Annotation.*



A. M. 4035, &c.  
Ann. Dom. 31, &c.  
Matth. ix. 23.  
Mark v. 35.  
And restores  
Jairus's  
Daughter to  
Life again.

DURING this Transaction, the Delay prov'd fatal (as one might imagine) to *Jairus*; for a Message was brought him, that his Daughter was actually dead; and therefore there was no Occasion to give *Jesus* any farther Trouble; but our Saviour, who over-heard what the Messenger said, bid the Father not fear, but only believe, and then he should find the blessed Effects of his Faith in the Recovery of his Daughter: But he had scarce spoke these Words, when approaching the House he found the *Musicians* \*, and Mourners already come, who were deploring her Death with melancholy Tones, and loud Lamentations, according to the Custom of those Times. He desir'd them however, as he went in, to cease their funeral Ceremonies, because, at that Time, † there was no Occasion for them; and so, with the young Woman's Parents, and *Peter*, and *James*, and *John*, going into the Chamber, he approach'd the Bed where she lay, and, taking her by the Hand, commanded her to arise, at which powerful Word she immediately reviv'd, and walk'd round the Room, to the no small Amazement of her Parents. At his Departure, he order'd them to give her something to eat, and left a strict Charge with them that they should make the Miracle a Secret; but their Joy was too great to conceal, what, in Gratitude

for so great a Mercy, they thought they were oblig'd to divulge.

IN his Return from *Jairus* our Lord was follow'd in the Streets by two blind Men imploring his Aid, who, as soon as he had enter'd the House, came after him, and when he had cur'd them, were dismiss'd with a strict Charge to conceal the Miracle, which, out of the Abundance of their Joy, they could not do. And, no sooner were the blind Men gone, but the People brought to him a dumb Man possess'd with a Devil, which when he had cast out, the Person immediately recover'd his Speech, to the great Astonishment of the Multitude, who unanimously acknowledg'd, that the like had never been seen in *Israel*; only the *Pharisees* persisted in their old Malice, and insinuated to the People, (as formerly) that he ejected Devils by the Help of some supreme Devil, who had the rest under his Controul, and with whom he was confederate.

AFTER a short Stay at *Capernaum*, our Lord departed, with his Disciples, into some other Parts of *Galilee*. About a Year before, he had been barbarously treated by the Inhabitants of *Nazareth*, the Place of his Education; and yet, notwithstanding this, he was resolv'd once more to make them a fresh Tender of Mercy. To this Purpose he went into their

From Matth. xii. 1. Mark ii. 23. Luke vi. 1. John vi. 1. &c. &c. Matth. xvii. 14. Mark ix. 14. Luke ix. 37. John vii. 1.

Matth. ix. 27. He cures two blind Men, and one dumb Demoniac at Capernaum, but is badly receiv'd at Nazareth.

Matth. xiii. 54. Mark vi. 1.

\* In all the Books of the *Old Testament*, there is not the least Hint given us of any musical Instruments employ'd in Funerals. We read indeed of a good deal of mourning for the Dead, of Mourners hir'd on purpose, and of the dismal Ditties, which these People sung, to excite Sorrow in others: But the Use of Musick was reckon'd an incongruous Thing, and no Ways comporting with the Solemnity of this sad Season. Among Heathen Authors there is frequent Mention made of it, as a Thing long in Use, both with the *Greeks*, and *Romans*; and therefore we may presume, that, from these Nations it was, that the *Jews* borrow'd, and adopted it into their Funeral Ceremonies. That among them it was in Use in our Saviour's Time, at least among Persons of the better Rank, is plain from the Passage now before us; that it was an establish'd Custom in the Time of *Josephus*, is evident from his own Testimony; and that it grew into a Kind of superstitious Use, in the Times following, is evident from what the *Rabbins* enjoin, viz. that none, even of the meaner Sort, should, at the Funeral of a Wife, have fewer than two Flutes, besides the Voices of old Women, who, by their sad Modulation, were to extort Lamentation from others. *Selden's Uxor. Hebr. lib. iii. c. 8. Hammond's Annotations, and Calmet's Commentary.*

† The Reason, which our Saviour gives for this, is, — That the Maid was not dead, but asleep, *Mat. ix. 24.* Now, in several Places of the *New Testament* especially, Death is called a Sleep, *John xi. 11. Acts vii. 60. 1 Cor. xv. 6, &c.* and therefore our Saviour only makes use of this Word of a softer Signification; not so much with a Design to impose upon those, to whom he directed his Speech, as to testify his Humility, and great Modesty, in his Desire to conceal his Divine Power. The Persons he spoke to were certainly those, who were preparing for her Intment, and performing the Funeral Rites belonging to it; and therefore he only intimates, that she was not so dead, as they accounted her, i. e. not to come to Life again, before the Resurrection; but, that her Death was no more, than what he could remove, with the same Facility, as Another might be awaken'd out of Sleep. *Wright's and Poole's Annotations.*



A. M.  
4035, &c.  
Ann. Dom.  
31, &c.

their *Synagogue* on the *Sabbath-Day*, and taught the People; but, (instead of being converted to the Faith) tho' they were *astonish'd* at his Abilities, they were *scandalizing* his Person, and began to upbraid him with the Meanness † of his *Parentage*, and Employment, as they had done before; infomuch, that being sensible, that † a *Prophet* never wanted Honour, but in his own Country, he did not abide with them long, nor did he work any Miracles there (except the Cure of a few sick Persons) by Reason of their *Infidelity*.

Matth. ix. 35.  
Mark vi. 6.

Sends out his  
Apostles, and  
gives them  
their Commis-  
sion.

UPON his Departure from *Nazareth*, he visited most of the Cities, and Villages of *Galilee*, teaching in the *Synagogues*, preaching the Gospel, and curing all Kinds of Diseases among the People; and, as he observ'd, one Day, the numerous Throngs and Multitudes, that resorted to him, he look'd upon them with an Eye of Pity and Compassion, as so many Sheep dispers'd, and destitute of Shepherds, and from thence form'd a Resolution to send out his twelve *Apostles* (by two and two together) into the more distant Parts of

*Judea*, whilst himself continu'd preaching in *Galilee*, and the Places *adjacent*:

To this Purpose \* he invested them with a full Power to cure all Diseases, eject Devils, and even raise the Dead. He gave them Instructions in what Manner they were to behave in the Places, whither they went; but forbade them, at the same Time, to address themselves to any of the *Gentiles*, or *Samaritans*, but only to the *lost* † *Sheep of the House of Israel*. He told them the Consequences of their *Ministry*, which, (after his Death more especially) instead of intitling them to *temporal* Advantages, would expose them to sundry Kinds of Persecutions; but, for their Encouragement, he acquainted them, that those, who rejected their Message, should be treated with Severity, at least at the righteous Judgment of God; whereas those, that receiv'd them kindly, and gave (were it but a *Cup of cold Water*) to the *least* of his Disciples, for their *Master's* Sake, *should in no wise miss of his Reward*. With this *Commission* the *Apostles* went into all the Parts of *Palestine*, where the *Jews* inhabited, preaching

From Matth.  
xii. 1. Mark  
ii. 23. Luke  
vi. 1. John  
v. 1. to Matth.  
xvii. 14. Mark  
ix. 14. Luke  
ix. 37. John  
vii. 1.

Matth. x. 1.  
Mark vi. 7.  
Luke ix. 1.

Matth. x. 16.

Matth. xi. 1.  
Mark vi. 12.  
Luke ix. 6.

† The Word *τεκτων*, is of general Signification, and denotes any Worker, either in Wood, Mettle, or Stone; but the Tradition of the Church has all along been, that our Blessed Saviour was, what our Translation has specify'd, a *Carpenter*; and *Justin Martyr* assures us, that he made *Ploughs* and *Fokes*, which, at that Time, were the Carpenters Business. However, this be, 'tis certain, that by the *Jewish Canons*, all Parents were bound to teach their Children some Trade; that their most celebrated *Rabbins* thought it a great Reproach not to be of some Profession; and that there was a peculiar Reason, why our Saviour should be of one, and that no very liberal one neither, even to take off all Suspicion of his being bred up in curious Arts, which his Enemies, at all Times, were forward enough to say, notwithstanding the Disadvantages of his Education. *Beausobre's* and *Whitby's* Annotations.

† This was a common Proverb among other Nations, as well as the *Jews*; and therefore *Aristides* was wont to say, That a *Philosopher* was never worse, than at home. *Grotius* on Matth. xiii. 57.

\* Among all the Accounts, which the *Heathens* have given us of their famous *Magicians*, and Workers of Wonders, there are none to be found, who ever pretended to a Power to delegate their Virtue to others, or to impart their Power to them, upon the Invocation of their Names, or Belief of their Doctrine. Hence *Arnobius* (advers. Gentes, lib. i) having summ'd up the Miracles, which our Saviour did, adds, That he not only did them by his Power, but permitted many others to do them by Invocation of his Name, nor did he any peculiar and astonishing Miracles himself, that he did not enable his little ones, and even Rusticks to perform: Whereupon he asks those, he writes to, Did ever that *Jupiter*, whom the Romans worship in their Capitol, give the like Power to any Mortal? And then concludes this to be a Demonstration of a truly Divine Power: For to transfer your miraculous Power to a Man, and to give Authority and Strength to a Creature to do That, which you alone can do, is an infallible Evidence of one, who hath Power over all, and the Causes of all Things at his Beck. *Whitby's* Annotations.

† He calls all *Israel* Sheep, tho' they were not obedient to the Voice of the Shepherds, as being all chosen People. He calls them *lost* Sheep, because they were in great Danger of being lost, and ruin'd, by the Ignorance, and Wickedness of their Guides; and to them the *Apostles* were sent, because they were the *Children of the Kingdom*, Matth. viii. 12. to whom the Promise of the *Messiah* was made, *Gen.* xvii. 1. and of whom as concerning the *Flesh* he came, *Rom.* ix. 5. and therefore, it was the Divine Will, that they should be first honour'd with the Preaching of the Gospel, and alone enjoy the Ministry of *Jesus Christ*, and his Disciples, while he continu'd upon Earth: But, upon their rejecting of so great Salvation, the Apostle's Commission was enlarg'd. For it was necessary (says St Paul to the *Jews*) that the Word of God should first have been spoken to you, but, seeing you put it from you, and judge yourselves unworthy of everlasting Life, lo, we turn to the *Gentiles*, *Acts* xiii. 46. *Whitby's* and *Beausobre's* Annotations.



A. M. 4035, *Ec.*  
Ann. Dom.  
31, *Ec.*

preaching the *Gospel*, and the Doctrine of Repentance, as Part of it, working Miracles for its Confirmation, and † *anointing the Sick*, for a Token of their Recovery, whilst our *Lord* continu'd the Course of his Ministry in *Galilee*.

The Murder  
of John the  
Baptist, and  
its Occasion.

Matth. xiv. 6.  
Mark vi. 21.

IT was now about a Year, since *Herod Antipas* had committed *John the Baptist* close Prisoner to the Castle *Machærus* †, and upon the Return of his Birth-Day †, having made a splendid Entertainment for the *Lords*, and chief Officers of his Dominions, he was infinitely pleas'd with the Dancing of a young Lady, Daughter to his unlawful Wife, *Herodias* †, inasmuch, that in the Height of his Mirth and

Jollity, he promis'd (with the Addition of an Oath) to grant her whatever she demanded, † tho' it amounted to *half* of his Dominions. Unwilling to lose so fair an Opportunity, she immediately consulted with her Mother what Favour to ask, who, being prompted by the Height of her Malice and Revenge, nam'd the Head of *John the Baptist* † to be given her, which the Daughter, accordingly, demanded of the King in the Presence of the whole Assembly.

From Matth. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1. to Matth. xvii. 14. Mark ix. 14. Luke ix. 37. John vii. 1.

THIS strange Request at first caus'd an exceeding *Damp* † upon the King's Spirits; but, having recover'd himself, (out of a pretended Reverence to his Oath, and

† That it was usual with the *Jews* to prescribe *Oil*, as a proper Thing to *anoint* the Sick, in order to their Recovery, Dr *Lightfoot*, upon *Mark* vi. 13. has fully prov'd; nor can we think that the *Apostles*, having no Command from *Christ* to do so, would have us'd this Ceremony; had it not been customary among their *Country-men*: But whether they did it *symbolically*, in Hopes of obtaining to the Patient the *Oil of Gladness*, or only *medicinally*, 'tis certain, that the *Virtue*, which attended it, (when us'd by the *Apostles*) could not be *natural*, and inherent in the *Oil*, but must be *supernatural*, and deriv'd from him, who sent them, because this *Uction* always produc'd a certain and constant Cure in those, that were anointed. *Whitby's Annotations*.

† Both the City, and Fort, that were called by this Name, were situated beyond *Jordan*, about two Leagues from that River, on the *North-East* Side of the Lake *Asphaltites*, or *Dead-Sea*, and not far distant from the Place, where the River discharges itself into it. It was in the Hands of *Aretas*, King of *Arabia*, when he marry'd his Daughter to *Herod Antipas*, but how it afterwards came into *Herod's* Possession (as it certainly was, when he beheaded *John the Baptist*) we have no Account from History. *Calmet's Commentary*.

† That it was an usual Custom with Kings to celebrate the Day of their *Birth*, and that of their *Accession* to the Throne, (for the Word may be apply'd to either) with great Solemnity, we have an Example as old as *Pharaoh*, *Gen.* xl. 20. nor need we doubt, but that, on such joyful Occasions, there were *Musick* and *Dancing*, and all Manner of Diversions to entertain the Company: But, that Persons of the first Rank and Distinction should act any Part in these Diversions, was a rare and unwonted Thing; and therefore, St *Chrysostom*, in *Matth.* Hom. xlix. is of Opinion, that *Herodias*, foreseeing what would happen, forc'd this young Lady upon a Thing, which would have better become an *Actress* upon the Stage. *Calmet's Commentary*.

† This *Herodias*, (as *Josephus* relates the Matter) in Contempt of the *Laws* of her Country, marry'd again to *Herod*, the natural Brother of her Husband, separating herself from him, whilst living, altho' he had a Child by her; so that being guilty both of *Incest*, and *Adultery*, she might well be called his unlawful Wife. *Antiq. lib. xviii. c. 17.*

† An Offer like this we find *Ahasuerus* (a great *Assyrian* Monarch) making Queen *Ester*, *Chap. v. 3.*

† It may not be improper here, to take notice of the remarkable Providence of God, in avenging the Death of this righteous Man upon *Herod*, *Herodias*, and her Daughter. 1st, As the War between *Herod*, and *Aretas*, King of *Arabia*, was occasion'd by *Herod's* wicked Contract with *Herodias* to eject his Daughter, who was his lawful Wife, and to marry her, who was his Brother *Philip's*; so *Josephus* declares, that the *Jews* look'd upon his putting *John* to Death, as the Cause of the Misfortune of his Army, God being angry with him for the Death of *John the Baptist*. 2dly, Envyng the Glory of her Brother *Agrippa*, upon whom *Caligula* had conferr'd the Title of a King, *Herodias* prevailed with her Husband to repair to *Rome*, in order to request the like Favour of the Emperor; but the Emperor, having receiv'd a bad Impression against him, instead of granting what he desir'd, depriv'd him of his Government, and banish'd both her and him to *Lyons* in *France*, where they liv'd ingloriously, and died miserably; and this, according to *Josephus*, (*Antiq. lib. xviii. c. 9.*) was done, in Punishment of her Envy, and of his Readiness to hearken to her Solicitations. And, 3dly, Of her Daughter, it is related, that, as she was going over the Ice in Winter, the Ice brake, and let her in up to the Head, which, upon the meeting of the Ice again, was sever'd from her Body. And this Story, if it be true, (as it is confidently told us by *Nicephorus*, *Hist. Eccl. lib. i. c. 20.*) is a wonderful Instance of God's avenging Providence. *Whitby's Annotations*.

† *Herod* was no more than a *Tetrarch*, or one of those *Four*, among whom his Father's Kingdom was divided; but St *Mark*, *Chap. vi. 14.* gives him the Title of a King, as himself no doubt was fond enough of it, and perhaps, in the Provinces under his Dominion, was generally called by it. Why he came to be concern'd at the young Lady's desiring so strange a Boon, as that of the *Baptist's* Head, is no Wonder. The very Mention of such a Thing from such a Person, and in such an Assembly, was enough to shock any Man of less than uncommon *Barbarity*; but then

the



A. M.  
4035, &c.  
Ann. Dom.  
31, &c.

and *Respect* to his Nobility then present) he sent an Executioner †, who beheaded † *John*, and brought his Head in a *Charger* to the young Lady, which she presented to her Mother; but, as for his Body, his Disciples, when they came to hear of his Death, took care † to bury it, and to bring *Jesus* the News of the *Tragical* Fate, that had befallen their Master.

Matth. xiv. 1.  
Mark vi. 30.  
Luke ix. 7.  
John vi. 1.  
Upon hearing  
of his Death,  
our Saviour  
removes into  
the Desert,  
where he feeds  
the Multitude.

ABOUT the same Time, that *Jesus* was inform'd of *John's* Death by his Disciples, his own Apostles return'd from their several Journeys, and gave him an Account of all their Transactions. The Fame of the

Miracles, which our *Saviour*, both by himself, and his *Apostles*, had wrought, gave *Herod* some Umbrage to think, that the Person, who did them, was *John*, whom he had unjustly murder'd, and who now very probably † was risen from the Dead to revenge his Blood upon him; and therefore, knowing the Subtilty and Cruelty of that *Prince*, our *Saviour* order'd his Apostles to prepare a Vessel, wherein he, and they only, might cross the Sea of *Galilee*, and retire for a little while from the Multitude, to a Desert near *Bethsaida*. But in vain was it for him to think of concealing himself. The People,

From Matth.  
xii. 1. Mark  
ii. 23. Luke  
vi. 1. John  
v. 1. to Matth.  
xvii. 14. Mark  
ix. 14. Luke  
ix. 37. John  
vii. 1.

the *Evangelists* inform us, that *Herod* had conceiv'd a good Opinion of the *Baptist*, as a just and holy Man, and when he heard him, (as he did it very gladly) in many Things he follow'd his Advice, *Mark* vi. 20. and not only so, but fear'd the Resentment of the People likewise, (with whom he was in high Esteem) when they should come to be inform'd of the Cause and Circumstances of his Death, *Matth.* xiv. 5. There might however, be another Reason, less observ'd, for *Herod's* Concern upon this Occasion. It was now his Birth-Day; and 'twas usual, even among *Heathen* Princes, at such a Time, to be gay and merry; to think of no ill Omens, to surcease all Contentions, and not so much as to deprive of Life, even condemn'd Criminals, on that Day, when the Sovereign of the Country receiv'd his, lest they should offend, or sadden the Genius, that presid'd over their Nativity: And therefore, it is more than probable, that *Herod*, who was more than half a *Pagan*, might have the same Notion of the Thing. But, if he had not, it can hardly be thought, but that such an Execution would damp the Joy of the Meeting, and procure him more Enemies among the thinking Part of the Company, than the Non-performance of a wicked and illegal Oath could have done. *Hammond's* Annotations, and *Calmet's* Commentary.

† The Word *σπικυλάτωρ*, which we render Executioner, in the History of the *Roman* Emperors, signifies a Soldier of the Guard; and among the *Jews*, *Romans*, *Chaldeans*, and *Egyptians*, it was customary for one of the King's Guard to be the Executioner of those, whom he had condemned to Death. *Hammond's* Annotations.

† Thus died the great Fore-runner of our Blessed Saviour, about two Years, and three Months, after his Entrance upon his publick Ministry, in the thirty-fifth Year of his Age, and was the first, who suffered upon the Account of the Gospel, tho' seldom called the first Martyr. "He was indeed a Man (according to the Character which *Josephus* gives of him) endued with all Virtue, who exhorted the *Jews* to the Practice of Justice towards Men, and Piety towards God, and also to Baptism, which would become acceptable to God, if they renounced their Sins, and, to the Cleanness of their Bodies, added the Purity of their Souls." *Antiq.* lib. xviii. c. 7.

† When *Herodias* had got the *Baptist's* Head in her Possession, 'tis said, that she thrust his Tongue through with her Bodkin, and for Fear, that the Head, if bury'd with the Body, should be re-united, and rise again to disturb her unlawful Lust, and disquiet *Herod's* Conscience, she bury'd it in her own Palace; but where his Disciples bury'd his Body the *Evangelists* have not inform'd us, only we are so told, that, in the Time of *Julian* the Apostate, his Tomb was shewn at *Samaria*, where the Inhabitants of the Country opened it, and burnt Part of his Bones; but the rest were saved by some Christians, that carry'd them to one *Philip*, an Abbot at *Jerusalem*, who presented them to St *Athanasius*; but some Time after, when *Theodosius* built a Church, in Honour of the *Baptist*, in the Place where the Temple of *Scrapi* stood, *Ann. Dom.* 396. these holy Reliques were reposit'd in it: Tho' what became of his Head, we nowhere read, only the Abbot *Villeloin* tells us, in his Memoirs, that he saw one at *Amiens*, but that this was the fifth, or sixth Head of the *Baptist*, that, in the Course of his Travels, he had the Honour to kiss. *Theodoret. Hist. Eccl.* lib. iii. c. 3. *Ruffin. Hist.* c. 27. and *Calmet's* Dictionary, under the Word.

† Several of the ancient Jewish Writers, as well as some modern Rabbins, are of Opinion, that the Souls of Men and Women, when they dy'd, went into other Bodies, insomuch, that they imagine, that the Soul of *Moses* was the same with That of *Abel*; and That of the *Egyptian*, whom *Moses* slew, the same with That of *Cain*: But, whether the *Jews* had this Notion of the Transmigration of Souls, (as *Josephus*, de Bell. Jud. lib. vii. cap. 25. and *Philo*, de Somniis, seem to tell us) it can hardly be thought, that what *Herod* here says, in Regard to our Saviour, was spoken in Allusion to it; because it is not conceiv'able, how the Soul of *John*, lately dead, could enter into the Body of *Christ*, which for thirty Years, and upwards, had been inform'd by another Soul. And therefore his Words must be understood, not of the Transition of the *Baptist's* Soul, but of his Reviviscence, or returning to Life again. For, as it was an Opinion among the *Jews*, that, at the Coming of the *Messiah*, some of their Prophets would rise from the Dead; *Herod* had some Reason to suppose, that *John*, whom all the *Jews* held to be a Prophet, might be permitted to return into the World, and perhaps to avenge his Death upon the Tyrant. *Calmet's* Commentary, and *Whitby's* Annotations.



A. M.  
4035, &c.  
Ann. Dom.  
31, &c.

People, seeing where he took Shipping, ran after him on Foot by the *Lake Side*; and, tho' they had a great Circuit of Land to take, were got into the *Desert*; almost as soon as he; which singular Instance of their Zeal so affected his Compassion, that, tho' he came to that Place for the Sake of Retirement, he could no longer withhold his Presence from them; but, ascending a Mountain, and taking his Disciples with him, he there *first* instructed them in several Things concerning the *Kingdom of God*, and having *afterwards* cur'd their Sick and Diseased, he, *at last*, fed them all, to the Number of five Thousand Men, besides Women and Children, with five *Barley-Loaves*, and two *small Fishes*, (having at first invoc'd a Blessing † upon them) and that with a Plenty so *exuberant*, that the very *Fragments* †, which remain'd, filled twelve Baskets.

THIS miraculous Multiplication made

such an Impression upon the Multitude, that they no longer doubted of his being the *Messiah*; and were therefore resolv'd to set him up for their King by main Force; but he, knowing the Mischief of such a Design, constrain'd his Disciples (who were forward enough perhaps to join in the Thing) immediately to take Shipping, and to pass by *Bethsaida* || to *Capernaum*, whilst himself dismiss'd the Multitude; and (when he had so done) continu'd, till after Midnight, in Meditation and Prayer.

IN the mean Time, the Ship, where the *Apostles* were on Board, was toss'd with a great Storm in the Middle of the *Lake*. The Waves ran so high, and the Wind was so contrary, that, as soon as Morning appear'd, they had not got much above a *League* on their Voyage, when our *Saviour* came walking † upon the Surface of the Sea, and drew near towards the Ship. This strange Appearance † (which

From Matth. xii. 1. Mark ii. 23. Luke vii. 1. John v. 1. to Matth. xviii. 14. Mark ix. 14. Luke ix. 37. John vii. 1.

*Avoids being made King, and walks up-on the Surface of the Sea.*

Matth. xiv. 24. Mark vi. 47. John vi. 17.

† The *Evangelists* make use of two Words upon this Occasion; *Blessing*; and *giving Thanks*; and, by the former of those, some Interpreters understand the multiplying Virtue, which he then commanded down upon the *Sustenance*, that he was going to give to the People, and its marvellous Increase in the Hands of the *Distributors*, whereby it became a Repast sufficient for so large a Multitude: Tho' others think, that he did no more, than what we call *saying Grace*, i. e. thank'd God for his bountiful Provision of all Things, and begg'd his Blessing upon what he was going to dispense among the People, that it might tend to the wholesome Nourishment of their Bodies. However this be, 'tis enough to warrant the indifferent Use of these *two* Words, that the Forms of Address to Almighty God, upon the Use of his Gifts for our Refreshment, have usually been of a mixed Nature, as consisting partly of Praises, and partly of Petitions; because the End of such Devotions is manifestly *twofold*, viz. to render our Acknowledgments to God for his Liberality, and then to beg of him, that the good Creatures, which he hath given us, may be *sanctify'd* to our Use. *Stanhope*, on the Epistles and Gospels, Vol. II.

† It was a sufficient Reason for our Saviour's ordering the Fragments to be gather'd up, and put in Baskets, that, from them might appear both the *Reality* of the Miracle, and the exceeding *Greatness* of the Increase; but because our Lord assigns another, by saying, *Gather up the Fragments, that nothing be lost*, he hath herein shew'd us, that all *reserving* for the future is not unlawful; that *Charity* is very consistent with *Frugality*; indeed not only that they may, but that they should, go together; for God will be sure to make a mighty Difference between the *Virtue*, and the *specious Extream* beyond it; between the *liberal* and the *lavish* Man. *Stanhope*, on the Epistles and Gospels, Vol. II.

|| St *Mark* tells us, that our Saviour order'd his Apostles to cross the Sea, and wait for him *on the other Side*, at *Bethsaida*, Chap. vi. 45. St *John* writes, that accordingly they enter'd into the Ship, but instead of going where they were directed, they steer'd their Course towards *Capernaum*, Chap. vi. 17. and yet, after all, if we will believe St *Matthew*, they landed at last, neither at *Bethsaida*, nor *Capernaum*, but in the Country of *Gennesareth*, Chap. xiv. 34. Now to reconcile this, we need only remember, what all the Evangelists tell us, viz. that, while the Apostles were on Board, there arose a *strong Gale* of Wind, which, blowing from the *North*, prov'd, in a Manner, quite contrary to them, so that, instead of making the Port of *Bethsaida*, which is on the *North* Coast of the Sea of *Galilee*, the next Morning they found themselves on the opposite Side, not far from *Tiberias*, and to the *South* of *Capernaum*. Tho' therefore our Saviour order'd them to go to *Bethsaida*, yet they could not do it, because the Wind was against them. Their next Attempt therefore was, to get to *Capernaum*, but even that they could not do; but, being forc'd to yield to the Storm, were carry'd a good Way below to the *South* of it, from whence they just touch'd at *Nazareth*, and thence proceeded to *Capernaum*. *Calmet's* Commentary.

† Among several other Instances of God's Omnipotence, *Job* mentions this, as one, that *he treadeth upon the Waves of the Sea*. *Job*. ix. 8.

† It was a common Opinion among the *Jews*, that *Spirits* did sometimes appear, cloath'd in an human Form, but what put the Apostles at this Time in the greater Fright, was their imagining, that those, who appear'd at Night, were usually *evil Spirits*, and that *this*, which they now saw, might possibly be the *Demon*, who had rais'd the Storm. *Beaufobre's* Annotations.



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(which they took for a *Spirit*) increas'd their Fear not a little. Our Lord indeed, to dispel it, told them who he was; but *Peter*, still doubtful, wanted a *Demonstration*, which when he permitted him to try, and the Apostle, upon the *Experiment*, was ready to *sink*, he graciously reach'd out his Hand, and, with a gentle Rebuke for the Weakness of his Faith, setting him again upon the Top of the Waves, walk'd along with him to the Vessel; which they had no sooner enter'd, but the Winds, knowing their Duty to their Sovereign, ceas'd. This the rest of the Disciples observing, came, and ador'd *Jesus*, acknowledging his *Omnipotence*, and admiring the *Divinity* of his Power and Person; and, as it was not long before the Ship gain'd the Port, great Numbers out of the Country, as soon as they understood that he was arriv'd, brought their Sick and Diseased on *Beds*, and laid them before him in the Streets, beseeching him to permit them only to touch the Border of his Garment, and as many, as touched him, were made whole.

John vi. 22.  
His Discourse  
to the People,  
whom he had  
fed, concern-  
ing spiritual  
Food, which  
gave Disgust.

THE Multitudes, whom our Lord had miraculously fed in the Desert near *Bethsaida*, were in Expectation of finding him, the next Morning on the Mountain; for they had seen the Disciples take Shipping without their Master, and no other Vessel left for him: But perceiving that he was gone, as well as his Disciples, and having an Opportunity of other Vessels from *Tiberias*, they pass'd over with all Expedi-

tion to *Capernaum*, where they found him teaching in the *Synagogues*; And, being in no small Surprise, desir'd to know of him how he got thither? But instead of gratifying their Curiosity † with a direct Answer, he, who knew their corrupt Expectations, and that they came after him, not so much for his miraculous Gifts, as the Gratification of their own Appetites, took occasion from thence to discourse † to them of a certain Food, different from what he had given them in the Desert of *Bethsaida*, infinitely more deserving of their *Inquisition*, and whereof the *Manna* in the Wilderness was no more than a Figure, or a Type. What this Food was he signify'd to them, viz. The Merits of his future *Death* and *Passion*, which alone could be available for the obtaining of eternal Life to such, as believ'd in his Divine *Mission*, and Descent from Heaven.

From Matth.  
xii. 1. Mark  
ii. 23. Luke  
vi. 1. John  
v. 1. to Matth.  
xvii. 14. Mark  
ix. 14. Luke  
ix. 37. John  
vii. 1.

BUT these sublime Truths, which, for John vi. 60. the present, he thought proper to couch in Terms obscure and figurative enough, so gravelled the *Intellects* of his Auditory, that even his Disciples began to murmur, and many of his Followers, mistaking the Words in a literal, which he intended in a spiritual Sense, and thence inferring that he was not such a *Messiah*, as they imagin'd, wholly deserted him; insomuch, that he began to suspect the *Fidelity* of his very *Apostles*, until *Peter* (in Behalf of all the rest) declar'd their fix'd Purpose of adhering to him, upon full Conviction, that

† We may observe, from several Parts of the Gospel, particularly from *Luke* xiii. 23, 24. *John* xii. 34, 35. that it was usual with our Blessed Saviour to answer nothing to such curious Questions, as had no Tendency to Edification, but to divert the People from them, by proposing some more profitable Subject. *Whitby's Annotations.*

† Our Blessed Saviour, through the greatest Part of the sixth Chapter of St *John's* Gospel, takes an Occasion, from the Multitudes coming after him out of a greedy Desire to be fed, to discourse to them of spiritual Blessings, under the Metaphors of Meat and Drink; and, for his Apology in so doing, we may observe, that, among the Oriental and Jewish Writers, no Metaphor was more common than this; that, to this Purpose, *Solomon*, in his Book of Proverbs, introduces Wisdom crying in the Streets, Come eat of my Bread, and drink of my Wine, which I have mingled, Prov. ix. 5. For they that eat me, shall yet be hungry, and they that drink me, shall yet be thirsty, says the wise Son of Syrach; for the Soul (as Plato expresses it) is nourished by receiving, and practising good Things; and Wisdom, Temperance, and Piety, are the Food of a Soul, that can suck them in. That, as our Saviour calls himself the Bread, which came down from Heaven, Philo, upon the Words of Moses discants, what Food can God rain down from Heaven, but that heavenly Wisdom, which he sends down upon the Soul, that desires it? That, as he exhorts the People to labour for the Meat, that perishes not; Philo declares, that the Wisdom of God is the Nurse, and Nourisher of those, that desire incorruptible Diet; L. de eo quod deterius, p. 137. and from hence we may perceive, why our Saviour insists so much upon this Metaphor, even because it was familiar to the Jews, and us'd by their most celebrated Writers. *Whitby's Annotations.*



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that he was the *Messiah*, the Son of the Living God. But, notwithstanding this liberal and frank Confession, our Lord gave them to understand, that they were not equally sound, for among the Twelve, whom he had selected, One of them was to prove a Traytor, meaning this of Judas Iscariot, who justly deserv'd that Name, because he afterwards betray'd him.

WHETHER our Blessed Saviour was at Jerusalem on the third Passover after his Baptism, the Evangelists have not inform'd us; but 'tis very probable, that he, who came to fulfil all Righteousness, would not neglect so great an Ordinance. Upon this Presumption, 'tis most generally believ'd that he was there, tho' very likely, he might not stay long, but, as soon as the Festival was over, return into Galilee,

(k) because the Rulers, at Jerusalem, lay in wait for an Opportunity to put him to Death.

UPON his Return into Galilee, a certain Number of Scribes and Pharisees + were sent from Jerusalem, to be Spies upon his Actions, and to criticize upon his Doctrine. These Men observing, that, when he and his Disciples were to eat, they frequently sat down without washing their Hands, contrary to the common Custom of the Jews, which (as they pretended) was founded upon a Tradition\*, expostulated with him the Reason for so doing: But (instead of answering them directly) he put another Question to them, by Way of Recrimination; viz. Why they, by their pretended Traditions †, vacated the Laws of God, particularly, That so solemn

From Matth. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1. to Matth. xvii. 14. Mark ix. 14. Luke ix. 37. John vii. 1. Matth. xv. 1. Mark vii. 1. His vindicating the Use of eating with unwash'd Hands.

(k) John vii. 1.

+ The Sanhedrim, which sat at Jerusalem, and was the supreme Court in all religious Affairs, sent Messengers to John the Baptist, when he began his Preaching, enquiring who he was, and by what Authority he baptiz'd, John i. 19. and, as the Pharisees had charg'd our Saviour's Disciples, with a Violation of the Sabbath, in plucking, and rubbing the Ears of the Corn, and himself with the same Crime, in curing the Sick on the Sabbath-Day, it is not improbable that these Accusations had reach'd Jerusalem, and that the Scribes and Pharisees, here mention'd, were Emissaries, sent from the Sanhedrim, to watch, and observe our Saviour. And this seems the rather to be so, because they were so very ready (when they could find him guilty of no Violation of the Laws of God) to pick a Quarrel with him about some Rites and Ceremonies of the Church, which he, and his Disciples, thought not so very necessary to be observ'd. Pool's Annotations.

\* The Traditions, in the Jewish Church, came to gain Credit, upon this Presumption, that Moses, when he receiv'd the Law from God on Mount Sinai, which he recorded in his five Books, was instructed, at the same Time, in several Things, which God enjoin'd him not to commit to Writing, for Fear that the Heathens should transcribe them: That, in these Things, Moses instructed his Successor Joshua, and, from Joshua they were transmitted, through the Elders of the People, by oral Conveyance only, until Ezra, after the Return from the Babylonish Captivity, collected them all together, and made the Cabbala, in seventy-two Books, which was kept by Gamaliel, and others, that succeeded, as Heads of the Sanhedrim, until the Destruction of Jerusalem: That, about an hundred and twenty Years after this, R. Judas, the Son of Simon, compos'd a Book of them, called the Mishna, i. e. the second Law, which is indeed the most ancient Collection of Traditions that the Jews have: That, three hundred Years after this, R. Jonathan, meeting with more, compil'd them into a larger Volume; and an hundred Years after this, another Rabbi made a Collection of such, as were found among the Jews, who remain'd in Babylon: That these two (which are a Kind of Supplement, and Explication of the Mishna) are called, the one, the Talmud of Jerusalem, and the other, of Babylon; and that, by these the Jews, at this Day, are govern'd in Matters Ecclesiastical, all the World over. In Relation to the particular Custom of washing before Meat, their Canon is, that, *Whosoever despiseth the washing of Hands, is worthy to be excommunicated; he comes to Poverty, and will be extirpated out of the World:* For (according to the Sense of one of their Doctors, viz. R. Aquiba) *he that takes Meat with unwashed Hands is worthy of Death*, and therefore, when the same Doctor was in Prison, and had not Water enough, both to drink, and wash his Hands, he chose to do the latter; because, *it is better, says he, to die with Thirst, than to transgress the Tradition of the Elders.* 'Tis no Wonder then that Persons inur'd to those Notions, should so readily take Exception at our Saviour's omitting what were indeed (tho' they thought not so) Matters of an indifferent Nature. Pool's, Whitby's, Hammond's, and Beausobre's Annotations, and Lightfoot, on Mat. xv. 2.

+ The Way, whereby the Jews made the Law of honouring and subsisting their Father and Mother of no Effect, was, by pretending that whatever their Parents requested of them, was a Corban, i. e. that they had devoted it, as a Gift, or Offering to God, or to his Temple; and, whatever was thus devoted, was not to be touch'd, be the Necessity never so urgent: For their Canon about Vows was, ——— That they reach even to Things commanded, and take Place, as well in Things required by the Law, as Things indifferent; that a Man may be so bound by them, that he cannot, without great Sin, do what God had commanded to be done; and that, in this Case, if he makes a Vow, which cannot



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solemn one of *honouring their Parents,* and relieving them in their Wants? And, thereupon, looking upon them as so many Hypocrites †, with whom he disdain'd to hold any farther Converse, he turn'd to the Multitude, and inform'd them, "that true Piety did not consist in *outward Ceremonies,* but in a *sincere* Observance of the Laws of God; that *no Pollution* could be in what *enter'd* into a Man's Mouth, but only in what *proceeded* from it; for (as he afterwards explains the Thing to his Disciples) whatever we eat does not affect the Mind, the only Seat of *Defilements*; for it passes into the *Stomach*, and is soon thrown out of the Body, so that, be it never so gross or unclean, it cannot *pollute* the Eater: But all *Pollution* is from within, from the Corruption of the Heart, such as impure

Thoughts, unchaste Desires, unholy Purposes, immodest and indecent Speeches, &c. These are the Things, that leave a lasting Stain upon the Soul, which a Thing, so merely *external*, as omitting to wash before Meat, cannot do."

THIS was a Doctrine not well pleasing to the *Pharisees*, as his Disciples told him; but they were a Set of People, whose Censure he justly despis'd, *blind Leaders of the blind*, (as he properly enough calls them) whose vain *Traditions*, as having nothing of *Divine Institution* in them, his Purpose was to abolish. And, from thence, in departing to the Coasts of *Tyre* † and *Sidon*, he enter'd into an House, with a Design to conceal himself; but a certain *Syro-phœnician* Woman, having got Intelligence where he was, came, and earnestly requested of him to cure her Daughter, who was sadly tormented with a Devil.

Our

be performed without breaking a Commandment, his Vow must be ratified, and the Commandment violated. This was a *Superstition*, which the *Pharisees*, and other *Doctors* of the Law, who had a Property in the Gifts and Oblations that were made to the Temple, thought themselves concern'd to *indulge*; and therefore, when any pretended, that their Parents stood in need of their Help, they told them, that if they did but acquaint them, that it was a Gift, or that they had vow'd such a Portion of their Estate to sacred Uses, that would, before God, excuse them from relieving them: Nay, they affirm'd farther, that if a Man did but in a Passion say, that the Thing, which another ask'd of him, was a *Corban*, tho' it were not actually consecrated to *religious* Uses, this was Vow enough to prevent his relieving that other Person, even, putting the Case, that it were his own Father; unless they should absolve him from it, which they would undertake to do for so many *Shokels of Silver*, Levit. xxvii. such abundant Reason had our Blessed Saviour to charge the *Jewish* Doctors with making one of the greatest Commands in the *second Table* of the Law void by their *Traditions* concerning Vows. *Pool's* and *Whitby's* Annotations, and *Pocock's* Miscel. p. 415.

† In several Places of the Gospel, our Lord calls the *Pharisees* *Hypocrites*, not only because they plac'd the Worship of God, and a great deal of Sanctity and Religion, in Ceremonies of *human* Institution, and, tho' they pretended to extraordinary Purity, did all their good Works to be seen of Men, *Matt.* xxiii. 5. but more especially in this Place, because, being *superstitiously* careful to avoid the *outward* Pollution of the Body, by abstaining from the Touch of any Thing, which they reputed *unclean*, and washing their Hands, whenever they thought they had done so; they left that, which was *within*, viz. their Hearts, and Affections, full of Iniquity, Uncleanness, Extortion, and Excess, *Matt.* xxiii. 25. and *Luke* xi. 39. but from *Christ's* Example in this Particular we must not be forward to pronounce Men *Hypocrites*, because we have neither that Authority, nor that Knowledge of their Hearts, which he had. *Whitby's* Annotations.

† Both the ancient and present Condition of *Tyre* we had occasion to take notice of before, p. 1096. in the Notes: And now to do the like to *Sidon*. It is generally supposed to have took its Name from *Sidon*, a Son of *Canaan*, *Gen.* x. 15. and upon that Account to be one of the most ancient Cities in the Universe. It was formerly very strong both by Art and Nature, having on the North-Side a Fort, or Citadel, built on an inaccessible Rock, and environ'd on all Sides by the Sea. The Commodiousness of its Situation made it a great Place of Trade, which brought in vast Riches, and made the Inhabitants not a little luxurious, inasmuch, that to live *after the Manner of the Sidonians* is the Scripture Phrase, *Judges* xviii. 7. for to live voluptuously. At present it is strangely alter'd from what it was; for though it is well enough stock'd with Inhabitants, yet it is very much shrank from its ancient Extent, and much more from its Splendor, as appears from the great many beautiful Pillars, which lie scatter'd up and down in the Gardens without the present Walls. *Tyre* and *Sidon* were seated both on the *Mediterranean-Sea*, about twenty Miles distant from each other, and the Country adjoining to them, which lay to the *West* and *North* of *Galilee*, was called the *Coasts*, or *Territories* of *Tyre* and *Sidon*. The old Inhabitants of this Tract were Descendants of *Canaan*, (for *Sidon* was his eldest Son) and continu'd in Possession of it much longer, than they did of any other Part of the Country. The *Greeks* call it *Phœnicia*, and when, by Right of Conquest, it became a Province of *Syria*, it took the Name of *Syrophœnicia*; and from hence the Woman, whom St *Matthew* calls a *Canaanite*, is by St *Mark* styled a *Syro-phœnician*, or *Lebanon*, both by Religion and Language, a *Greek*. *Well's* Geography of the New Testament, c. 7. and *Abraham's* Journey from *Heppo* to *Jerusalem*.

From *Matth.* xii. 1. *Mark* ii. 23. *Luke* vi. 1. *John* v. 1. to *Matth.* xvii. 14. *Mark* ix. 14. *Luke* ix. 37. *John* vii. 1.

*Matt.* xv. 21. *Mark* vii. 24. And Cure of the *Syro-phœnician Woman's* Daughter, and several others.



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Our Lord (for the Trial of her Faith) seem'd, at first, to take no Notice of her, until his Disciples (to get rid of her Importunity) desir'd him to grant her Request, and dismiss her. His Ministry, he told them, was confin'd to Judea; nor was he properly sent to any, but *the lost Sheep of the House of Israel*. All this the poor Woman heard, but so far was she from being discourag'd by such Coldness, that, advancing nearer, she threw herself prostrate at his Feet, imploring his Help for her Child; and when (in an harsh Metaphor) he told her, that *it was not proper to work those Miracles for an Heathen, which were originally designed for God's People, the Jews*; the afflicted Mother own'd indeed the Truth of what he had alledg'd, but then (continuing the same Figure) she humbly hop'd, that a poor distressed Heathen, might, in some small Measure, partake of the Mercies, which were more peculiarly promised to the Jews. Which Answer was so highly expressive of the Woman's Humility, Faith, and Reliance, that he granted her Petition; so that, when she return'd home, she found her Daughter laid upon the Bed, and perfectly well.

Matth. xv. 29.  
Mark vii. 31.

FROM the Coasts of *Sidon*, our Lord pass'd Eastward to *Decapolis* †, and from thence, towards the Sea of *Galilee*, where, in his Way, he cur'd a deaf and dumb Man, by putting his Fingers † in his Ears, and some of his Spittle upon his

Tongue; and thence repairing to a Mountain, he not only cur'd every Person that was brought unto him; whatever his Malady or Distemper was, but, in the Conclusion, fed all the Multitude, which amounted to four Thousand Men, besides Women and Children; (and who, for three Days successively, had been attending him) with *seven Loaves*, and a few small Fishes.

From Matth. xii. 1. Mark ii. 23. Luke vi. 1. John vi. 1. to Matth. xvii. 14. Mark ix. 14. Luke ix. 37. John vii. 1.

HAVING thus dismiss'd the Company, he embark'd, with his Disciples, for the Coast of *Dalmamutha* †; but no sooner was he arriv'd there, than the *Pharisees*, joining with their Enemies the *Sadducees*, came, and demanded of him a Sign from Heaven, in order to convince them, that he was the true *Messiah*. But having first upbraided them with their *Acuteness* in discerning the Face of the Sky, and from thence the *Prognosticks* of fair or foul Weather, and their Blindness in not perceiving the manifest Signs of the *Messiah's* Coming, he remitted them (as he had done before) to the Miracle of his own *Resurrection*, and so sail'd back with his Disciples.

Matth. xv. 29. Mark viii. 10. His Reasoning with the Pharisees and Sadducees, and with his own Disciples.

HIS Disciples, in the Hurry of their Departure, had forgot to take Bread with them; and therefore, when our Saviour, in their Passage, gave them Caution to take care of the *Leaven* \* of the *Pharisees* and *Sadducees*, and they were ignorant enough to take his Words in a literal Sense, he first gently reprov'd the Blindness

Matth. xvi. 5. Mark viii. 14.

† It is a Country in *Palestine*, which was so called, because it contain'd ten Cities, some situated on the East, and others on the West Side of the River *Jordan*; the 1st and principal City is *Scythopolis*, and the rest (according to *Pliny*) are, 2d, *Philadelphia*; 3d, *Raphana*; 4th, *Gadara*; 5th, *Hippos*; 6th, *Dion*; 7th, *Pella*; 8th, *Gerasa*; 9th, *Canatha*; and 10th, *Damascus*; tho' others reckon them after another Manner, as *Pliny* himself observes, lib. v. c. 18. *Calmet's* Dictionary, under the Word.

† *Christ* often made use of visible Signs to represent that divine invisible Virtue, which was inherent in him, and which, upon that Occasion, he intended to exert: And therefore, because deaf Persons seem to have their Ears clos'd, he put his Fingers into the Man's Ears, to intimate, that, by his Power, he would open them; and, because the Tongue of the Dumb seems to be ty'd, or to cleave to the Palate, therefore he moisten'd it with Spittle, to signify that he would loose, and give free Motion to it. These, 'tis true, were not capable to effect the Cure, but they had this Use in them, that they excited the Observation and Attention of the People, before whom these Cures were wrought. *Whitby's* and *Beaufobre's* Annotations.

† What St *Matthew* calls *Magdala*, St *Mark* names *Dalmamutha*, and the Reason hereof is, because these two Places lay very near together, and *Dalmanutha* very probably within the Precincts of *Magdala*. *Wells's* Geography of the New Testament, and *Beaufobre's* Annotations.

\* The Leaven of the Pharisees was their Hypocrisy, and too scrupulous Observance of the Traditions of their Elders; and that of the Sadducees was their Denial of the Existence of Angels and Devils, the Resurrection of the Body, and the Immortality of the Soul; so that the Meaning of our Saviour's Caution to his Apostles is: To avoid

the



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ness of their Understandings, and the Shortness of their Memories, who had so soon forgotten his miraculous *Multipli-*  
*cation* of the Loaves and Fishes, at two different Times, and then gave them to understand, that his Words did not concern the *Leaven* of Bread, but the corrupt Doctrines of the *Pharisees* and *Sadducees*.

Mark viii. 22.

His curing a  
blind Man at  
Bethsaida, and  
making Trial  
of his Apostles  
Faith.

WITH this Discourse they landed at *Bethsaida*, which (tho' the Birth-Place of several of his Apostles) had by the Per-  
verseness and Infidelity of its Inhabitants so offended him, that, when a blind Man was presented to him for Cure, he would not do it in the City, in the Sight of the Inhabitants; but, taking him out of the Gate, he anointed his Eyes with his Spit-  
tle, and laid his Hands on them. The Man, at first, saw Objects *indistinctly*, Men, like Trees walking, but when our

Lord had laid his Hands upon him the second Time, he restor'd him to his perfect Sight, and so sent him Home, with a Charge † not to return into the City, nor to discover the Thing to any Person belonging to that Place.

FROM that Place he departed into the Coasts of *Cæsarea Philippi* †, where being minded to make some Trial of his *Apostles* Faith and Proficiency, he demanded of them, what Opinion Mankind had of him, and whom they took him to be? Some, (say they) take you to be *John the Baptist* †, risen from the Dead; some *Elias*, sent down from Heaven; and others *Jeremias*, or some other of the antient Prophets, restor'd to Life again: But, when he continu'd asking what their Notion of him was, and *Simon* † (in the Name of the rest) had made an open Confession,

From Matth.  
xii. 1. Mark  
ii. 23. Luke  
vi. 1. John  
v. 1. to Matth.  
xvii. 14. Mark  
ix. 14. Luke  
ix. 37. John  
vii. 1.

Matth. xvi. 13.  
Mark viii. 27.  
Luke ix. 18.

the Principles of those, who place the Sum of their Religion in outward Performances, which avail nothing to the Sanctification of the Soul; and to reject all such Doctrines, as tended to subvert Religion, by cutting off all Hopes of Happiness in a future State. *Calmet's Commentary, and Whitby's Annotations.*

† The Reason of our Saviour's giving the Man this Charge, is founded upon the Infidelity of the People of *Bethsaida*, wherewith he upbraids them, *Matth. xi. 21.*

† This City is situated near the Head of the *Jordan*, and was by the *Canaanites* called *Laisb*, or *Lechem*, *Judg. xviii. 7.* but, being taken by some of the *Danites*, it was by them called *Dan*, and is generally reputed the utmost Border Northward of the Land of *Israel*. It was usually called, by *Heathen* Writers, *Paneas*, from the adjoining Spring, *Paneum*, or *Panion*, which is commonly taken for the Fountain-Head of *Jordan*. *Augustus Cæsar* gave it, and all the Territories belonging to it, to *Herod the Great*. He having rebuilt the Place, gave it, and the *Tetrarchy* of *Ituræa* and *Trachonitis*, to which it adjoin'd, to his youngest Son *Philip*, who, when he had enlarg'd and beautify'd it, so as to make it the Capital of his Dominions, and chief Place of his Residence, gave it the Name of *Cæsarea Philippi*, partly, to compliment *Tiberius Cæsar*, who was then Emperor; partly, to preserve the Memory of his own Name; and, partly, to distinguish it from another *Cæsarea*, mention'd in *Acts x. 1.* situate on the *Mediterranean*, and built by his Father, in Honour of his great Benefactor *Augustus Cæsar*. *Wells's Geography of the New Testament.*

† Those, who held, that *Jesus* was *John the Baptist* risen from the Dead, were of the same Opinion with *Herod the Tetrarch*, *Matth. xiv. 2.* and seem to have imbib'd the Notion of the *Pharisees*, who (according to *Josephus*) us'd to say, that a good Man might easily return to Life again. Those, who took him for *Elias*, ran into the general Opinion of the Nation, that *Elias* was to come before the *Messiah*, and anoint him, when he came; and therefore, notwithstanding his Doctrine and Miracles, they could not conceive him to be the *Messiah*, so long as his mean Appearance was contrary to their Expectations: And those, who thought him to be *Jeremias*, seem to have espous'd the Sentiment of some of their *Doctors*, who look'd upon that Prophet as the Head of the whole Order, not improbably upon the Character, which God gives him, *Before I formed thee in the Belly, I knew thee, and before thou wast out of the Womb, I sanctified, and I ordained thee a Prophet to the Nations*, *Jer. i. 5.* *Whitby's and Beausobre's Annotations.*

† That the rest of the Apostles knew and believ'd the great Truth, which *St Peter* here declares, no one can doubt, who calls to mind the Attestation made of it before by *John the Baptist*, *John i. 34.* the frequent Confessions of it by *evil Spirits* dispossessed before their Eyes, *Mark iii. 15.* and that full Declaration of it in the Name of the whole Fraternity, *We believe, and are sure, that thou art that Christ, the Son of the living God*, *John vi. 69.* for which Reason we find the Fathers, upon this Occasion, speaking of *St Peter*, as the Mouth, the Tongue, the Voice of the Church, and a Kind of Foreman to the rest of the Apostles; for this they might think a Matter of Decency and good Manners, a Means to prevent Confusion and Disorder, and a Token of that Union and Harmony, which was among them, that one Man should speak for all the rest. And why that one Man should be *St Peter*, rather than any of the rest, may very reasonably be imputed to the Seniority of his Age, the natural Fervor of his Temper, and his longer Attendance upon our Blessed Saviour, than several of the rest had been employ'd in. These are sufficient Reasons for his delivering the Judgment of the Company, and for our accounting his Confession the common Voice of all, to a Question, which had evidently been propounded to them all. *Stanhope, on the Epistles and Gospels, Vol. IV.*



A. M.  
4035, &c.  
Ann. Dom.  
31, &c.

Confession, that he *was Christ, the Son of the Living God*, he not only allow'd that Confession to be true, and what was confirm'd by the Attestation † of God himself, but, in Allusion to the Name, he had given him, which signifies a *Rock* †, or *Stone*, he told *Simon*, " That he would " make him a *Foundation-Stone*, or a " prime Minister † in building his Church, " which should be so firmly establish'd, " that all the Power † and Policy of its " Enemies should not be able, at any " Time, to destroy it; and that, for the

" more orderly Government of it, he " would give him the *Keys of the Kingdom of Heaven*, so that his Sentence, " whenever it should regularly exclude, " or admit any Person into the Bosom of " the Church upon Earth, should, in like " Manner, be ratify'd and confirm'd in " Heaven." But then, to prevent the ill Use, that might be made of this *Discovery*, he strictly charg'd his Apostles || not to declare to any Man, that he was the *Messiah*.

From Matth. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1. to Matth. xvii. 14. Mark ix. 14. Luke ix. 37. John vii. 1.

PERCEIVING

† The Words in the Text are, *Flesh and Blood hath not revealed this to thee, but my Father which is in Heaven*, Matth. xvi. 17. but how did God reveal this to St Peter? Those, who pretend that he had a *particular Revelation*, not vouchsafed to any others, without which he could not have own'd Christ to have been *the Son of God*, must not only allow the like Revelation to *Nathanael*, John i. 49. to the *Centurion*, who was present at our Lord's Crucifixion, Matth. xxvii. 54. and to all others, who made Declaration of the same Faith; but must likewise excuse all those *Jews*, who did not believe in *Christ*, because it was not in their Power so do without this *peculiar Revelation*. Without running ourselves into these *Premunires* therefore, we may reasonably conclude, that the Sense of our Saviour's Words is this, ——— " What others say of me, *viz.* that I am *John, Elias, Jeremias*, or the like, " this thou hast learnt from Men, but the Faith, which thou hast now confess'd concerning me, though it requir'd of thee a due Attention to the Proofs given of it, yet, since those Proofs are the Doctrine, which I teach from God, and the Miracles, done in Confirmation of it, are apparently the *Finger of God*, thy Faith " must be acknowledg'd to be the *Result*, not of human Wisdom, but of Divine Revelation. God has given thee " a teachable and intelligent Mind, to perceive, by my Doctrine and Miracles, that I am the true *Messiah*, " notwithstanding the Obscurity of my Appearance, and therefore thou may'st be truly said to be *taught of God*, " because my Doctrine is the *Word*, and my Miracles are the *Power of God*." *Whitby's Annotations*, and *Calmer's Commentary*.

† *Peter* was so called, either because his being the Apostle of the *Jews*, to whom the *Gospel* was first tender'd might make him, in some Sense, one of the first Foundations of the Christian Church, Eph. ii. 20. or because the Firmness and Resolution, wherewith he supported the Christian Cause, even to the Day of his Martyrdom, was very eminent and remarkable. *Beausobre's Annotations*.

† It is very evident, that, whereas the Word *Church* is capable of two Senses, and taken, in common Speech, sometimes for a Society of Persons worshipping God, and sometimes for a Place set apart for the publick Performance of such Worship, our Saviour intends it here in the former of these Senses, and that the *Building of this Church* (which is a *Metaphor* of frequent Use in the *New Testament*) signifies the doing all those Things, either in *private* Christians, or *publick* Communities of them, which may contribute to their Growth in Grace and Goodness, their mutual Strength and Support, their Perfection and Continuance; and, accordingly, Christians, thus united together, are called a *spiritual House*, 1 Pet. ii. 5. *an heavenly Building, fitly framed together, and an Habitation of God through the Spirit*, Eph. ii. 21, 22. *Stanhope*, on the Epistles and Gospels, Vol. IV.

† The Words in the Text are, ——— *The Gates of Hell shall not prevail against it*, Mat. xvi. 18. Some Interpreters mean by the Word *Hades*, which we translate *Hell*, the State, or Place of the Dead, and by the *Gates of Hades*, the *Power of Death*; and so the Words, apply'd to the Members of Christ's *mystical* Body, or to particular Christians, will mean, " That tho', at present, Death has the Dominion over them, yet shall not his Conquest of those, that die " in the Lord, be *absolute*, and *final*. They shall not continue dead to all Eternity; but shall revive, a *second Time*, " to a better Life, and triumph over this last great Enemy of Mankind." Others by *Hell* understand the Place of *infernal* Torments; and so, by an easy Figure, apply it to the Devil and his Angels, inhabiting those Regions of Darkness; but then, because the *Gates of Cities* are not only, in all Countries, Places of Strength, but, among the *Jews* more especially, were Places of *Judicature*, and where Magistrates met to consult for the Security of the *Publick*, it hence comes to pass, that by the *Gates of Hell* they mean the *Strength and Policy* of the Wicked, and so make the Sense of our Saviour's Promise to be this, ——— " That, notwithstanding all the wicked Contrivances of *Satan* and " his Instruments, to destroy the Profession of *Christianity* in the World, yet all their Power and Policy should not be " able to effect it. Christ's holy Religion should stand and flourish, in despite of their wicked Contrivances; and, " however a Defection might happen in some particular Places, to the End of the World, he should never want a " Society of Men, confessing, with St Peter, that *Jesus is the Christ, the Son of the Living God*, Mat. xvi. 16. *Whitby's*, and *Hammond's Annotations*, and *Stanhope*, on the Epistles and Gospels, Vol. IV.

|| In several Parts of the *Gospel* we find our Saviour enjoining the People, whom he had cur'd, not to make any Publication of his Miracles, *Matth.* viii. 4. and ix. 30. but it is an Injunction of a particular Nature, not to discover that

he



A. M. 4035, &c.  
Ann. Dom. 31, &c.  
Matt. xvi. 21.  
Mark viii. 31.  
Luke ix. 22.  
Letting them  
into the Know-  
ledge of his  
future Suffer-  
ings.

PERCEIVING by this Discourse with *Peter*, that his Disciples had got a right Notion of his *Office* and *Divinity*, he began thence-forward to prepare their Minds for his Sufferings, and to talk more openly of his Death and Resurrection. One Day therefore, as he was insisting on the Sufferings, which he was to undergo at *Jerusalem* ||, and *Peter*, unable to endure a Thought so disagreeable to the Dignity of his Master, desir'd him to desist †, he gave him a very *sharp Rebuke* †, as a Person, whose Advice cross'd

his gracious Purposes of Man's *Redemption*, and favour'd of nothing but worldly *Grandeur*; and therefore, to extinguish in them all Notions of a *temporal Kingdom*, he called his Disciples and told them, that, "Whoever pretended to profess his Religion, should take up his *Cross* †, or patiently submit to all Manner of Persecutions, in sure and certain Hope of an happy Immortality, which he would procure for his Followers, when he was in his Kingdom, in which, some, that were then present among them, 'ere it

" were

From Matth. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1. to Matth. xvii. 14. Mark ix. 14. Luke ix. 37. John vii. 1.

he was the *Christ*, tho' this was an Article necessary for every Man to know and believe, in order to his Salvation. Now, tho' this was a Point necessary for all to know, yet the *Apostles* were not the proper Persons, at this Time, to declare it, because it might look like a Kind of *Confederacy* between them, if they should prove too lavish in the Commendations of their Master. It would much better become his infinite Wisdom therefore, to find out himself a proper Opportunity for the Discovery of this great Truth, without drawing the Envy of the *Pharisees* upon him, and obstructing the Progress of the Gospel, which could hardly be believ'd, considering the low Circumstances, wherein he appear'd; and which, had it been believ'd, might have encourag'd the Attempt of the *Jews* to come, and make him a King, *John* vi. 15. What therefore our Saviour says to his three Apostles, in Relation to his Transfiguration, that they should tell no Man of it, until he was risen from the Dead, *Matth.* xvii. 9. is applicable to this Passage likewise. For, after his Resurrection, they were by Office to be his Witnesses, and to declare to others that he was the *Christ*, because they could then do it, not only without Suspicion of *Confederacy*, but with greater Advantages and Success, after that Christ had taken Possession of his Kingdom, and had testify'd this, by sitting down at the *Right-Hand of Power*, and, by sending down upon them the Holy Ghost, to enable them to confirm their Testimony. *Pool's*, *Beausobre's* and *Whitby's* Annotations.

|| *Jerusalem* was the Place, where this *Tragedy* was to be acted, because, as our Lord observes, a Prophet could not suffer out of that City, *Luke* xiii. 33. for there sat the *Sanhedrim*, that was to try him; and there liv'd the *Roman Governor*, who had the Power of Life and Death, and was to condemn him. *Whitby's* Annotations.

† *Peter's* Words in the Greek are *ἰλαέως σοι, Κύριε*, *Matth.* xvi. 22. which we may render *propitius esto tibi, Domine, favour thyself, or be kind to thyself*. " Since the Rulers at *Jerusalem* have such malevolent Designs against thee, why shouldst thou think of going any more among them? If they intend to evil intreat thee, and take away thy Life, be thou kind, and favourable to thyself, avoid the Danger by keeping at a Distance from it, and consult thine own Preservation by continuing here." This seems to be the proper Sense of St *Peter's* Words, and they were doubtless spoken with a good Intention, and singular Affection for his Master, but still they argu'd great Weakness in him, in pretending to contradict one, whom he had just before acknowledg'd to be the *Christ, the Son of God*, and denote him ignorant of the *Redemption* of Mankind by that Death, which God in his wise Counsel had determin'd. *Pool's* Annotations, and *Young's* Sermons, Vol. II.

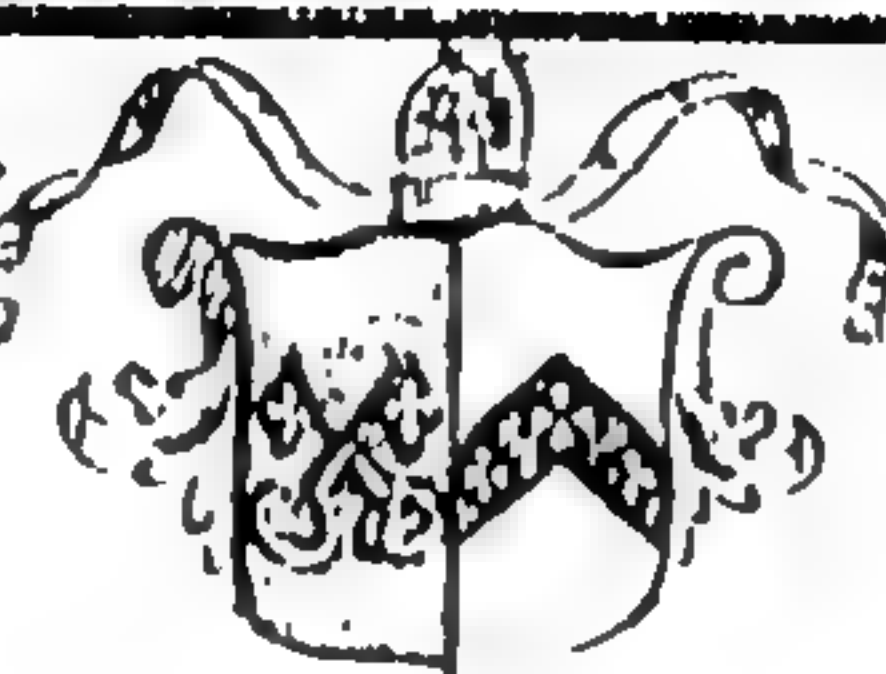
† The Words of our Blessed Saviour, upon this Occasion, are,——Get thee behind me, Satan; thou art an Offence to me, *Matth.* xvi. 23. Not that we are to think, that our Saviour ever imagin'd, that St *Peter*, in this Advice, had any pernicious Designs against him, as the great Enemy of Mankind has, when he tempts, and deludes them into Sin; but his only Meaning is, that his Interposition in this Affair was very unseasonable, and highly repugnant to his Design of coming into the World, which was to save it. "Thou thinkest perhaps, says he, *Peter*, that, in this thy Advice, thou shewest thy Kindness to me, as a Friend, that respects my Welfare, and art tender of my Preservation; but, instead of that, thou art an Adversary to me, (for so the Word *Satan* signifies, *Numb.* xxii. 32. 2 *Sam.* xix. 23. 1 *Kings* v. 4, &c.) in thy endeavouring to draw me aside from doing what is my Father's Will and Command, *John* x. 18. I told thee that I must suffer; that such is the determinate Counsel of God, and such my fix'd Purpose and Resolution; and therefore all Advice to the contrary is so far from pleasing, that it is an Offence to me; I cannot away with it; and therefore get thee behind me, Satan: For, tho' there is no Malice in thy Intention, yet imprudently hast thou run upon the same Advice, that *Satan* uses the most successfully of all others to undo Men by, and that is, the Advice of *Self-indulgence*. For *favour thyself* is the most artificial of all the Suggestions of the Devil; because That being made specious with the Pretences of Reason and Justice, and sweeten'd by its Agreeableness to that Self-love, with which all Men do naturally abound, it seldom fails of being swallow'd, tho' Poison and Death lurk under it." *Pool's* and *Whitby's* Annotations. *Calmet's* Commentary, and *Young's* Sermons, Vol. II.

† Among several Nations it was a Custom for the Criminal to bear the *Cross*, whereon he was to suffer, to the Place of Execution, *Lippius de Cruce*, lib. ii. c. 65. and, in Allusion to this, our Saviour makes use of the *Phrase* to denote our cheerfully bearing those *Trials*, and Persecutions, which the Divine Providence brings upon us in the Execution of our Duty, and our Adherence to his most holy Religion. *Pool's* and *Beausobre's* Annotations.





To the right Reverend Father  
 GLOUCESTER this Plate is most  
 most dutiful Son & Servant.



in God MARTIN, Lord Bishop of  
 humbly inscribed by his. Lordship's  
 Tho: Blackhouse



A. M. 4035, &c.  
Ann. Dom. 31, &c.  
Matt. xvii. 1.  
Mark ix. 1.  
Luke ix. 28.  
And shewing them his Transfiguration on the Mount.

“were long; (but certainly before the Day of their Death) † should see him happily inflated.”

|| ABOUT eight Days after this, our Lord, to revive the Hearts of his Disciples, as well as to instruct them more fully in the Nature of his Kingdom, thought it not improper to give some of them at least a Specimen of his future Glory, and, accordingly, taking with him his three most intimate Apostles, *Peter, James, and John*, he ascended an high Mountain †, and there, (while he was employ'd in Prayer) he was suddenly transform'd into another Kind of Appearance; for a bright Lustre darted from his Face, more glorious than the Sun, and a dazzling Splendor, piercing from his Body through his Garment, made

them appear whiter than Snow, and more radiant than the Light. During this heavenly Scene, there appear'd *Moses*, and *Elias*, cloath'd with all the Brightness and Majesty of a glorify'd State, familiarly conversing with him, and discoursing of his Death and Sufferings.

WHILE the Intercourse continu'd between these three, *Peter*, and his two Fellow-Apostles were fallen asleep, but, waking just before their Departure, they were exceedingly surpris'd, and terrify'd at the Sight of so much Glory and Majesty. *Peter* indeed begg'd of his Master, that they might continue in that happy Place, and erect three Tents; one for him, and the other two for *Moses* and *Elias*: But while he was thus talking, scarce knowing

From Matth. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1. to Matth. xvii. 14. Mark ix. 14. Luke ix. 37. John vii. 1.

† Our Saviour's Words are these: — *Verily I say unto you, there are some of them, who are standing here; who shall not taste of Death, until they see the Son of Man coming in his Kingdom*; Matth. xvi. 28. Some Interpreters, both ancient and modern, understand this Passage of our Lord's Transfiguration on the Mount, in which there was some Glimpse of the Glory of his Father, and the Attendance of Angels; but, besides that this happen'd too soon (no more than six Days) after these Words were spoken, to need the Expression of *some of them not seeing Death* until it came to pass, which must at least denote some Distance of Time; 'tis very plain, that, at this wonderful Sight, none of the three Apostles could behold Christ coming in his Kingdom, because his Kingdom did not commence, till after his Resurrection, when all Power both in Heaven and Earth was given him, Matth. xxviii. 18. Others imagine, that the Passage relates to the great Day of Judgment, because 'tis said, that Christ will reward every Man according to his Work, Chap. xvi. 27. But then, on the other Hand, it may be alledg'd, that there was none in the Company then standing there, who was not to die, or to taste of Death (which is the Jewish Phrase) long before the Coming of that great and terrible Day of the Lord: And therefore, others have concluded, that This Coming of Christ in his Kingdom relates to another Event, viz. The Destruction of the Jewish Church and Nation, wherein our Lord may properly enough be said to come in the Glory of his Father, and with his Angels, and to reward the Jews in destroying them, and Christians in preserving them, according to their Works. This happen'd above forty Years after our Saviour's Death, when some of the Company (as particularly John the Evangelist was) might be then alive, and Witnesses of the Accomplishment of our Lord's Menaces against that devoted City and Nation. This is the popular Interpretation at present, but I cannot see, why the other Parts of our Saviour's Exaltation may not be taken into the Account; for, as he began to enter upon his Kingdom by his Resurrection, and Ascension into Heaven, so his sending the Holy Ghost upon the Apostles, as well as the terrible Judgment, which he brought upon the Jewish Nation, may all be look'd upon as the Effects and Consequences of his glorious Reign. *Whitby's* and *Beausobre's* Annotations, and *Calmer's* Commentary.

|| What St Luke calls (ὥστε ἡμέρας ὀκτώ) about eight Days, Chap. ix. 28. St Matthew, and St Mark, make after six Days: But the Reason of this seeming Disagreement is, that the two last Evangelists compute only the intire Days between our Saviour's Discourse, and his going up into the Mount, and therefore stile them six; whereas St Luke, including both the Days of his Discourse, and his Ascent, calls them eight Days. And this is evident from the Word ὥστε, which, when any Sum is mention'd, is always added to signify, that it is not exact, but wants something to make it compleat, as may be seen in Matth. xiv. 21. Luke i. 56. —iii. 23. —xxiii. 44. John iv. 6. —xix. 14. Acts ii. 41, &c. *Whitby's* Annotations.

† That this was Mount Tabor, (which stood in the Midst of the Lower Galilee, at an equal Distance between the Mediterranean, and the Sea of Tiberias) is a Matter confirm'd by the Voice of all Antiquity, but some modern Writers are of a different Opinion, because Tabor (say they) does not stand in the Way between *Cæsarea Philippi* and *Caper-naum*, and that our Saviour travelled from *Cæsarea* to this Mount, (which is almost through the whole Length of Galilee) is a little too much to suppose; *Lightfoot* in Mark ix: But this he had Space enough to do in the six intervening Days between his Discourse and his Transfiguration, and that he really did so, is made very probable, both from St Matthew, and St Mark, who seem to intimate, that after he had finish'd his Discourse with his Disciples, he enter'd immediately upon his Journey; and, accordingly, we hear nothing more of him, until the Expiration of six whole Days, Matth. xvii. 1. Luke ix. 28. as to the Description of the Mount itself, see p. 574. in the Notes, only we may add here from Mr Maundrell, that, on the Top of it, are three Grotto's, made to represent the three Tabernacles, which St Peter propos'd to erect, in the Astonishment that possess'd him, at the Glory of the Transfiguration. Journey from Aleppo, to Jerusalem, p. 112, 113.



A. M.  
4035, &c.  
Ann. Dom.  
31, &c.

knowing what he said in his Fright and Transport, a bright and shining Cloud suddenly came over them, and a Voice from thence proclaim'd, *This is my beloved Son, in whom I am well pleased; hear ye him.* Upon which the Apostles were seiz'd with a greater Consternation than ever, and fell prostrate upon the Ground; but, upon our Lord's touching, and encouraging them, they look'd up, and saw none but him; for the other two were vanish'd.

Matth. xvii. 9.  
Mark ix. 9.

As they descended the Mount, he strictly commanded them not to tell any Man what strange Things they had seen, *until he was risen from the Dead.* They were ready to obey his Commands, but did not rightly understand his last Words †,

and therefore they had some Altercations among themselves concerning the Meaning of his *Rising from the Dead*: And another Difficulty they had to solve; for, having seen *Elias* with our Saviour upon the Mount, they could not forbear asking him, What Reason the *Scribes* and *Pharisees* had for asserting, that *that* Prophet was to come upon the Earth before the *Messiah*? To which our Saviour replied, That these *Jewish* Doctors were not mistaken in their Notion, because *Elias* was in Effect come already, and had received the same bad Treatment from his Countrymen, that himself, in a short Time, was to expect; from whence they perceived, that, by the *Elias* he spoke of, he plainly intended *John the Baptist*.

From Matth.  
xii. 1. Mark  
ii. 23. Luke  
vi. 1. John  
v. 1 to Matth.  
xvii. 14. Mark  
ix. 14. Luke  
ix. 37. John  
vii. 1.

## The OBJECTION.

“ THE Pool of *Bethesda* (if what  
“ St *John* (a) relates of it be true)  
“ was certainly one of the most remark-  
“ able Places in all *Jerusalem*. Its Cures  
“ were so wonderful, and so highly con-  
“ ducive to the Honour of the *Jewish* Na-  
“ tion, that, for what Reason the other  
“ *Evangelists* should say nothing of them,  
“ we can hardly imagine; but why *Jose-*  
“ *phus* (b), who professedly wrote the Hi-  
“ story of the *Jews*, and is always forward  
“ enough to *boast* in their Praise, should  
“ give us no Manner of Account of this pe-  
“ culiar Manifestation of God's *dislin-*  
“ *guishing* Providence over that People, is

“ a Thing utterly unaccountable. Since  
“ the *Evangelist* therefore stands alone in  
“ this *Story*, it would have been some  
“ Satisfaction to his Readers, had he a  
“ little more *minutely* recounted *when*  
“ this Pool first acquir'd its miraculous  
“ Quality, and *how long* it retain'd it;  
“ upon what particular *Occasions*, and  
“ how *oft* the Angel descended to *trouble*  
“ its Waters; and by what *Means* its  
“ Waters, when *troubled*, became both  
“ impregnated with a *sanative* Virtue,  
“ and yet so *limited* in their Operation,  
“ as to cure but one diseas'd Person at  
“ once.

“ THE

† The Doctrine of the *general* Resurrection they could not but understand; for that the *Pharisees* believ'd, *Acts* xxiv. 15. and of that *Martha* makes Acknowledgment, *John* xi. 24. nor could they be ignorant of the Meaning of any particular Man's rising from the Dead; for of that they had Instances in the *Old Testament*, and had lately seen an Example of it in the *Gates of Naim*, *Luke* vii. 15. but being taught out of their Law, that *Christ was to abide for ever*, *John* xii. 34. and that *of his Kingdom there should be no End*, *Luke* i. 33. they could not tell how to reconcile his Death, (which was to be previous to his Resurrection) to the Predictions of the Prophets, and their own Conceptions of his temporal Kingdom; and therefore we may observe, that when *Christ* was dead, their Hopes dy'd with him, *We trusted, that it had been he, who should have redeemed Israel*, *Luke* xxiv. 21. but that, at his Resurrection, they reviv'd again, which made them ask, *Wilt thou, at this Time, restore the Kingdom to Israel?* *Acts* i. 6. *Whitby's* Annotations.

(a) Chap. v. 2. — 8.

(b) *Woolston*, on the Miracles.



A. M.  
4035, &c.  
Ann. Dom.  
31, &c.

“(c) THE Raising of the *Widow's Son*  
“to Life again might possibly be a true  
“Miracle, (d) tho' Instances there have  
“been of the mistaken Death of Persons,  
“who, from a State of *Lethargy*, have  
“reviv'd; as might be (e) the Case of  
“the *Ruler's Daughter* likewise, (f) be-  
“cause we find our Saviour so strictly  
“enjoining her Parents to conceal the  
“Miracle. But, whatever may be said  
“in Behalf of *these*, 'tis highly impro-  
“bable, that what (g) happen'd to the  
“*Demoniacs*, in the Country of the *Ga-*  
“*darens*, should be true, (h) not only be-  
“cause the *Jews*, who dwelt in these  
“Parts, were prohibited to *eat Swines*  
“Flesh, and, (i) under the Pain of an *A-*  
“*nathema*, forbidden to *keep* any in their  
“Country; but, even upon the Supposi-  
“tion, that the Swine belonged to the  
“neighbouring *Gentiles*, it will be no easy  
“Matter to vindicate the Goodness and  
“Justice of *Christ*, in permitting so large  
“an *Herd* thus to be destroyed, and their  
“Owners injured in so egregious a Man-  
“ner.

“(k) OUR Lord's *Transfiguration* on  
“the Mount was, doubtless, a glorious  
“Sight; but still we are at a Loss for the  
“Reason of his appearing in such an  
“extraordinary Manner at this Time,  
“rather than another; (l) for his making  
“a *Mountain*, rather than a *Valley*, the  
“Scene; and his *Apostles*, (who were of  
“his Party) rather than the *Multitude*,  
“ (who wanted *Conviction*) the *Witnesses*  
“of this his Majesty; nor can we con-  
“ceive, why the *true Moses* and *Elias*  
“ (not any *Spectres* or *Apparitions* in their  
“Likeness) should be present with *Jesus*  
“on the Mount, and the *Apostles* over-  
“hear them discourse together, and  
“yet not leave us one Word of what was  
“the Subject of their Conversation.

“WE cannot but admire likewise,  
“why *John the Baptist*, who was sent  
“into the World for this very Purpose,

“that he might (m) bear *Witness of Christ*,  
“ (as if he had now forgot himself, or  
“was grown diffident of what he had so  
“often testify'd to others) (n) should send  
“his Disciples to enquire of him, whether  
“he was the true *Messias* or no. Why  
“our Blessed Saviour, who, *as a Teacher*  
“sent from Heaven, was to instruct the  
“People in the most plain Truths, made  
“use of the *parabolical Method*, (wherein  
“there is a manifest Obscurity) especially,  
“since the declar'd End of his doing so  
“is said to be, (o) *that seeing they might*  
“*not see, and hearing, they might not*  
“*understand*: Why he did not (p) vouch-  
“safe the *Pharisees* a Sign from Heaven,  
“to approve himself the Prophet foretold  
“by *Moses*, especially, since the Sign of  
“the Prophet *Jonas* (which was only  
“typical of his future *Resurrection*) was  
“incompetent for a present Sign, and  
“incapable of giving them any Satisfac-  
“tion: Or, lastly, why he made such  
“mean Instruments, as *obscure, illiterate*  
“Fishermen, to be the first Preachers of  
“the Gospel, when, in all subsequent  
“Ordinations, a tolerable Stock of *Know-*  
“*ledge* and *Learning*, as well as some  
“Influence and Authority among the Peo-  
“ple, is thought no bad Qualification for  
“that Office.

“WHETHER the *Evangelists* have  
“given us a right Representation of our  
“Saviour's Behaviour, we shall not pre-  
“tend to determine; but a Person of a  
“philosophic Soul, much more of a *Di-*  
“vine Original, should be seated above all  
“passionate Resentments, one would think,  
“and look upon his Enemies (if he had  
“any) with Pity and Contempt, rather  
“than with (q) with Anger and Indig-  
“nation: And so calm and compos'd  
“should his whole Deportment be, as to  
“give no Umbrage to any, much less  
“to his nearest Relations (who may be  
“presum'd to know him best) to call in  
“Question the Soundness of his *Intellec-*  
“*tuals*,

From Matth.  
xii. 1. Mark  
ii. 23. Luke  
vi. 1. John  
v. 1. to Matth.  
xvii. 14. Mark  
ix. 14. Luke  
ix. 37. John  
vii. 1.

(c) Luke. vii. 11,—16.

(d) *Woolston*, on the Miracles.

(e) Luke viii. 41, &c.

(f) *Woolston*

ibid.

(g) Matth. viii. 28, &c.

(h) *Woolston*, ibid.

(i) *Spencer*, de Leg. Heb. p. 117

(k) Matth.

xvii. 1, &c.

(l) *Woolston*, ibid.

(m) John i. 6

(n) Matth. vi. 1, &c.

(o) Luke viii. 10.

(p) Matth. xvi. 1, 3.

(q) Mark iii. 5.



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4035, &c.  
Ann. Dom.  
31, &c.

" *tuals*, or to come to apprehend him at  
" any Time, under Pretence that (r) *he*  
" *was beside himself*.

" **W H A T E V E R** some *Protestants* may  
" imagine, we cannot but think, that our  
" Blessed Lord invested St *Peter* with a  
" certain *Pre-Eminence* above the rest of  
" his *Apostles*, when upon him he pro-  
" mises (s) *to build his Church, and to give*  
" *him the Keys of the Kingdom of Heaven*:  
" But what the (t) *unpardonable Sin*  
" *against the Holy Ghost* does properly  
" import, and, in what Sense we are said  
" (u) *to eat the Flesh of the Son of Man,*  
" *and to drink his Blood*, both *Protestants*  
" and *Papists* have been at a long Puzzle  
" to find out: And therefore no Wonder,  
" that some of our Lord's first Disciples,  
" upon hearing of these (x) *hard Sayings*,  
" which are not yet discover'd, and per-  
" haps never will, (y) *went back, and*  
" *walked no more with him*."

Answer'd,  
by shewing  
that St John's  
Gospel was to  
supply the  
Defects of the  
other Evan-  
gelists,

St *JOHN*, according to the general  
Sense of *Antiquity*, having perus'd the  
other *Evangelists*, and observ'd in what  
Particulars they were defective, at the  
Persuasion of the other Bishops of *Asia*,  
was prevail'd upon to write his *Gospel*,  
as a *Supplement* to their *Omissions*. Who-  
ever will give himself the Trouble to  
compare his History with that of the  
other *Evangelists*, will find this Notion,  
in a great Measure, verify'd. For (not to  
mention other Particulars) our *Saviour's*  
*Miracles*, antecedent to his *Resurrection*, as  
they are recorded by St *John*, are no more  
than eight. 1st, His turning Water into  
Wine at the Marriage of *Cana* in *Galilee*.  
2d, His telling the *Samaritan Woman* the  
Secrets of her Life. 3d, His healing the  
*Nobleman's Son* at *Capernaum*. 4th, His  
curing the lame Man at the Pool of  
*Bethesda*. 5th, His feeding five Thou-  
sand Men with five Barley-Loaves, and  
two Fishes. 6th, His walking upon the  
*Surface* of the Water, and calming the  
Storm at Sea. 7th, His giving Sight to

a blind Man by anointing his Eyes with  
Clay. And 8th, his raising *Lazarus*  
from the Dead. Now all these are omit-  
ted by the former Evangelists, except the  
5th, and 6th, which St *John* seems to  
have recorded, chiefly to introduce a  
*moral Discourse*, which our *Saviour* took  
occasion to make to the People, and which  
the other Sacred Penmen had omitted;  
which is a plain Argument, that the In-  
tent of St *John's Gospel* was to supply the  
Defects of the other three; and that there-  
fore, their Silence is no Manner of Argu-  
ment against St *John's Account* of the  
Pool of *Bethesda*.

It may seem a little strange indeed,  
that *Josephus* should give us no Account  
of it, especially, when the *sanative Vir-*  
*tue* of its Waters, occasion'd by so ex-  
*traordinary* a Means, could not but re-  
dound to the Honour of his Country.  
(z) But, when it is consider'd, that the  
like *Omissions* have been frequently made  
by other Historians, who, in their Wri-  
tings, have neglected to insert several con-  
siderable Matters of *Antiquity*, merely  
because they were so familiar, and well  
known to them: (a) When it is con-  
sider'd, that *Josephus*, in particular, wrote  
his History for the Information of the  
*Greeks* and learned *Romans*, who were  
*Heathens*, and, for Fear of shocking their  
Belief, is very tender of dwelling too  
much upon *Miracles*: When it is confi-  
der'd, that he is entirely silent in several  
other Instances, that bear some Relation  
to our *Saviour Christ*; that he does not  
so much as intimate the *Slaughter of the*  
*Infants* at *Bethlehem*, mention'd by  
St *Matthew* (b), nor give any clear Account  
of the *Roman Census*, or Taxation, which  
occasion'd our Lord to be born at *Beth-*  
*lehem*, as it is recorded by St *Luke* (c):  
When it is consider'd, that the *mira-*  
*culous Cure* of the *impotent Man* by  
*Jesus* had so visible a *Connection*, that  
he could not, in Decency, give an Ac-  
count

From Matth.  
xii. 1. Mark  
ii. 23. Luke  
vi. 1. John  
v. 1. to Matth.  
xvii. 14. Mark  
ix. 14. Luke  
ix. 37. John  
vii. 1.

and why Jose-  
phus omits  
mentioning  
the Pool of  
Bethesda.

(r) Mark iii. 21.

(s) Matth. xvi. 18, 19.

(t) Ibid. xii. 31.

(u) John vi. 53.

(v) Ibid. ver. 60.

(y) Ibid. ver. 66.

(z) Bishop *Smallbrooke's* Vindication, p. 498.

(a) Dr *Pearce's* Vindication, Part IV. p. 19.

(b) Chap. ii. 16.

(c) Chap. ii. 1, 2.



A. M. count of the one, without making some  
4035, &c. Mention of the other, and therefore chose  
Ann. Dom. rather to decline the History of both;  
31, &c. and, lastly, when it is consider'd, that  
this Pool (according to (d) *Tertullian*)  
“ceas'd to be beneficial to the *Jews*,  
“upon their final Perseverance in Blasphemy  
“and Infidelity against *Christ*,” there  
is no Wonder at all, that *Josephus*, who  
was very defective in other Matters, and  
no great Lover of *Miracles*, should omit  
giving us an Account of a Pool, whose Vir-  
tue was extinct and gone, when first he  
wrote his *Antiquities*, and which he could  
not well make mention of, without giving  
an implicit Honour to *Christ*.

When it first  
had, and lost  
its sanative  
Quality.

THAT, upon the Death of our Blessed  
*Saviour*, this Pool might lose its *sanative*  
Quality, is no improbable Conjecture, be-  
cause the *Jews* no longer deserv'd such a  
peculiar Blessing; but when at first it came  
to be impregnated with it, is not a Mat-  
ter of so easy Solution. The Words in the  
Text are, that an (e) *Angel* went down (κα-  
τέβη καὶ πόν) at a certain Season, which (f)  
a learned Author chuses rather to render  
at the Season, (i. e. of the Passover) and  
troubled the Water; from whence he in-  
fers, that the first Time of this supernatural  
Moving of the Water, and, consequently,  
of the Pool's receiving a miraculous heal-  
ing Quality, was, at this Passover; which  
was the second, after the Commencement  
of our *Saviour's* publick Ministry, and the  
Reason he assigns for its being this, rather  
than any other Passover is, — “That our  
“*Saviour*, having gone through all the  
“Cities of *Galilee*, and most of the other  
“Parts of the Country of *Judea*, preach-  
“ing, and healing Diseases, came up to  
“*Jerusalem* at the Passover, with an In-  
“tent to fix his Abode there; that, to  
“prepare his Way before him, God  
“might give this Pool an healing Quality,  
“(g) thereby to shew the *Jews*, (in a  
“typical Manner) that the *Messenger* of  
“the Covenant was coming among them,

“to open a Fountain (h) to the House of  
“David, and to the Inhabitants of *Jeru-*  
“salem, for Sin and for Uncleanness; but  
“that, instead of giving him a kind Re-  
“ception, they took counsel together, how  
“they might take away his Life, which  
“made him withdraw himself from them,  
“and, upon his Departure, the miracu-  
“lous Virtue of the Water ceas'd.” The  
only Objection against this Hypothesis is,  
that it makes the Miracle of no more than  
a Week, or ten Days Continuance, which  
is too short a Space for so great a Company  
(as is here represented) to be gather'd to-  
gether; to have taken up their Abode (as  
it were) in the Apartments of this Hos-  
pital; and to be acquainted so perfectly  
(as the *Paralytick*, in his Discourse with  
our *Saviour*, seems to be) with the Na-  
ture of the Pool, and the Manner of its  
preternatural Perturbation. And there-  
fore, (to follow the Generality of *Commen-*  
*tators*) tho' we should suppose, that its  
medicinal Virtue began at the Time of  
this second Passover, yet we may still ad-  
here to the Opinion of *Tertullian*, and say,  
that, at certain Times at least, it continu'd  
with the *Jews* (and a singular Blessing it  
was) until they had filled the Measure of  
their Iniquity, (i) by denying the Holy One,  
and the Just, and by killing the Prince of  
Life.

How the Waters of this Pool came by  
their *sanative* Quality, Opinions, in some  
Measure, have been divided. Our (k)  
learned *Hammond* (who sometimes affects  
a Singularity of Interpretation) supposes,  
that the Waters became medicinal by be-  
ing impregnated with an healing Warmth  
from the Blood and Entrails of the sacri-  
fic'd Beasts, that were wash'd there, and  
that the *Angel* in the Text is not to be  
understood of any of those celestial Beings,  
that are usually distinguish'd by that Name,  
but only of a common Messenger, viz. an  
Officer, or Servant of the Priests, who, at  
a proper Season, was sent by him to stir  
the

From Matth.  
xii. 1. Mark  
ii. 23. Luke  
vi. 1. John  
v. 1. to Matth.  
xvii. 14. Mark  
ix. 14. Luke  
ix. 37. John  
vii. 1.

(d) Adv. Jud. c. 13.  
Annotations on John v. 4.  
vth Chapter of St John.

(e) John v. 4.  
(h) Zech. xiii. 1.

(f) Dr Pearce's Vindication, Part iv.  
(i) Acts iii. 14, 15.

(g) Whitby's  
(k) Annotations on the



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the Pool. The great (l) *Bartholine* supposes, that these Waters were *naturally medicinal*, and that their *Commotion* was occasion'd by an extraordinary *Fermentation* of some *Mineral* in them; and therefore, he makes the *Angel* no more than a *divine Power*, which *originally* gave this *Efficacy*, tho' it was exerted in a *natural Way*. But, besides that the Word *ἀγγέλῳ* seldom occurs in the *former*, and never in *this* Sense, in any *historical Narrative* in Scripture, there are these plain *Objections* against both *Hypotheses*, viz. (m) That, be the Waters impregnated with what *Ingredient* we please, (had their Operation been *mechanical*) they must necessarily have cur'd more than one Person, at every *Commotion*, or *Fermentation*; and yet, they never can be suppos'd of *Efficacy* enough to cure all Manner of Diseases, in an Instant, and at one single *Immerſion*, as the Waters of *Bethesda* are represented to do: And therefore, waving all such groundless Suppositions, we may be allow'd to set the Authority of an *ancient Father* of the Church against these *modern Names*, and say, "That the *Angel*, which descended at a *certain Season*, gave the Water its *medicinal Virtue*; for the Nature of the Water was not *ſanative* in itself, (if it had, Cures would have always happen'd) but the whole depended on the *Virtue* communicated to it by the *Angel*."

Why it cur'd  
but one at  
once.

Now the true Reason, why the *Virtue*, thus communicated to the Water by the Operation of an *Angel*, was effectual only to the curing of one Person at one Time, was to evince the *Miraculousness* of the Cure. Had many been cur'd at once, the *Sceptick* might have imputed their Cures to the *natural Virtue* of the Water, and, upon this Supposition, been embolden'd to ask, "Where is the Wonder of this? Do not many *medicinal Baths* cure various Kinds of Diseases, and Multitudes of such, as labour under each Disease, provided their Case be curable? Had one only indeed been cur'd, the *ſiſſ*, that

"could get in *after the Troubling of the Water*, there would have been then a great and real *Miracle*: But now the Numbers make the Fact *ſuſpicious*. To make it appear a *Miracle* indeed, its Effects should have been *confin'd* and *limited* to particular Times, and Persons, and otherwise so *circumſtantiated*, as that the Power of *God*, and not of *blind Nature*, might have been apparent in it." But all this Language is effectually ſilenc'd by the *Method*, which the wise Providence of *God* took in this Case, and the *Miracle* eſtaſh'd upon ſuch evident *Conviction*, as the Mouth of *Infidelity* itſelf cannot *gainsay*.

THAT the *Widow* of *Naim's Son*, and the *Ruler* of the *Synagogue's Daughter* were both of them really Dead, is evident from the Sense of all, that were about them, who were *actually* carrying the one to his Burial, and making Preparation for the Funeral of the other; so that had not our Blessed *Saviour* been confident of the *divine Virtue* reſiding in him, whereby he was able to recover them to Life again, it would have been *Madneſs* in him to have attempted to do it.

"He might suppose, perhaps, that there was a Mistake in the People, that were about them, and that these two young Persons might poſſibly be in a *lethargick State*." But, besides the Folly of presuming upon a Thing, which scarce happens once in a *Century*, how could he tell, that, upon his touching the *Bier* of the one, or the Hand of the other, and calling upon them, they would instantly awake? And if they did not awake at his Call, his whole Pretensions of being a *Prophet ſent from God*, with a Power to restore Life to the Dead, must as effectually have been ruin'd, as if the Persons, here suppos'd in a *Lethargy* only, had actually been dead. But now, if we examine a little into our *Lord's* Conduct in both these Cases, we shall find, that he acted, not upon any Supposition of Mistake in the People, but out of

From Matth.  
xii. 1. Mark  
ii. 23. Luke  
vi. 1. John  
v. 1. to Matth.  
xvii. 14. Mark  
ix. 14. Luke  
ix. 37. John  
vii. 1.

The Raising  
the Widow's  
Son, and Jai-  
rus's Daugh-  
ter, both real  
Miracles.

the

(l) De Paralyticis N. Test.

(m) Whitby's Annotations, and Bishop Smallbrooke's Vindication, page 507.



A. M. *the Fulness of the Godhead, that dwelt in*  
 4935, &c. *him bodily.* He, coming to the City of  
 Ann. Dom. *Nain,* attended with his Disciples, meets;  
 31, &c. at the Gate, the *Funeral* of a certain  
 young Man, *the only Son of a Woman,*  
*that was a Widow.* The Consideration of  
 her destitute Condition mov'd his Com-  
 passion indeed; but, for all that, he might  
 have let the Funeral pass. None of the  
 Company either ask'd, or challeng'd him  
 to raise the dead Youth: It was entirely  
 his own Offer; and an Offer, that no wise  
 Man, who set up for a Prophet, would  
 have ever made, had he not been conscious  
 (as we find he was) that he was able to  
 perform it.

WHILE he was at *Capernaum,* a Per-  
 son of some Note requests of him to go,  
 and heal his Daughter, who was *at the*  
*Point of Death.* Before he could get to  
 the House, a Messenger comes, and ac-  
 quaints the Father, that she was *actually*  
 dead. (n) Here, our Lord had a fair Op-  
 portunity to excuse himself; for, tho' he  
 might pretend to cure Diseases, (which was  
 all that *Jairus* requested of him) yet it did  
 not therefore follow, that he was to raise  
 the Dead. But, instead of retracting, he  
 offers, of his own Accord, to go forward,  
 and tells the Father, (as he afterwards did)  
 that he would raise her to Life again: (o)  
*Be not afraid; only believe,* says he, *and she*  
*shall be made whole;* which he could never  
 have said from any other Principle, than  
 a Consciousness of that (p) *almighty Power,*  
*whereby he is able to subdue all Things to*  
*himself.*

Why our Savi-  
 our charg'd  
 her Parents to  
 conceal the  
 latter.

BUT, tho' our Lord was conscious of  
 his Divine Power, yet, upon his coming  
 to the Ruler's House, instead of making  
 any ostentatious Boast of it, we find him,  
 by the Modesty of his Expression, *the*  
*Maid is not dead, but sleepeth,* endeavour-  
 ing to conceal it. 'Tis, in a great Mea-  
 sure, indeed, owing to his Modesty, and  
 great Humility, that, instead of pro-  
 claiming, he requires the People so fre-  
 quently to suppress the Fame of his mar-

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vellous Works: But, in the present Case, he might have some Regard to the Cha-  
 racter of *Jairus,* as *Ruler of the Syna-*  
*gogue,* and, by this Advice of Silence, dis-  
 pense with his speaking publicly of  
 a Miracle, which might possibly draw  
 the Malice of the Scribes and Phari-  
 sees upon him, as well as upon himself.  
 In the Case of his raising *Lazarus,* we  
 find, that, (q) *because, by Reason of him*  
*many of the Jews went away, and believed*  
*on Jesus, the chief Priests consulted,* not  
 only how to destroy *Jesus;* but to put La-  
 zarus likewise to Death: And much of the  
 same Design might have been suspected  
 (which our Saviour, by this kind Caution,  
 endeavour'd to prevent) if it once came to  
 their Knowledge, that so great a Man, as  
 a Governor of the Synagogue, by the mi-  
 raculous Recovery of his Daughter, had  
 forsaken the Religion of his Ancestors,  
 and was become a Convert to the Christian  
 Faith.

From Matth.  
 xii. 1. Mark  
 ii. 23. Luke  
 vi. 1. John  
 v. 1. to Matth.  
 xvii. 14. Mark  
 ix. 14. Luke  
 ix. 37. John  
 vii. 1.

GADARA was one of the Cities, be-  
 yond *Jordan,* belonging to the Country  
 called *Decapolis,* which was sometimes in  
 the Hands of the Jews, and sometimes of  
 the Syrians, but, at this Time, was inha-  
 bited by both. The Syrians were *Hea-*  
*thens,* and, consequently, made use of  
*Swine,* not only for Food, but for Sacri-  
 fices likewise: And, 'tis not improbable,  
 that the Jews of the Country might be  
 tempted to feed Swine, by the Advantage,  
 they made in selling them to their *Heathen*  
 Neighbours. (r) This was against a Pro-  
 hibition of their Law, 'tis true; but Laws,  
 we know, are not always observ'd, and per-  
 haps least of all at *Gadara,* which, being  
 in the Extremity of the Jewish Territories,  
 and under the Jurisdiction of *Heathens,* left  
 the Jews without any Restraint upon them,  
 but that of Conscience, which is too fre-  
 quently violated for the Sake of Gain.

No Injustice in  
 the Destruction  
 of the Swine  
 of Gadara.

TO bring the Matter then to a narrow  
 Compass. The Swine, which were de-  
 stroy'd, in Consequence of the *Permis-*  
*sion,* which our Saviour gave the evil

16 D

Spirits

(n) Defence of the Scripture-History, page 17.  
 xii. 10, 11.

(o) Dr Pearce's Vindication, Part ii.

(p) Luke viii. 50.

(q) Phil. iii. 21.

(r) John



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Spirits to enter into them, belong'd either to the *Jews*, or *Gentiles* of *Gadara*: If they belong'd to the *Jews*, it cannot be deny'd, but they were justly punish'd for breaking their own Laws and Constitutions, which forbade them to keep any; nor can our *Saviour's* Right of inflicting the Punishment be called in Question, because it was a receiv'd *Maxim* among the *Jews*, that any Person, invested with the *Character* of a *Prophet*, and acting by the *Spirit* of God, might, without the Assistance of a *Magistrate*, put the Laws in Execution against Offenders: And therefore, we, who acknowledge our *Jesus* to have been *more than a Prophet*, can never be at a Loss to account for his exercising an Authority among the *Jews*, which (according to their own Confession) was allowable in the lowest of that *Order*. But, if the *Heathens* of *Gadara* were the Owners of these Swine, our *Saviour* might be induc'd to permit the Devils to enter into them, not only to teach them the Sacredness of the *Jewish* Laws, which they, on Account of the Prohibition of Swines Flesh, may be suppos'd to have ridiculed; but to cure them likewise of their idolatrous Worship of *Demons*, and to engage them to embrace the *Christian* Faith. For when they saw our *Lord's* Power over such a *Multitude* of Devils, exhibited in their Possession of such a *Number* of Swine, (had they made a right Application of the Miracle) they could not but perceive the Truth and Divinity of his Doctrine, and the Madness of their worshipping such impure Spirits, as were both cast out of the Men at his *Command*, and could not enter into the Swine without his *Permission*.

THEY could not but perceive, I say, that our *Saviour* was a *Prophet* sent from Heaven; that what he did was by a Commission from God; and, consequently, that he could not be guilty of any Injustice in the Destruction of the Swine, which, upon this Supposition, was not his Act, but the Act of *Providence*. He,

indeed, as a Man, had no Right to destroy the People's Swine, but God, who is the supreme *Proprietor* of the whole Earth, most certainly had; and shall we then complain of him for such a Punishment as this, when every Day we see more surprizing Instances before our Eyes? When we see him laying whole Nations waste with Pestilence, with Famine, and with Earthquakes, shall we confess his sovereign Authority in these Cases, and yet, upon the Loss of two Thousand Swine, cry out, and say, *Why hast thou done this?* The *Heathens* themselves (upon the Supposition of a *Providence*) will acknowledge this to be unreasonable; nor can our *Saviour* (as acting by a *Divine Commission*) ever be justly blam'd, because he once or twice did the same Thing, which God does every Day.

BUT, after all, whether the *Proprietors* were *Jews*, or *Gentiles*, (s) the Words in the Text do not imply, that our *Saviour* was either *principal*, or *accessary* to the Destruction of the Swine. St *Mark*, indeed, tells us, that *he gave the Devils Leave*; and St *Luke*, that *he suffered them* to enter into the Swine; but by this is meant no more, than that he did not prevent them; that he did not *interpose* his Divine Power, in order to hinder them from entering; but, if this made our *Saviour* a *Sharer* in the Destruction of the Swine, by Parity of Reason, it will make God (because he permits it) answerable for all the Evil, that is done under the Sun. Thus, whether we suppose the *Jews*, or *Heathens*, Owners of the Herd of Swine, our *Saviour's* permitting the Devils to enter into them made him not *accessary* to their Destruction; or, if it be said, that he did it with a *punitive* Intent, it was either to make the *Jews* suffer for the Breach of their Law, or the *Heathens* for their obstinate *Idolatry*; which his Character of a *Prophet*, and the Testimony of his being *the Son of the Most High*, without all Controversy, authoriz'd him to do.

From Matth.  
xii. 1. Mark  
ii. 23. Luke  
vi. 1. John  
v. 1. to Matth.  
xvii. 14. Mark  
ix. 14. Luke  
ix. 37. John  
vii. 1.

To



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The End of  
Christ's Trans-  
figuration.

To know the true End and Design of our Saviour's Transfiguration, it may not be improper to look back a little into the Context, where we find, that after Peter's confessing him to be (t) the Christ, the Son of the Living God, from that Time began he to shew unto his Disciples, how that he must go unto Jerusalem, and suffer many Things of the Elders, and chief Priests, and Scribes, and be killed, and be raised again the third Day. Nor was this all, for he foretold them, that they likewise were to suffer many grievous Persecutions for his Name's Sake, and therefore he recommended to them the unpleasant Doctrines of (u) Self-denial, and taking up the Cross, and following him, with this great (tho' distant) Encouragement, that (x) when the Son of Man should come in the Glory of his Father, with his Angels, he should then reward every one according to his Works.

THESE Predictions, Doctrines, and Promises, were so contrary to the Expectation of his Disciples, who hop'd in him to have a temporal Prince and Deliverer, a Restorer of the decay'd State of Israel, and Promoter of themselves to great Honours and Employments, that our Saviour thought proper, (not many Days after) in order to revive their Faith and Trust in him, and (y) to fortify their Minds against what was likely to ensue, to take as many with him into the Mount, as made up a legal Evidence, and there to give them an ocular Conviction of what he had promis'd in Recompence of what they were to suffer, by assuming, for a While, the Lustre \* and Appearance of a glorify'd Body; which so rais'd their drooping Hearts, that we find St Peter immediately declaring, (z) Lord, it is good for us to be here; and, if thou wilt, let us

make here three Tabernacles, one for thee, and one for Moses, and one for Elias. For the Design of these Words is, not only to secure his Master, by staying in that Retreat, from the Sufferings and Death, which would be the Consequence of his going up to Jerusalem, (as St Chrysostom and others understand it) but to express likewise the Pleasure and Satisfaction he took in this Transfiguration, and glorify'd Company; and how he resum'd fresh Spirits, and Comforts from a Miracle, which was emblematical of the glorious State, not of Christ only, but of all good Christians, after their Resurrection.

THE only Instance we have in Scripture of any Transfiguration like unto this, is in the Case of Moses, (a) after he had been forty Days and forty Nights with God on Mount Sinai; for, upon this Descent, we are told, that the Skin of his Face so shone, that the Children of Israel were afraid to come nigh him, and therefore he put a Veil on his Face, while he talked with them. That our Blessed Lord, in the Act of his Transfiguration, might probably have respect to this preceding one of Moses, and, both in the Nature of the Change, and the Place where 'twas wrought, design some Conformity thereunto, is what we are at Liberty to suppose; and, consequently, can account, why the Scene of this Transaction was in a Mountain, rather than a Valley: And why the three Apostles, Peter, James, and John, and not the whole Multitude, were allow'd to be Spectators of it, we have several Reasons to alledge.

FOR, besides that this was a Vouchsafement, fit only to be communicated to such, as were of his more immediate Confidence, and stood in the highest Degree of his Esteem; to such, as, for their Zeal

From Matth. xii. r. Mark ii. 23. Luke vi. 1. John v. 1. to Matth. xvii. 14. Mark ix. 14. Luke ix. 37. John vii. 1.

Why on a Mountain.

Why the three Apostles, and not the Multitude admitted to it.

(t) Matth xvi. 16, &c.

(u) Ibid. ver. 24.

(x) Ibid. ver. 27.

(y) Tournay's Sermons, Vol. II. p. 360.

\* This is the proper Meaning of the Word μεταμορφωθῆναι. For μορφή, both in the Old and New Testament, doth not signify the Essence, or constituent Properties of a Man, but only his external Shape or Appearance: As, when it is said of Belphezzar (Dan. v. 10.) and of Daniel (Chap. vii. 28.) that ἡ μορφή ἠλλαβήθη, their Forms were changed; of Nebuchadnezzar, that ἡ μορφή μου ἐπέστρεψεν ἐπ' ἐμέ, my Form returned to me (Dan. iv. 36.) and of Christ, that he appear'd to two of his Disciples, ἐν ἑτέρᾳ μορφῇ, in another Form, (Mark xvi. 12.) and therefore, the Word, which is deriv'd from it, can extend no farther, than to a Change of the outward Form or Appearance only. Whitby, on Phil. ii. 6.

(z) Luke ix. 33.

(a) Exod. xxxiv. 28, &c.



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Zeal and Affection to him, were honour'd and distinguish'd (b) with a *peculiar Title*, and, after his Resurrection, appointed by Providence to be the great Pillars of his Church; and besides, that it would have look'd like Vanity and Ostentation in him, to have taken the Multitude into the Mount, and there made a publick Sight of his Miracles, which was the Thing he always carefully declin'd: Besides this, I say, there seems to be something in the *Transfiguration* itself, which might have been of dangerous Consequence for the Multitude to have been admitted to.

Sheanon, from  
the Nature of  
it.

St PETER, who himself was one of those, who were with him on the *Holy Mount*, gives us this Account of it. (c) *We have not followed cunningly devised Fables*, says he, *when we made known unto you the Coming of our Lord Jesus Christ, but were Eye-Witnesses of his Majesty; for he received from God the Father, Honour, and Glory, when there came such a Voice to him from the excellent Glory, This is my beloved Son, in whom I am well pleased.* Now, (d) by his Majesty, in this Place, most properly is to be understood that Lustre and Radiency, wherein he appear'd, when his Face shone as the Sun, and his Garments (pierc'd through with the Beams, that were darted from his Body) became as white as Light: (e) For to shine as the Sun, is a Phrase expressing something belonging to celestial Majesty; and white and splendid Garments are proper for Kings, and (f) Royal Ministers of the Heavenly Court. And, in like Manner, by the *excellent Glory*, from whence the Voice proceeded, can be meant nothing but the bright and shining Cloud, that then appear'd, which the Jews call the *Shechinah*, and is made up (as most imagine) of an *Host of Angels*, the constant Symbol of the Divine Presence; and how great and magnificent this Symbol is, we may, in some Measure, learn from the Vision of the Prophet Daniel (g):

3

*The Antient of Days did sit, whose Garment was white as Snow, and the Hair of his Head like pure Wool. His Throne was like the fiery Flames, and his Wheels as burning Fire. A fiery Stream had Issue from before him; Thousands of Thousands ministered unto him, and ten Thousand Times ten Thousand stood before him.*

From Matth.  
xii. 1. Mark  
ii. 23. Luke  
vi. 1. John  
v. 1. to Matth.  
xvii. 14. Mark  
ix. 14. Luke  
ix. 37. John  
vii. 1.

SUPPOSING then, that this was the Manner of our Saviour's *Transfiguration*; that not only, in his own Person, he was array'd with all this Glory and Lustre, but had likewise an Angelick Host surrounding him, two of the greatest Prophets of antient Ages attending him, and a Voice from Heaven, declaring him to be *the well-beloved Son of God*: While the Multitude stood by, and saw and heard all this, it would have been almost unavoidable, but that, upon such Conviction of his being the *Messiah*, (h) they would have taken him by Force, and made him a King. But since (as our Saviour tells us) his (i) Kingdom was not of this World, nor to come with the Pomp and Observation, which the Jews expected; and since one of his great Concerns was, that no Disturbance of the Civil Government should be occasion'd by him, or laid to his Charge, he wisely made choice of three only, (but these the principal of his Apostles) to whom he exhibited a Specimen of his future Glory; which had he done to the Multitude, it might probably have occasioned a general Insurrection; and, as he came down from the Mount, he charg'd them, that they should tell the Vision to no Man, till after his Resurrection.

FROM the Word *ὄραμα*, which we render *Vision*, some have suppos'd, that Moses and Elias were not there in their proper Persons, but that the Apostles, in their Fancy and Imagination, had only a strong Idea, or Impression of them; or, at most, that their Spectres, or some shadowy Resemblances of them only were there. Since the Evangelists however, speak of them in a personal Character and Capacity:

(b) Luke vi. 13.  
(c) Rev. iii. 4.

(d) 2 Pet. i. 16, &c.  
(g) Dan. vii. 9, 10.

(d) See Whitty, on 2 Pet. i. 16.  
(h) John vi. 15. (i) Ibid. xviii. 36.

(f) Matth. xiii. 43.



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Capacity; since they represent them, as *talking with Christ, and speaking of his Decease, which he was to accomplish at Jerusalem*; since they tell us, that, when they were come out of the Extasy, into which this Vision had cast them, they saw *two Men standing with him*; it is much more probable to think, that *Moses and Elias* were really there, and that God had, somewhere or other, from the Time of their Departure out of this World, preserv'd both their Bodies, to this End. The Scriptures, indeed, are express as to *Elias*, that he was translated *into Heaven*, by the Ministry of Angels, resembling *(k) a Chariot of Fire, and Horses of Fire*; and it is a pretty general Opinion, *(l)* both among Jewish and Christian Authors, taken (as is suppos'd) from some *Apocryphal Book*, that *Moses* did not die, but was translated into Heaven, or some *Terrestrial Paradise*, in the same Manner as were *Enoch* and *Elias*. There is a Passage in *St Jude*, where *(m)* Michael the Archangel is said to contend with the Devil, and dispute about the Body of *Moses*, which (if taken in a literal Sense) will greatly favour this Opinion; for if we can but suppose that *(n)* the Contest between this good and evil Angel concerning *Moses's* Body, related not to its *Burial*, (as some will have it) but its *Assumption* into Heaven, or some other Place of Happiness, which the Devil might oppose, and urge the Obligation of his dying the common Death of all Men, for this Reason more especially, because he had once taken away the Life of an *Egyptian*: If we can but suppose, I say, that the Contest arose upon this Subject, then may we easily conceive, both how *Moses* might subsist in a separate State, from the Time of his *Assumption*; and how he, together with *Elias*, might be dispatch'd from thence upon this Occasion, to set off the Lustre of our Lord's *Transfiguration*, by

their appearing, at the same Time, in their resplendent Robes of Glory.

AND, indeed, if this was the Purpose of their *Errand*, what Subject can we suppose so proper, and so well becoming the Conversation of three such illustrious Persons, as the *Redemption* of Mankind by the Death and Passion of the Son of God? What these two antient Prophets had in their Times, imperfectly revealed; nay, what the *Angels* of Heaven desire, at all Times, to look into, viz. the Harmony of the Divine Attributes in this stupendous Work, *(o)* the Depth of the Riches, both of the Wisdom and Knowledge of God, and *(p)* the Breadth and Length, and Depth, and Height of the Love of Christ, which passeth Knowledge; *(q)* Mysteries, which have been hid from Ages, and from Generations, but are now made manifest to the Saints: These were the sublime Subjects (for these are imply'd in *(r)* their speaking of Christ's Decease) of their Conversation at this Interview; and, in Comparison of these, how jejune and worthless are all the wise Sayings of Philosophers, or Compositions of human Wit? With good Reason, therefore, might the great Apostle of the Gentiles, (who himself was no mean Proficient in what the World falsely calls Knowledge) instead of the *(s)* Excellence of Speech and Wisdom, determine to know nothing among his *Corinthians*, but Jesus Christ, and him crucified: For *(t)* we preach Christ crucified, says he, unto the Jews a Stumbling-Block, and unto the Greeks Foolishness; but unto them, which are called, both Jews and Greeks, Christ the Power of God, and the Wisdom of God; for *(u)* of God he is made unto us Wisdom, and Righteousness, and Sanctification, and Redemption.

THE Scriptures, upon all Occasions, acquaint us, that the Baptist, through the whole Course of his Ministry, had borne constant and ample Testimony to our Saviour's

From Matth. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1. to Matth. xvii. 14. Mark ix. 14. Luke ix. 37. John vii. 1.

And what Subjects they discours'd on.

(k) 1 Kings ii. 11. (l) Vid. Dissert. de Calvat sui la Mort & la Sepulture de Moyse, Vol. III. (m) Jude ver. 9. (n) Vid. *Hierby*, in Locum. (o) Rom. xi. 33. (p) Eph. iii. 18, 19. (q) Col. i. 26. (r) Luke ix. 31, 34. (s) 1 Cor. ii. 1, 2. (t) Ibid. i. 23. (u) Ibid. ver. 30.



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*Saviour's Divine Mission*; that he exhorted those, who came to him, to rest their Faith, not on himself, but on *him, that should come after him*; and that, as soon as he was acquainted who he was by a *visible Descent of the Holy Ghost*, and a Voice from Heaven, he made it his Business to dispose the *Jews* in general, and his own *Disciples* in particular, to receive, and reverence him, by testifying every where, that he was the *Son of God*, the *Lamb of God*, who came from above, and spake the Words of God, and to whom God had not given the Spirit by Measure. And yet, after all this, (x) some are of Opinion, that the *Baptist* might have the same Conception of *Christ's Temporal Kingdom*, that the rest of the *Jewish Nation* had; and that his long and irksome Imprisonment might, by this Time, have tempted him to doubt, whether he, who by Birth was his *Relation*, and from whose Assistance, very probably, he expected a Deliverance, was, in Reality, the *Messias*. (y) It seems however not a little injurious to the Character of the *Baptist* to suppose either his *Constancy* so shaken, or his Behaviour so inconsistent with itself, as, after such open and solemn Declaration, to admit of any Doubt, whether our Lord were he, that should come, i. e. the long promis'd, and universally expected *Messiah*. And therefore † the safest Way is, to conclude, that he did

not send this Message, with a Design to satisfy any Scruples of his own, but purely for the Sake and Conviction of his *Disciples*, who brought it; to set them right in their Notions, and confirm them in the Belief of *Jesus*, and so turn them over to their proper and better Master; now that himself was upon the Point of leaving the World. And this was the rather necessary, because their immoderate Zeal, and partial Respect for the *Baptist*, had hitherto made them averse to *Jesus*, and envious at his Honour and Miracles. What *John* had discours'd to them formerly upon this Subject had made but little Impression upon them; and therefore, in Compassion to their Infirmities, he condescended to have their Scruples propounded in his own Name: And our Saviour's Method of resolving them (which was by shewing them, that the Miracles, which he wrought, were the same, in Kind, that the *Messiah* was to do) gave so great Satisfaction, that, when their former Master was gone, they repair'd to him with the melancholy News of his Death, and (according to the receiv'd Tradition) for ever after became his constant *Disciples*.

(\*) THE frequent Use of *Parables* and *Emblems*, in the Discourses and Writings of the *Oriental Sages*, and especially of the *Jewish Doctors* \*, is so very well known, that a Man must discover his Ignorance,

From Matth.  
xii. 1. Mark  
ii. 23. Luke  
vi. 1. John  
v. 1 to Matth.  
xvii 14. Mark  
ix. 14. Luke  
ix. 37 John  
vii. 1.

Our Saviour's  
Parables agreeable to  
the Eastern  
Way of Reasoning.

(x) *Lightfoot*, and *Beaufobre*, in *Locum*.

(y) *Stanhope*, on the *Epistles and Gospels*, Vol. I.

† There are three other Opinions, which have their Followers among the *Antients*. One is mention'd by the Author of the *Questions*, that go under the Name of *Justin Martyr*, viz. That the *Baptist* was not in the least doubtful, whether *Jesus* was the true *Messiah*, but only was desirous to know, whether he, of whom he had heard so many wonderful Things, (whilst under Confinement, and unable to satisfy himself) was the same Person of whom he had given Testimony, and declar'd to be the *Messiah*. Others think, that the Meaning of the Question was, whether *Jesus* should die for the Redemption of Mankind. But surely he, who, long before, had sited him the *Lamb of God*, that takes away the Sin of the World, John i. 29. with Allusion, no doubt, to the Sacrifices slain under the *Jewish Law*, gave sufficient Intimation, that he was not ignorant of this great Truth. Others again imagine, that the Sense of this Enquiry is, — Whether *Jesus* should come to the *Hades*, or Place of Souls departed, (whither the *Baptist* foreknew that himself was shortly to go) and whether he should preach his Coming, and be his *Forerunner* there, in the like Manner, as he had been upon Earth. But this is an Imagination, too extravagant to receive any Countenance from the present, whatever it might meet with in former Ages. *Calmet's Commentary*, *Whitby's Annotations*, and *Stanhope*, on the *Epistles and Gospels*, Vol. I.

(\*) *Whitby's Annotations*, on *Matth.* xiii.

\* The *Jews*, above all Nations, delighted in this Way of Reasoning. Their Books, at this Day, are full of such Parables, as our Saviour us'd, and are generally introduc'd in a Form of Speech, not unlike his; *Whercunto shall I liken such or such a Thing?* Nay, in the *Talmudical Treatises*, such as the *Treatise Killaim*, there is a Dispute of sowing upon the Rocks and Stones, and of mixing Wheat and Tares together; and in *Peah*, (a Tract in the *Jerusalem Talmud*) there



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Ignorance, who pretends to assert, that our Blessed Saviour attempted any *Innovation*, when he first began to instruct the People in a *parabolical* Way; since several of his Discourses of this Kind, particularly that (z) of the *rich Glutton*, and (a) of the *foolish Virgins*, (b) are acknowledged to be borrow'd from the Writings of their *Rabbins*.

THE Truth is, (c) the *Eastern* Way of Reasoning was so different from that of the *West*, that the soundest Philosophy of *Greece* or *Rome*, would have been mere *Jargon*, and *Cant* at *Jerusalem*. The only Method of Reasoning, which was agreeable to the *Jewish* Taste, was to usher in an handsome *Simile*, or *Story*, apposite to the Matter in Hand; to apply a smart Saying of some ancient *Worthy*; or to bring good Proof from their *Law*, or ancient *Tradition*; but to go to prove *Morality* to them (as *Plato*, or *Tully* do) from the *eternal* Rules of Justice, from the *Rectitude* and Honourableness of Virtue, and the *Pravity* and *Turpitude* of Vice, would have been such a Way of talking, as the wisest Men of their Way of *Education* would have greatly despis'd; and therefore, our Blessed Saviour (who was well acquainted with the *Temper* and *Customs* of the People, with whom he convers'd) took care, that his Way of instructing them should be such,

as was most agreeable to their *Education*, and consequently such, as would tend more to their *Edification*, than if he had introduc'd the *philosophic* Method of *Morality*, which was only in use in such Nations, as were destitute of the Benefits of a *Divine Revelation*.

THE *Heathens* indeed couch'd their religious *Mysteries* under *Fables* and *Allegories*, out of a Principle both of Fear and *Policy*, to conceal them from the Contempt of the *Vulgar*, and to excite the Study and Curiosity of the *Learned*: But in this latter Design they seem to be mistaken, because the *Learned* could no sooner look into the Matters hid under these *Fables*, but they must have discover'd their Shame, Absurdity, and Ridiculousness. The Design of our Lord's speaking to the People in *Parables* was quite contrary to this, as himself declares, viz. (d) *because they seeing see not, and hearing they hear not, neither do they understand*, which Words, \* both in *sacred* and *profane* Authors, are a *proverbial* Expression, concerning Men so wicked, and so slothful, that either they attend not to, or will not follow the clearest Intimations, and Convictions of their Duty; and therefore, to awaken their Attention, and make the stronger Impression upon them, our Saviour was forc'd to have recourse to *Parables*.

From Matth.  
xii. 1. Mark  
ii. 23. Luke  
vi. 1. John  
v. 1. to Matth.  
xvii. 14. Mark  
ix. 14. Luke  
ix. 37. John  
vii. 1.

And not obscure.

THIS

there is mention made of a *Tree of Mustard-Seed*, which one might climb up into, like other Trees. So that our Saviour was, by no Means, to blame, but rather highly to be commended, for pursuing this *parabolical* Way of teaching *Morality*, which was the most celebrated Method among the *Jews*. For his farther Vindication, however, some have observ'd, that, what our Saviour deliver'd in this Manner, did not contain the *fundamental* Precepts and Doctrines of the *Gospel*, (for these were taught with sufficient Clearness in the vth, viith, and viiith Chapters of St *Matthew*) but only the *Mysteries*, relating to the Progress of the *Gospel*, and the Event of it among *Jews* and *Gentiles*; and the *Jews* themselves acknowledge, that the *Predictions* of this Nature were usually taught in *allegorical* and *emblematical* Expressions, being not so necessary to be known, as were the *fundamental* Rules of *Faith* and *Manners*. *Lightfoot's* Harmony of the New Testament, Page 30, *Nichols's* Conference, Part iii. Page 413, and *Whitby's* Annotations on *Matth.* xiii. 10.

(z) Luke xvi. 19. (a) Matth. xxv. 1. (b) *Sheringham*, Præf. (c) *Nichols's* Conference, Part iii. Page 413. (d) Matth. xiii. 13.

\* To this Purpose the Prophet *Jeremiah*, to a revolting and rebellious People, which had cast off the Fear of God, speaks in this wise; Hear now this, ye foolish People, and without Understanding, which have Eyes, and see not, which have Ears, and hear not, Chap. v. 21. and in like Manner God speaks to *Ezekiel*: Son of Man, thou dwellest in the Midst of a rebellious House, which have Eyes to see, and see not; that have Ears to hear, and hear not, for they are a rebellious House, Chap. xii. 2. *Philo* uses the Phrase in the same Signification; for, speaking of those, that were addicted to Wine, and sensual Pleasures, he says, ὁρῶντες, καὶ ὁρῶσι, καὶ ἀκούοντες, καὶ ἀκούουσιν. They seeing, see not, and hearing, do not hear; and *Demosthenes* mentions it as a common Proverb, ὁρῶντες, καὶ ὁρῶν, καὶ ἀκούοντες, καὶ ἀκούων. *Whitby's* Annotations on *Matth.* x.



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THIS Passage indeed, in the other *E-vangelists* that mention it, seems to bear a different Sense, (e) *unto them that are without, all these Things are done in Parables, that seeing they may see, and not perceive, and hearing they may hear, and not understand*: Or, as it is in *St Luke*, (f) *that seeing they might not see, and hearing they might not understand*: As if our Lord had spoken to the Multitudes in Parables, i. e. in a plain and familiar Way, on Purpose that they might not understand him, which, besides the *Contradiction*, seems to include a Spice of *Malevolence*, where there never was any. (g) But all this is occasion'd by the Mistake of our *Translators*, who both in *St Mark*, and *St Luke*, have render'd the Word *iva*, by *that*, which should have been *because*; for this gives the Words a quite different Turn: In *St Mark*, *because seeing they do see, and not perceive*, and, in *St Luke*, *because seeing they see not, and hearing they understand not*. The natural Import of which is this, — “That the *Jews*, by Reason of their Prejudices, not being able to understand the great Mysteries of the Gospel, our Saviour, out of Love to their Souls, accommodated himself to their Capacities; by speaking to them in *Parables*, i. e. in *Metaphors*, and *Similitudes*, borrow'd from Things *temporal* and *corporeal*, in order to bring them to a more competent Understanding of his Doctrine.”

(h) *To you it is given to know the Mysteries of the Kingdom of Heaven, but not to them*, does not therefore imply, that our Saviour's Parables were dark and obscure, and that, by speaking to the People in this Manner, he had a Design to conceal any Truth, that was requisite for them to know; but only, that he made a fuller Discovery of his Doctrine to his *Disciples*, than it was necessary, at that Time, to make to the *Multitude*; that he instructed them in private, and enlarg'd upon the Sense of his Parables, and let

them into the Knowledge of several Things, that were not yet proper to be communicated to *all*, because they were his peculiar Friends, and his constant Companions; were more dispos'd to receive his Doctrine; were afterwards to be the Preachers of it; and, at length, to seal the Truth of it with their Blood.

THEY were honest and well-designing Men; but it would be doing too great a Compliment to their Understanding, to say, that there was any thing extraordinary (until they were endu'd from above) in their Sagacity, and Penetration: And therefore, we are not to impute it to the Obscurity of our Saviour's Parables, that we find his Disciples so frequently at a Loss for the meaning of them, (since some of them were quoted from *Jewish* Authors, and many of them taken from the most obvious and common Things) but we should rather impute it to their natural Dulness and want of Apprehension, as we find our Saviour himself does, when, upon their requesting him to expound the plain Parable of the *Sower*, he could not forbear saying, with Admiration, (i) *Know ye not this Parable, and how then shall ye know all Parables?*

IT was not then to *cloud* and *obscure*, but rather *illustrate* and *inforce* his Meaning, that our Lord deliver'd himself so frequently in *Parables*; and the Reason why he refus'd to gratify the *Pharisees* in their Desire of a *Sign from Heaven*, was, because he had already done Miracles enough to satisfy them, had not their Obstinacy been Proof against all Conviction. In that very *Chapter* (k), wherein they make this insolent Demand, they had seen, before their Faces, (l) a *wither'd Hand* made whole, and, (m) upon the Ejection of a Devil, a *blind and dumb Man* restor'd to his Sight and Speech; but, observe the Turn, which their resolute Infidelity gives to the Miracles; (n) *This Fellow does not cast out Devils, but by Beelzebub, the Prince of the Devils*: And yet these

From Matth.  
xii. 1. Mark  
ii. 23. Luke  
vi. 1. John  
v. 1. to Matth.  
xvii. 14. Mark  
ix. 14. Luke  
ix. 37. John  
vii. 1.

Why he would  
not shew a  
Sign from  
Heaven.

(e) Mark iv. 11, 12.

(f) Chap. viii. 10.

(g) *Howell's History*, in the Notes.

(h) Matth. xiii. 11.

(i) Mark iv. 13.

(k) Matth. xii. 38.

(l) Ver. 13.

(m) Ver. 22.

(n) Ver. 24.



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these very Men have the Modesty, in a few *Verses* after, to come to the Person, they had, just before, reviled and blasphemed at this rate, with this arrogant Demand; (o) *Master, we would see a Sign from thee.* After such an Affront, would it have become the meekest Man upon Earth, to gratify these Men in any Request whatever? But much more, would it have become the Majesty of the Son of God to prostitute his Divine Power, merely to satisfy the Curiosity (for that was all they wanted to have satisfy'd) of such abandon'd Miscreants?

THE Sign, which they wanted to see, may be suppos'd to be, either such (p) a Shower of *Manna*, as *Moses*; or such (q) a Clap of *Thunder*, as *Samuel*; or (r) such a Fall of *Fire*, as *Elijah*; or (s) such an Arrest of the *Sun*, as *Josbua* once called for. Now, supposing that our *Saviour* had been flexible enough to humour them in their unreasonable Request, (t) what Grounds have we to think, that these *aërial* or *celestial* Prodigies would have wrought in them any more Conviction, than those Miracles, which were incontestable, done in their Presence, within their Feeling, and Compass of Examination? These, we see, they imputed to a *diabolical* Power, and much more might they do it to those, that were at so vast a Distance, since they could not be ignorant of what is said of the *Prince of the Power of the Air*, in the Book of *Job*, viz. That the *Fire, which fell from Heaven*, and consum'd that holy Man's Substance, as well as the *Wind*, which overturn'd the House, where his Children were met together, were the Effects of Satan's procuring.

WHAT Notions the ancient *Jews* had of the Power of *Magick*, we cannot positively say; but it is certain, that the *Heathen Magicians* made it their Boast, \* that they could stop the Course of the Sun,

Moon, and Stars; turn them into *Darkness*, as they pleas'd, and make them obey their Voice: And, if the *Pharisees* had the like Notions of these Things, their demanding a *Sign from Heaven* was to no Manner of Purpose, because, upon their own Supposition, that our *Lord* acted by a *magical* Power, what they desir'd him to do, was not above the Sphere of his Ability, and, if they thought it so, it could never have wrought in them any good Conviction; because the same Hardness of Heart, and Hatred of him, would have kept them under the same Persuasion still, that all his Wonders, whether above or below, whether in Heaven, or on Earth, whether on *human* or *celestial* Bodies, were done by the Assistance of the Devil.

SINCE then no *Sign*, that the *Pharisees* could ask, (even had our *Saviour* condescended to work it) would have been effectual to their Conviction, our *Saviour* was not unkind in remitting them to *one*, that would not fail of convincing them, that what he did was not by a *diabolical*, but *Divine* Power. For, since it was agreed on all Hands, that a Person, when dead, (whatever he had in his Life-Time) could not then have the Devil at his Command; if, after they had crucify'd him, they should find him restor'd to Life again, this would be a *Sign*, wherein there could be no Fallacy; that, as his *Restoration* was from the Hand of God, so his *Commission* had all along been from the *same*; and (u) that, as *Jonas's* miraculous Escape from the *Whale's* Belly (wherewith the *Ninevites* were doubtless acquainted) was a powerful Means to confirm to them the Truth of his *Prophetick* Office; so now, tho' all *Christ's* Miracles, while living, prevailed but little, yet, after his Death, and Resurrection from the Grave, he would then be credited, in the same Manner as *Jonas* was; (x) *he would then draw all*

From Matth.  
xii. 1. Mark  
ii. 23. Luke  
vi. 1. John  
v. 1. to Matth.  
xvii. 14. Mark  
ix. 14. Luke  
ix. 37. John  
vii. 1.

The Signifi-  
cancy of the  
Sign of Jonas.

16 F

Men

(o) Matth. xii. 38.  
(s) Josh. x. 12.

(p) Exod. xvi. 14.

(q) 1 Sam. vii. 10.

(r) 1 Kings xviii. 38.

(t) Calmet's Commentary on Matth. xii. 38.

\* Quæ Sidera excantata voce Thessalâ  
Iamantque Cælo deripit.

Hor. in Canidiam.

(u) Whitby's Annotations on Matth. xii. 39.

(x) John xii. 32.



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Men after him, and the very Pharisees themselves would be prevailed upon to acknowledge his *Divine Mission*. This is the Sense of his *comparing* himself so often with the *Prophet Jonas*: And that the *chief Priests* and *Pharisees* understood the Comparison in this Sense, is manifest from what they say to *Pilate*; (y) *Sir, we remember that that Deceiver said, while he was yet alive, after three Days I will rise again*; for I no where remember, that he made any Declaration to the *chief Priests* and *Pharisees* (tho' he did it frequently to his Apostles) of his intended Resurrection after three Days, but only in this Comparison of himself to *Jonas*.

Why Christ  
made choice of  
mean Men to  
be his Apostles.

H A D human *Wisdom* indeed been consulted in the Election of *Christ's* Apostles, it would have made choice of the profoundest *Rabbins*, the acuteest *Philosophers*, and the most powerful *Orators*, who, by the Strength of *Reason*, and Arts of *Eloquence*, might have triumph'd over the *Minds* of Men, grappled with the Stubbornness of the *Jews*, and baffled the fine Notions and Speculations of the *Greeks* and *Romans*; but then it must be allow'd, that one Argument for the Proof of the Divinity of the *Christian Religion* had been lost. Nay, it might have been objected, "That  
" no Wonder, indeed, that this Religion  
" should thrive so well in the World,  
" when it had all *human Advantages* to  
" assist it, and was supported, and carry'd  
" on by the united Force of the Reason  
" and Eloquence of such renown'd *Schoolars*." But now, by making choice of weak and illiterate Persons, to be his *Apostles*, and first Publishers of the Gospel, our Lord has taken an effectual Means, that (z) *our Faith should not stand* (as *St Paul* expresses it) *in the Wisdom of Men, but in the Power of God*, because *their Speech and their Preaching was not with enticing Words of Man's Wisdom, but in the Demonstration of the Spirit, and of Power*.

A N D, indeed, what less than a *Divine Power*, could have enabled a few *illiterate Mechanics*, who had no Art, no Ad-

dress of their own, to propagate a new and unheard-of Religion, contrary to the Laws every where establish'd, and contrary to Mens natural Passions and Appetites, with such a wonderful Success, as, in the Space of twenty or thirty Years, to extend it over all the principal Parts of the *Roman Empire*, and, in the next Age, to fill all Places, Cities and Islands, Castles and Boroughs, Palaces and Senates, Courts and Camps, with Multitudes of Converts, as the great *Apologist, Tertullian*, justly glories? Doubtless, if ever there was an Intervention of Divine Power in human Affairs, it was here, when (a) *God chose the foolish and weak Things of the World to confound the Wise and Mighty*, and when *Simplicity and Ignorance* not only had the Advantage, but absolutely triumph'd over all the Wit, and Learning, and Power, and Policy of the World.

T H A T therefore the mighty Force of *Christianity*, to make its Way through the greatest *Obstacles*, might more evidently appear, the *Instruments*, which our Saviour employ'd in the Propagation of it (so far as their own Abilities, either natural or acquir'd, were concern'd) were the meanest that can be imagin'd, but, by an extraordinary Communication of his Blessed Spirit to them, he inspir'd them with the Gift of Languages, that they might be able to address themselves to People of all Nations; with the Power of working Miracles, that they might be able to confirm the Truth of the Doctrine, which they taught; and, upon all Emergencies, (b) *with such a Mouth and Wisdom, as all their Adversaries were not able to gainsay or resist*.

T H E S E, and several other Gifts extraordinary, did more than supply the natural Defects, which the *Apostles* labour'd under in the Execution of so great a Work; but now, that these Gifts are withdrawn, our Religion establish'd, and the Canon of the Holy Scriptures compleated, their Successors have a different Province to manage. Instead of travelling all the World over,

From Matth.  
xii. 1. Mark  
ii. 23. Luke  
vi. 1. John  
v. 1. to Matth.  
xvii. 14. Mark  
ix. 14. Luke  
ix. 37. John  
vii. 1.

(y) Matth. xxvii. 63.

(z) 1 Cor. ii. 4, 5.

(a) Ibid. i. 27.

(b) Luke xxi. 15.

Why Learning, &c. is requir'd in Christ's Ministers now.



A. M. over, and compassing Sea and Land, to  
 4035, &c. gain Profelytes to the Christian Faith, their  
 Ann. Dom. Duty is, to keep in Order the Things that  
 31, &c. are settled, and (c) to feed the Flock of God;  
 that is among them, taking the Oversight  
 thereof, not for filthy Lucre, but of a ready  
 Mind; not as Lords over God's Inheri-  
 tance, but as Ensamplers to their Flock;  
 and, instead of delivering to their respective  
 Churches such Writings, as might, in all  
 Ages, be the Pillar and Foundation of  
 Truth, their Business is to study the Scrip-  
 tures, which they have receiv'd, to defend  
 their Authority, and expound their Sense;  
 (d) to preach the Word; (as the Apostle  
 to Timothy specifies their Office) to  
 be instant in Season, and out of Season; to  
 reprove, rebuke, and exhort, with all long  
 Suffering and Doctrine; and what Compass  
 of Learning, and Share of Influence among  
 the People, are requisite to a due Discharge  
 of all this, (as (e) a Workman, that needeth  
 not to be ashamed, rightly dividing the  
 Word of God) wants no Detail of Argu-  
 ments to prove, since we find the great  
 Apostle St Paul, amidst all the Gifts, that  
 were then dispens'd to the Church, and  
 the particular Revelations, which were  
 vouchsaf'd him, upon the Consideration  
 of the Weightiness of his Office, crying  
 out, and saying, (f) who is sufficient for  
 these Things? Upon the Whole therefore,  
 we may observe, that it was highly requi-  
 site, that the Apostles, and first Publishers  
 of the Gospel, and the present Ministers  
 and Preachers of it, should be Men of  
 different Characters and Abilities; that  
 the former of these (for the more effec-  
 tual Discharge of their Office) should have  
 several Kinds of Gifts supernatural, the  
 latter, no more than was the Product of  
 their own Labour and Acquisition; or  
 (to speak in the Phrase of the Scripture)  
 that, as, at first, our Saviour (g) gave  
 some Apostles; some Prophets; and some  
 Evangelists; so now, he should appoint  
 some Rulers, some Pastors, and some

Teachers; for the perfecting of the Saints,  
 for the Work of the Ministry; for the  
 edifying of the Body of Christ; till we all  
 come, in the Unity of the Faith, and of the  
 Knowledge of the Son of God, unto a per-  
 fect Man, unto the Measure of the Stature  
 of the Fulness of Christ.

From Matth.  
 xii. 1. Mark  
 ii. 23. Luke  
 vi. 17. John  
 vii. 1. to Matth.  
 xvii. 14. Mark  
 ix. 14. Luke  
 ix. 37. John  
 vii. 1.

(b) THAT *Anger*, consider'd in itself, and upon all Occasions whatever is unlaw-  
 ful, neither the most rigid Philosophers, nor the most severe Christians, have ever  
 been able to prove. It is one of those  
 Passions, that are implanted in us by the  
 God of Nature. The first Motions of it  
 seem to be mechanical, and the Hastiness  
 or Slowness, of it depends in a great Mea-  
 sure, upon the Temper of the Body, and  
 the animal Spirits: So far then as it is  
 natural, we dare not account it criminal,  
 for Fear of making God, who hath im-  
 planted it in us, the Author of Sin. Those,  
 who define it a Desire of Revenge, or of  
 doing Evil to another, purely because he  
 has done so to us, make it indeed a sinful  
 Passion, and a plain Violation of that  
 Command, which requires us (i) not to  
 avenge ourselves, but rather to give Place  
 unto Wrath; but if it be consider'd, (k)  
 as proceeding upon a Desire of obtaining  
 Satisfaction for some Injury done to us,  
 or to those for whom we are concern'd,  
 the Honour of God, the Reverence due  
 to the Laws, the Love of Virtue, and the  
 Protection of good Men, may make this,  
 not only innocent, but highly necessary,  
 and commendable. There is a Tameness  
 of Spirit, that justly deserves Censure;  
 and, in some Cases, we even do not well,  
 unless we are angry: And, for this Rea-  
 son, I make no doubt, it was, (l) that  
 our Blessed Saviour, on some Occasions,  
 suffer'd himself to be seen in some De-  
 grees of this Passion, namely, to evince  
 the Lawfulness of it, and, by his Example,  
 to confute the Doctrine of those Heathen  
 Stoicks, who condemn'd the Use of all  
 Passions, and were for making those  
 natural

Why our Sa-  
 viour might be  
 innocently an-  
 gry with the  
 Pharisees.

(c) 1 Pet. v. 2. (d) 2 Tim. iv. 2. (e) Ibid. ii. 15. (f) 2 Cor. ii. 16. (g) Eph.  
 iv. 11, &c. (h) Stanhope, on the Epistles and Gospels, Vol. III. (i) Rom. xii. 19. (k) Whithy's  
 Annotations on Matth. v. 22. (l) Nicholl's Conference, Part. III. p. 410.



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natural Tendencies, which God has given us, altogether superfluous.

FOR Religion admits of no such *paradoxical* Notions: When it requires us to be (m) *slow to Wrath*, it allows of the *Passion* upon a just Provocation, and only blames him, (n) *who is angry with his Brother without a Cause*; and, when it gives us this Caution, (o) *Be angry, and sin not, let not the Sun go down upon your Wrath*, it supposes the Thing itself *warrantable*, and only prohibits the Excess, or long Duration of it. 'Tis the rash, causeless, and continu'd Anger, that our Holy Religion condemns: But who shall say, that our Saviour's Resentment to the *Pharisees* was not upon good Grounds, when they, by their Traditions, had made void the *moral* Law, excus'd Men from doing what God had commanded, and laid upon them other unnecessary Burthens, which he had no where enjoin'd? When the Pride and Arrogance of their *Señt*, and their Contempt and Hatred of all, that contradicted them, made it necessary for him to use some Smartness in his Reprehensions, thereby to excite them to a Sensibility of their Errors? They (p) *had consulted with the Herodians how they might destroy him*; the Works which he did by the Finger of God, they had ascrib'd to a *Diabolical* Power; and therefore no Wonder, that he should look upon them with Indignation, because of the *Hardness of their Hearts*. But, when there was no such Cause for any Degree of Anger, and where the Glory of God was not immediately concern'd, his whole Life was the most perfect Pattern of Meekness and Patience, according to that Prediction concerning him, (q) *He shall not cry, nor lift up, nor cause his Voice to be heard in the Streets; a bruised Reed shall be not break, and a smoking Flax shall be not quench.*

What is meant  
by our Savi-  
our's being be-  
side himself.

BUT how comes it then, that St Mark, in his Gospel, represents our Saviour as a Person, that was suppos'd (r) *to be beside himself*? Various are the Significations,

which are given to the Word *ἐξέστη* in this Place, but there are *three*, that bid fairest for the Solution of that Difficulty. (s) In the preceding Verse it is said, that the *Multitude* came so fast upon him, that he had not Time to take any *Food* to recruit his Spirits; and thereupon some *Interpreters* would have the Word signify his fainting through *Hunger*, or being in Danger of falling into a *Deliquium* by spending his Spirits, and taking no Manner of Refreshment to revive them. (t) Others had rather mean by the Word such an *Extasy*, or Transport of Mind, as those, who are mov'd with a *vehement Zeal*, or *Prophetick* Spirit, are wont to be affected with, and, consequently, that his Friends Apprehensions were, that, in the Execution of his *Prophetick* Office, i. e. in his preaching and instructing the People, he expended his Strength too much, forgetful of that Care, and Preservation, which he ought to have had of himself. But, for my Part, I cannot see why the Word may not here be taken, in its *common* and ordinary Sense, for what is called *Madness* and *Distraction*. We acknowledge indeed, that our Lord, neither in his Actions or Gestures, shew'd ever any *Symptoms* of a disorder'd Mind; nor could his Relations, from any Behaviour of his, conceive any such Thing of him; but then the Words in the Text *ἐλεγον γὰρ, for they said*, may not relate to his *Friends*, but to other People, who had rais'd this Report of him. The *Pharisees* had given out that he had a Devil, and did all these Miracles by a Confederacy with him; and others, who did not run to this Length of *Blasphemy*, said nevertheless, that he was *mad*, and his Head turn'd; and when this came to his Friends Ears, they, out of a charitable Design perhaps, went to apprehend him, supposing that he might possibly be under some such Disorder; and not rightly understanding the End of his Mission, as the *Evangelist* (u) informs us that some of his Kindred *did*

From Matth.  
xii. 1. Mark  
ii. 23. Luke  
vi. 1. John  
v. 1. to Matth.  
xvii. 14. Mark  
ix. 14. Luke  
ix. 37. John  
vii. 1.

2

not

(m) James i. 19.  
(r) Mark iii. 21.

(n) Matth. v. 22.  
(s) *Whitby* in Locum.

(o) Eph. iv. 26.  
(t) *Hammond's* Annotations.

(p) Mark. iii. 6.  
(u) John vii. 5.

(q) Isa. xlii. 2, 3.



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*not believe in him.* And indeed, (x) if we consider with ourselves, how common a Thing it is to look upon those, who think, or speak, or act in a Manner different from other People, as *Fools* and *Mad-men*; how this was the Fate (y) of the young Prophet before *Jehu's* Companions, and of *St Paul* (z) before *Festus*; we shall not think it strange, that our *Lord* should fall under the same opprobrious Imputation, or that his Relations, (who had no true Conception of him, or his Office) hearing of this Rumour, should endeavour to get him into their Custody, and so prevent his exposing himself to the Scorn and Derision of those, that hated him. For tho' some of the People were of Opinion, that *he spake, as never Man spake*, (a) yet many of them said, *he has a Devil, and is mad, why hear ye him?*

Christ's Promise to Peter explain'd.

THE Name of *Peter*, or *Cephas*, (as it is in the *Syriack*) our Blessed *Lord* gave to *Simon*, when his Brother *Andrew* first brought them together; and, in Allusion to this Name it is, that he calls him the *Rock*, or *Stone*, upon which he intended to *build his Church*. Some indeed by this *Rock* think, that our *Saviour* intends himself, (b) and that, in uttering these Words, he pointed at his own Person, as he seems to have done upon another like Occasion, when he speaks to the *Jews*, (c) *destroy this Temple*, (meaning his own Body) *and in three Days I will raise it up*: But the Sense seems abstruse, and the Transition abrupt, that our (d) *Saviour*, speaking to *Peter*, and calling him a *Rock*, should, with the same Breath, pass to himself, and yet not say, *upon myself*, but *upon this Rock* (and *St Peter* was the only *Rock* he mention'd) *will I build my Church*. Others therefore would rather have *St Peter's Faith and Confession* to be the *Rock* here spoken of, as it must be acknowledg'd indeed, that, in this Confession of his, the

Sum and Substance of the Christian Doctrine is compris'd; but then it should be consider'd, that as our *Lord*, without all Doubt, meant to say something singular to *St Peter*, as a Reward of his frank Confession of him, if this Confession was all the *Rock* he intended, here was nothing particular said to the Apostle, and yet, at the same Time, the whole Grace of the Allusion to his Name was entirely lost. It is reasonable therefore to think, (e) that, as our *Saviour* here directs his Speech, not to the whole College of the *Apostles*, but to *St Peter* only, and seems to promise him something peculiar, as the Reward of his liberal Confession, the Sense of the Expression should be, that he would, in a more eminent Manner, make use of his Ministry, in laying the first Foundation of the *Christian Church*, both among the *Jews* and *Gentiles*; as we find he did the former, (f) in his most efficacious Sermon at the Day of *Pentecost*, and the latter, (g) in the Conversion of *Cornelius* and his Company.

From Matth. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1. to Matth. xvii. 14. Mark ix. 14. Luke ix. 37. John vii. 1.

THERE is a Passage in *Isaiab*, which (as some imagine) helps us to the Knowledge of what our *Saviour* means by the *Keys of the Kingdom of Heaven*; 'tis, where God foretels *Eliakim*, (h) that he will call him, and cloath him with the *Robe of Shebna* (who (i) was over the Household) and strengthen him with his Girdle, and commit his Government into his Hand, and lay the Key of the House of David upon his Shoulder, &c. Now, because the Key was an Ensign of great Honour and Power, and what the chief Stewards in Princes Palaces usually wore, as an Indication of their Office, our *Saviour* makes use of this Expression, to denote that Authority and Jurisdiction, wherewith he invested the *Apostles*, and their Successors, in the Administration of the Affairs of his Church. But, besides the Key of Government, there is (k) the Key of

What is meant by the Keys of the Kingdom of Heaven.

16 G

Knowledge,

(v) Calmet's Commentary in Locum. (y) 2 Kings ix. 11. (z) Acts xxvi. 24. (a) John x. 20. (b) Stanhope, on the Epistles and Gospels, Vol. IV. (c) John ii. 19. (d) Pool's Annotations on Matth. xvi. 18. (e) Whitby's Annotations, in Locum. (f) Acts ii. (g) Ibid. x. (h) Isa. xxii. 20. (i) Ibid. ver. 15.

† This Custom of carrying Keys upon Mens Shoulders may seem very strange to us; but the *Antients* had their Keys made very large, and in the Form of a Sickle, and the Weight and Shape of them was such, that they could no otherwise be carry'd conveniently, but as we see our Reapers carry their Sickles. Calmet's Dictionary, under the Word Key.

(k) Luke vi. 32.



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Knowledge, which the Scribes and Pharisees, are blam'd for having taken away; and therefore, as the Use of a Key is to open a Door or Gate, we should rather think the Import of Christ's Promise here to Peter is, (l) that he should be the Person, who should first open the Mysteries of the Gospel Dispensation, both to Jew and Gentile; by the Power of his Preaching, make the first Converts among both; and, by the Rite of Baptism, receive such Converts into the Pale of the Christian Church: And by the binding and loosing which follow, (tho' † some are willing to extend them to the Power of Excommunication and Absolution) I should rather be inclin'd to think, that, according to the Language then in Use among the Jews, our Saviour means the forbidding, or permitting such and such Things; that (m) he is here declaring his Will, that his Apostles should settle the Affairs of his Church by Virtue of their infallible Spirit; should determine what was lawful or unlawful for Christians to do, and that such their Determinations should be ratify'd in Heaven: "Whatsoever thou shalt bind on Earth, i. e. declare to be forbidden, shall expose the Man, that commits it, to Punishment; and whatsoever thou shalt loose on Earth, or declare to be lawful now (tho' formerly forbidden) shall be allow'd to be done, without any one's incurring my Displeasure:" So that, in this Sense, the Words are a Foundation of our Faith and Obedience to the Doctrines and Commands of the Apostles, and of the

Cessation of the ritual Precepts of the Law of Moses.

ACCORDING to this Exposition, the Sense of our Lord's Promise to Peter (supposing it personal and directed to him only) will be this — (n) "Thy Name signifies a Rock, and, suitable to that Name, shall be thy Work and Office; for upon thee, i. e. upon the Strength of thy Preaching, shall the Foundation of my Church be laid. Thee I will appoint to make the first Converts, both of Jews and Gentiles, to my holy Religion, and, by the Ordinance of Baptism, to admit them into the Communion of Saints; and to Thee I will give Power to enact Laws, for the good Government of my Church; to determine what is proper or improper to be done, and to release my People from the Observation of Legal Ceremonies."

THIS is the full Force of our Saviour's Speech to Peter; and yet it neither denotes, nor implies any œcumenical, pastoral Power in him (much less in his Successors) above the rest of the Apostles. For, if he be here called the Rock, or Foundation-Stone, the same Honour is attributed to the rest, where it is said, that (o) we are built upon the Foundation of the Prophets and Apostles, Jesus Christ himself being the chief Corner-Stone. If he had the Power of the Keys intrusted with him, and thereby admitted the first Converts, both Jews and Gentiles, into the Christian Church; both James and John exercis'd the same Office, in converting those of the Circumcision; and

From Matth.  
xii. 1. Mark  
ii. 23. Luke  
vi. 1. John  
v. 1. to Matth.  
xvii. 14. Mark  
ix. 14. Luke  
ix. 37. John  
vii. 1.

Which gives  
him no Superiority  
over the  
other Apostles.

(l) Whitty's Annotations on Matth. xvi. 19.

† This indeed is the common Acceptation of the Words; and our learned Archbishop Potter, in his Discourse of Church Government, Chap. v. looks upon this binding and loosing, when apply'd to Things, and not Persons, not only as a manifest Force upon the Words, which the Scriptures never use in any such Sense; but false in Fact likewise, because the Apostles had no Power, either to make or declare any Thing to be unlawful, which was not before made and declared by Christ to be so: And therefore, tho' he owns, that, in the Text, Things, and not Persons, are express'd, yet he nevertheless affirms, that it is very common to put Adjectives of the neuter Gender, instead of Substantives, and so to express Things, when Persons are understood. This Manner of expressing Substantives, by neuter Adjectives, can hardly be contested; but then we cannot but think, that the Word binding, when put for imposing Laws or Injunctions upon us, is no uncommon Phrase in Scripture, since we find our Saviour complaining of the Scribes and Pharisees, for binding heavy Burthens, and grievous to be borne, and laying them on other Men's Shoulders, Matth. xxiii. 4. Nor can we see, how the Apostles (who had no Precept from their Master to that Purpose) could have absolv'd Profelytes from the Observation of the Jewish Law, Acts xv. 28, 29. had they not had a Power and Authority given them by the Holy Ghost, to declare some Things, which Christ had not declared before.

(m) Pool's Annotations on Matth. xvi. 18.

(n) Whitty, ibid

(o) Eph. ii. 20



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and St Paul open'd the Kingdom of Heaven to many more Gentiles, than ever he did. If he had Authority to discharge the Converts he made, from the Observation of the Ceremonial Law; St Paul, without doubt, had the same with regard to this, and perhaps, a clearer Notion of the Christian Liberty, than St Peter seems to have had, when he gave occasion to the other to (p) *withstand him to the Face*, and so frequently to declare, *that we are not justified by the Works of the Law, but by the Faith of Jesus Christ*: And, whatever the Sense of binding and loosing may be, 'tis certain, that the same Power and Authority was given, in as ample a Manner, to all the Apostles in general, where it is said, (q) *Whatsoever ye shall bind on Earth, shall be bound in Heaven, and whatsoever ye shall loose on Earth, shall be loosed in Heaven*: And again, (r) *Whosoever Sins ye remit, they are remitted unto them, and whosoever Sins ye retain, they are retained*. So wisely did our Blessed Saviour settle an \* Equality among his Apostles, that (s) *there might be no Schism in his Church*, but that (t) *in him all the Building fitly framed together (as the Apostle continues the Metaphor) might grow unto an holy Temple in the Lord*!

NOTHING certainly can be plainer in Scripture, than that the Sin against the Holy Ghost, which our Saviour mentions as a Sin unpardonable, is to be understood of the Pharisees imputing the Miracles, which he wrought by the Power of the

Holy Ghost, to the Power of the Devil; and yet, I know not how, a great many learned Men have made shift to mistake it. (u) A Denial of Christ's Divinity, a Denial of his Religion for Fear of suffering, a wilful Opposition to the Truth, a malicious envying other Mens Graces, gross Relapses into Sin, or final Impenitence, and Perseverance therein, have some by one, and some by others, been made the Characteristicks of this Sin; and yet the very Occasion of our Saviour's Discourse concerning it cannot but give us quite different Conceptions.

(x) HE had just now healed one possessed of a Devil, blind, and dumb, whereat the People were much amaz'd, and began to say among themselves, *Is not this the Son of David?* i. e. the promis'd Messiah: Which when the Pharisees understood, they gave this vile and malicious Turn to the Miracle, *This Fellow does not cast out Devils, but by Beelzebub, the Prince of the Devils*. This Calumny our Saviour undertook to confute, by shewing how unlikely a Thing it was, that the Devil should lend him his Power to use it against himself; and then proceeds to discourse of this Sin, (y) *Wherefore I say unto you, all Manner of Sin and Blasphemy (which is of another Nature) shall be forgiven unto Men, but the Blasphemy against the Holy Ghost shall not be forgiven unto them*. The Pharisees therefore are the Persons charg'd with the Sin, and the Sin is, their attributing what was done

From Matth. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1. to Matth. xvii. 14. Mark ix. 14. Luke ix. 37. John vii. 1.

What it really is.

(p) Gal. ii. 11,—16.

(q) Matth. xviii. 18.

(r) John xx. 23.

\* It is certain, that the rest of the Apostles did not conceive any peculiar Power or Pre-eminence to have been given to Peter, because, after this Promise made to him, James and John desir'd to be next in Dignity to our Lord, as also among them and the other Apostles, there was a Contention *who should be greatest*; which could not well have happen'd, if they had understood that this Honour had been already granted to Peter. It cannot be deny'd, indeed, but that some of the Apostles were superior to others, both in Personal Merit, and Order of Place. St Paul speaks of some, *viz. James, Peter, and John*, who seem'd to be Pillars, Gal. ii. 9. i. e. principal Supporters of the Church, and were accounted chief Apostles, 2 Cor. xi. 5. and, it is remarkable, that, in all the Catalogues of the Twelve Apostles, which are extant in the Scriptures, Peter is constantly plac'd the first, as Judas is the last: From whence we may observe, that, as Judas, *who kept the Bag, and was a Thief*, John xii. 6. was last of all the Twelve, so Peter, who had the first Place, does all along, through the whole History of the Gospels, shew a greater Zeal for our Lord's Honour and Service, than any of the rest, vid. Page 1317, in the Notes. But, whatever might be the true Reason of this Order, 'tis certain, that nothing more was founded on it, than a mere Priority of Place, and that neither Peter, nor any other Apostle had any Power or Authority over the rest, according to that of St Cyprian, *de Unitate Ecclesiae, hoc erant utique & ceteri Apostoli, quod fuit Petrus, pari consortio praediti & honoris & potestatis*. Archbishop Potter's Discourse of Church Government, Chap. iii.

(s) 1 Cor. xii. 25.

(t) Eph. ii. 21.

(u) Tillotson's Sermons, Vol. I.

(x) Matth. xii. 22.

(y) Ibid. ver. 31.



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Dr Whithy's  
Notion ground-  
left.

done by the *Finger of God* to a *diabolical* Power.

(2) A LEARNED *Annotator* of our own is of Opinion, that, tho' our *Saviour* enter'd upon this Discourse, because the *Pharisees* imputed his Miracles to a Confederacy with *Satan*, yet his chief Design was to deter his Hearers from blaspheming the *ensuing Dispensation* of the Holy Ghost, which, upon his *Resurrection*, and *Ascension*, he had promis'd to send down from Heaven: So that this *Sin against the Holy Ghost* neither was, nor could be committed, when our *Saviour* spake these Words, not until the Time, that his miraculous Gifts were communicated to the Apostles, which was on the Day of *Pentecost*. But (besides that our Blessed *Saviour* had not as yet made mention either of his own *Ascension*, or of the *Mission* of the Holy Ghost) since the Power, whereby both he, and his Apostles wrought their Miracles, proceeded from the same Divine Spirit, a reviling this Power, when our *Saviour* did the Miracle, must be Blasphemy against the Holy Ghost, as much as it was, when his Apostles did it; and so the Difference amounts to nothing.

The Heinous-  
ness of the  
Sin.

(a) OUR Blessed Lord indeed, to shew that he was sent from God, wrought Miracles, such as did plainly evince a Divine Power and Presence accompanying him. These Miracles (to which he frequently appeals) the *Pharisees* were Eye-witnesses of, and therefore could not deny them; yet such was their Hatred and Opposition to him and his Doctrine, that, rather than allow his Divine *Mission*, they were resolv'd to ascribe all he did to the Power of the Devil. Their Design in this was to destroy the whole Credit of *Christianity*, and, by making him a *Confederate* with *Satan*, to represent his Religion as the Work and Contrivance of Hell, and such only as would tend to the Mischief and Destruction of Mankind. To slander and calumniate the *Son of Man*, was a great Sin no doubt, but such as might more

easily be forgiven them, because of his State of Humiliation, and poor Appearance, which might occasion their Disesteem: But to represent the Spirit of God as an *apostate Angel*, and, whatever he did for the Good and Salvation of Mankind, as the Work and Intrigue of the *Devil*, is a Sin of such horrid Nature, as may well deserve a particular Exemption from the general Promise and Covenant of Pardon.

(b) God, no doubt; can, if he will, work so powerfully upon the Minds of Men by his Grace, and Spirit, as to convince the most obstinate; and, supposing them to be convinc'd, and repent, it cannot be deny'd, but that they would be forgiven: And therefore, when our *Saviour* says, that such, *as blaspheme against the Holy Ghost, shall not be forgiven*, it is reasonable to suppose, that he means, that when Men are come to such a Degree of inveterate Malice, God (as he justly may) will withdraw his Grace from them, and leave them to the Bent of their perverse Minds, which will insensibly engage them in a farther Opposition to the Truth, and sink them finally into Perdition; so that being deserted of God, and, for want of the necessary Aid of his Grace, continuing finally impenitent, they become incapable of Forgiveness, *both in this World, and in that which is to come*. The short then of all this is, that the *Sin against the Holy Ghost* is *unpardonable*, not because there is not a *Sufficiency* of Merit in *Christ* to atone for it, or of *Mercy* in God the Father to forgive it, but because those, who commit it, are of such a refractory and incorrigible Spirit, that they resist the last and utmost Means of their Conviction, and, consequently, neither will, nor can repent; especially, if God in Judgment, (as it sometimes happens) and (c) *because they received not the Love of the Truth, that they might be saved, should send upon them a strong Delusion, that they might believe a Lye*.

From Matth.  
xii. 1. Mark  
ii. 23. Luke  
vi. 1. John  
v. 1. to Matth.  
xvii. 14. Mark  
ix. 14. Luke  
ix. 37. John  
vii. 1.

And why it  
is unpardon-  
able.

(a) *B. Loh*, in his Appendix to the xiiith Chapter of St *Matthew*.  
(b) *2 Thess.* ii. 10, 11

(a) *Tillotson's Sermons*, Vol. I.

(b) *Ibid.*



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31, &c.  
*The Meaning  
of eating  
Christ's Flesh  
and drinking  
his Blood.*

THAT, which has made some *Passages* in the vith Chapter of St *John's Gospel*, and especially the Command of (d) *eating the Flesh, and drinking the Blood of the Son of Man* a Matter of so much Perplexity, is the Want of attending to the Occasion of his Discourse, and the figurative Forms of Expression, that were then in Use in the *Eastern Nations*. Our Lord, it seems, but the Day before, (e) had fed a great Number of People with a very small Matter of Provisions. The Day following they resort to him, in hopes of the same bounteous Supply. Our Lord, who knew their Design, rebuk'd their greedy Appetite. They, in Return, reminded him of *Moses's* Liberality, (much superior to his) in providing them *Manna* for the Space of forty Years. Hereupon, our Lord took occasion to acquaint them, (f) *that he was the Bread of God, which came down from Heaven*, highly preferable to *Manna*; forasmuch as that gave only their Forefathers a *transitory*, but this an *everlasting Life to the whole World*: For (g) *he that cometh to me*, (continues he) *shall never hunger; and he that believeth in me, shall never thirst*; and, again, (h) *I am the living (or rather Life-giving) Bread, which came down from Heaven; if any Man eat of this Bread, he shall live for ever, and the Bread that I will give him is my Flesh, which I will give for the Life of the World*: (i) *For my Flesh is Meat indeed, and my Blood is Drink indeed. He that eateth my Flesh, and drinketh my Blood, hath eternal Life, and I will raise him up at the last Day.*

Now, whosoever considers the Genius of the *Eastern Languages*, abounding in lofty, and sometimes abstruse Figures, and how common a Thing it was, among the *Jews* especially, to use the Metaphors of *eating and drinking* in a *spiritual* Sense, viz. to denote the Exercise, or Improvement of any of the *intellective* Faculties of the Soul, will not be much sur-

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priz'd at our Saviour's expressing himself in this Manner. (k) *Ho, every one that thirsteth*, (says the Prophet, exhorting the People to hear his Instructions) *come ye to the Waters, and he, that hath no Money, come ye, buy and eat; yea, come buy Wine and Milk, without Money, and without Price; and eat ye that, which is good, and let your Soul delight itself in Fatness.* To the same Purpose, we frequently find *Philo* calling *Wisdom and Virtue* the *Food of the Soul, which nourishes it to eternal Life*; and (l) the *Talmudists* telling us, that *all the Eating and Drinking, which is mention'd in the Book of Ecclesiastes, relates to the Observation of the Law, and good Works*: Nay, *Manna*, in particular, (according to the Sense of some *Jewish* Authors) was an eminent Type of *Christ*; and therefore the good Man, (m) says *Philo*, *lifts up his Eyes to Heaven, looking to the Manna, the divine and heavenly ἀ-ν-ο-ς, the incorruptible Food of the Soul, that loves God*; and, if this was the *Jews* Sense of Things, our Saviour was guilty of no *Presumption* in stiling himself the *true Bread, which came down from Heaven*, nor of any *Absurdity*, in insisting upon a *Metaphor*, which so frequently occur'd in the best of their Authors. The only Question is, whether our Saviour's Words in this Place are to be taken in a *literal* or *metaphorical* Sense, i. e. whether they relate to a *corporeal* or *spiritual* Eating his Flesh.

THERE is something so shocking in the very Notion of one Man's eating the Flesh of another, that, when the *Jews* heard our Saviour (as they imagin'd) discourse at this rate, they might well say, (n) *How can this Man give us his Flesh to eat?* “ (o) Will he cut it in Pieces, and distribute to every one of us a Share? ’Tis “ no agreeable Thought to eat human “ Flesh, but, (supposing we could bring “ ourselves to that) how could he multiply himself into so many Parts, as that

From Matth. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1. to Matth. xvii. 14. Mark ix. 14. Luke ix. 37. John vii. 1.

Not to be taken in a literal Sense.

16 H

each

(d) John vi. 53.  
(i) Ibid. ver. 54, 55.  
deterius, pag. 137.

(e) Ibid. ver. 9, 10.  
(k) Isaiah lv. 1, 2.  
(o) John vi. 52.

(f) Ibid. ver. 33.  
(l) Maimon. More Nev. lib. i. c. 10.  
(o) Calmet's Comment. in Locum.

(g) Ibid. ver. 35.  
(h) Ibid. ver. 51.  
(m) L. de eo quod



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“ each of us might have one? Or, how  
“ could himself subsist, if he should, in  
“ this barbarous and inhuman Manner,  
“ cut and mangle his own Body?” This  
seems to be the Reasoning of the Jews  
upon the Case: (p) But, on all Hands,  
it is agreed, that they mistook the Sense  
of our Saviour’s Words, and fancy’d such  
a Meaning in them, as he never intended;  
whereas, had the *literal* Sense been the  
proper and intended Meaning, ’tis certain,  
that they impos’d no false Construction  
upon what he said; since, upon this Sup-  
position, he intended, that this human  
Flesh should properly be eaten, and they,  
in their questioning the Truth of what he  
said, meant no more.

WE may observe farther, that, when  
our Saviour knew within himself, that  
the Abstruseness of his Discourse upon this  
Subject had given some *Disgust* to his Dis-  
ciples, (q) *he said unto them, does this of-  
fend you? What, and if ye should see the  
Son of Man ascend up where he was before?*  
The only Sense of which Words can be,  
“ (r) Are you offended that I thus speak  
“ of giving you my *Flesh to eat*? Do you  
“ look on this Expression *now* as a Thing  
“ so very absurd, and unintelligible?  
“ What then will you think of it, when  
“ *this Body* is remov’d hence into Hea-  
“ ven? *i. e.* How will you then be scar’d,  
“ and think it still more difficult, and  
“ more impossible to apprehend, how ye  
“ shall then eat my *Flesh*, and drink my  
“ *Blood*, provided ye go on to understand  
“ my Words in a gross and carnal Man-  
“ ner?” For St *Athanasius* has well ob-  
serv’d, that our Saviour here mentions his  
*Ascent* into Heaven, that he might divert  
his Disciples from entertaining a *carnal*  
Sense of his Words: And, therefore his  
Argument is, — *Since it will be then  
impossible for you to eat my Flesh* corpo-  
really, *when it is so far remov’d from you;*  
*by this you may perceive, that my Purpose*

*is, that you should understand my Words in  
a spiritual Sense.*

WE may observe again, that when se-  
veral Disciples revolted upon the Account  
of this *hard Saying*, (as (s) it is called) and  
our Saviour was apprehensive that his A-  
postles might do the like, St *Peter*, in the  
Name of the rest, answers him, (t) *Lord,*  
*to whom shall we go? Thou hast the Words*  
*of eternal Life*: Whereas, had he under-  
stood our Saviour as speaking here of *oral*  
*Manducation*, his Answer, very probably,  
would have been to this Effect: “ What-  
“ soever Appearance there may be of In-  
“ humanity, Absurdness, and Impossibility  
“ in eating thy natural *Flesh*, and drink-  
“ ing thy *Blood*, yet we believe it, be-  
“ cause thou hast said it, who art Truth  
“ itself, and able to make good thy Words.”  
But, since we hear nothing from him of  
this Tendency, we may reasonably con-  
clude, that he had no such Notion of our  
Saviour’s Words. And, indeed, our Sa-  
viour, one would think, had done enough  
to explain his own Meaning, when he tells  
us, that the *Eating*, which he intends, is  
(u) *believing on him*, and that it was such  
an Eating, as would make a Man (x) *live*  
*for ever*; that (y) *Flesh* (if we could eat  
it) *profiteth nothing*, since the Soul can on-  
ly be nourish’d by *spiritual* Food; and  
that therefore *the Words, which he spake*  
*unto them, were Spirit*, *i. e.* were to be  
understood in a *spiritual* Sense, otherwise  
they would not be conducive to eternal  
*Life*: And therefore (z) *Eusebius* intro-  
duces our Saviour, as thus addressing his  
Disciples, “ Do not think, that I speak of  
“ that *Flesh*, wherewith I am compass’d,  
“ as if you must eat of that; neither ima-  
“ gine, that I command you to drink my  
“ *bodily* *Blood*, but understand well, that  
“ the Words, which I have spoken unto  
“ you, *they are Spirit and Life*. ” For, (as  
St *Austin* (a) lays down the Rule for the  
Exposition of *Scripture-Phrases*) *If the*  
*Saying be preceptive, either forbidding a*  
*wicked*

From Matth.  
xii. 1. Mark  
ii. 23. Luke  
vi. 1. John  
v. 1. to Matth.  
xvii. 14. Mark  
ix. 14. Luke  
ix. 37. John  
vii. 1.

(p) *Whitby's* Annotations in Locum.  
vi. 60. (q) *Ibid.* ver. 68.  
(r) *De Eccles. Theolog.* lib. iii. c. 12.

(q) John vi. 61, 62.  
(u) *Ibid.* ver. 47.  
(a) *De Doctrin. Christian.* lib. iii. c. 16.

(r) *Whitby's* Annotations.  
(x) *Ibid.* ver. 51.

(s) John  
(y) *Ibid.* ver. 63.



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wicked Action, or injoining a good one, it is no figurative Speech; but if it seems to command any Wickedness, or to forbid what is profitable and good, it is figurative. Accordingly, this Saying, except ye eat the Flesh of the Son of Man, and drink his Blood, seems to command a wicked Thing, and is therefore a Figure, injoining us to communicate in the Passion of our Lord, and sweetly, and profitably remember, that his Flesh was wounded and crucified for us. (b) In this Sense his Flesh and Blood are *αληθινός*, truly Meat and Drink; because the Eating of this Flesh by Faith in his salutary Passion doth nourish the Soul to Life eternal; and the drinking of his Blood by Faith, as that, which was shed for the Remission of Sins, does refresh the Person, thirsting after Righteousness, and convey into him a Principle of living well, and of living for ever.

Heathen Testimonies relating to this Part of the Evangelical History.

THUS we have gone through the several Objections, that are usually made to the Facts contain'd in the Evangelical History of this Period; and (if it would be of any farther Satisfaction to those, that delight to make them) we might shew, that whatever is recorded of our Blessed Saviour, the like, in one Instance or other, the Heathens themselves have acknowledg'd in their deify'd Heroes, and great Men: (c) That the same Power of curing all Kinds of Diseases the Greeks ascribe to their *Æsculapius*, and the Egyptians to their *Serapis* and *Isis*: That *Hadrian* (according (d) to *Spartianus*) was cur'd of a Fever by the Touch of a certain blind Man: That *Sesostris*, King of Egypt, upon offering a Sacrifice to the God *Mnevis*, was restor'd to his Eye-sight: That *Vespasian* (if we

may believe *Tacitus*) cur'd a Man of his Lameness, and another of his Blindness, by anointing his Eyes with Spittle, in the Manner, that our Saviour did; and that *Apollonius Tyaneus* (whom (e) *Philostatus* sets up as a powerful Rival of our Lord's Miracles) cur'd a young Man, that was possess'd with a Devil; and, when he had restor'd him to his right Senses, receiv'd him into the Number of his Disciples. *Simplicius*, in his Dissertations upon *Epicetetus*, seems to promise to all pious and Wise-Men, the Power of calming the Waves of the Sea; and how *Neptune* rebuk'd and allay'd the Winds, which, without his Permission, had rais'd a tempestuous Storm, is a Story well known, and well set off in (f) *Virgil*. Every Poet almost mentions this same *Neptune's* riding in his Chariot on the Surface of the Sea; and the Tradition is, that, to his Son *Euphemus*, and his Nephew *Orion*, he gave the Faculty of walking upon it, without Fear of sinking. Nothing can be more common among the Fictions of these Writers, than the Transfiguration of their Gods upon one Occasion or other; and, that our Saviour's Method of electing his Disciples might not want a Precedent in profane History, (g) we are told, that the famous Eastern Philosopher *Confucius*, out of the three Thousand Followers that he had, made choice of Seventy-two of principal Note, and, out of these, of twelve only to be his more immediate Companions, and to whom he committed the hidden Mysteries of his Philosophy: But our Happiness is, that the Credibility of the Scripture-History wants no such weak Supports as these.

From Matth. xii. 23. Luke vi. 1. John v. 2. to Matth. xvii. 14. Mark ix. 14. Luke ix. 37. John vii. 1.

(b) *Whitby's* Annotations on *John* vi. 55.  
*Hadrian*. c. 25.  
*Sinica*, lib. iv.

(c) *Huetii* Quest. 18. *Alnet*. lib. ii.  
(e) *Philost.* Vit. *Apoll.* lib. iv. c. 6.

(d) *Ælius Spartian.*  
(f) *Æneid*. i.

(g) *Martin*, Hist.



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## DISSERTATION II.

From Matth.  
xii. 1. Mark  
ii. 23. Luke  
vi. 1. John  
v. 1 to Matth.  
xvii. 14. Mark  
ix. 14. Luke  
ix. 37. John  
vii. 1.

*Of the Prophecies relating to the MESSIAH, and their Accomplishment  
in our BLESSED SAVIOUR.*

The Comple-  
tion of Pro-  
phesies a Proof  
of the Truth of  
the Christian  
Religion.

ONE great Evidence of our Saviour's Divine Mission, and, consequently, of the Truth of his Religion, is the Completion of the antient Prophecies, relating to the Messiah, in his Person, Doctrine, and Miracles. He indeed makes more frequent Appeal to his Miracles; (b) *The Works, which the Father hath given me to finish, says he, the same Works, that I do, bear witness of me, that the Father hath sent me*: But, since, at the same Time, he lays claim to the Character of being the Person, spoken of by Moses and the Prophets, when he bids the People (i) *search the Scriptures, because they testified of him*; 'tis certain, that his Title to the Messiahship must be try'd by the Testimony of the Prophets, and that all the miraculous Works, which he did, will not prove him to be the Messenger of the Covenant, whom God was to send, unless the several Predictions, which his Servants the Prophets gave of that renown'd Person, are found to unite and agree in him. It can hardly be thought, but that God Almighty, who design'd such an inestimable Benefit for Mankind, as the sending his own Son into the World for the Redemption of it, should give some previous Notice of his Coming, and draw his Picture (as it were) so much to the Life and Likeness, that, when the Original should be brought to view, it might be known, and distinguish'd by it. It is acknowledg'd, I think, on all Hands, that the Prophets, at sundry Times, and in divers Manners, have done this; (k) that each of them, in his Turn, has drawn a Feature, (if I may so say) and left some masterly Stroke behind him of

this great Personage, that was to come from Heaven; that one has describ'd his Parentage, another the Time, another the Place, and another the uncommon Manner of his Birth; that some have taken notice of the most remarkable Actions and Events of his Life, and several of the most minute, and altogether-singular Circumstances of his Death; that by some his Resurrection is foretold, by others his Ascent to the Throne of God, and by others the perpetual Duration of his Kingdom: And, if the Prophets are allow'd to have done this, our only Enquiry is, whether the Lineaments, which they, in their several Capacities, have drawn of the promis'd Messiah, (when all brought together) be answerable to the Account, which the Evangelists have given us in their History of the Blessed Jesus.

WE readily own indeed, that there is a great Obscurity in the antient Prophecies. They are generally penn'd in a very exalted Stile, and abound with so many bold Metaphors, and hyperbolical Expressions, so many Allegories, and Parables, and other abstruse Forms of Speech, as make it very difficult for the Interpreters of Scripture to discover their true Scope or Meaning. The Prophecies relating to the Messiah are still more obscure, because, as they consider him in the different Capacities of his Humiliation, and Exaltation, unless this Distinction is taken along with us, when we apply them to one and the same Person, they will seem to load his Character with Contradictions. But still, since it is acknowledg'd, that the great Design of Prophecy was to acquaint the World



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World with the *Messiah*, and that, upon whatever particular Occasions God sent his Messengers, he always made this one Part of their *Errand*, we can hardly believe, that he would multiply these Messages to no Purpose; or, when he pretended to reveal this Matter to them, mock them with *unintelligible* Words, and leave them as much in the Dark, as he found them. He might indeed, for wise Purposes, (l) multiply *Visions*, and use *Similitudes*, and (m) *dark Speeches*, by the Ministry of the *Prophets*; but, in this grand Discovery of all, he certainly left such Indications, as enabled those, who, looked for the *Redemption* of Israel, (and, accordingly, made it their Business to search the Scriptures, and enquire into the Marks of the *Messiah*) to attain a competent Knowledge of them: Nor can it well be doubted, but that the *Jews* had some fix'd and well-known Rules, (tho' they have not descended to us) whereby they distinguish'd the Passages in the *Prophetick* Writings, which related to this important Subject, from any others, because we find, that, (n) when *Herod* summon'd the *Sanhedrim* together, and demanded of them where *Christ* was to be born, they readily reply'd at *Bethlehem* in *Judea*, having the Prophecy of *Micah* (o) to that Purpose ready to produce.

And deliver'd  
at several dif-  
ferent Times.

WE acknowledge again, that the Prophecies concerning the *Messiah* were deliver'd, not only in an *obscure* Manner, but in different Proportions, and at very distant Times. Thus to *Adam* and *Eve* he was promis'd in general, (p) as a *Man*; to *Abraham*, (q) as his *Posterity*; to *Jacob*, (r) as descending from the Tribe of *Judah* in particular; to *David*, that he should be of his Family, and (s) the *Fruit* of his Body; to *Micah*, that he should be born at *Bethlehem* (t); to *Isaiab*, that his Birth should be miraculous, and his Mother a *Virgin* (u); to the same

Prophet, that his *Death* should be for (x) the *Redemption* of Mankind; to *Daniel* (y), when the precise Time of his Suffering should be; to *Haggai*, lastly, and *Zechariab* and *Malachi*, that (z) all these Events should be accomplish'd before the Destruction of the *second Temple*.

From Matth.  
xii. 1. Mark  
ii. 23. Luke  
vi. 1. John  
v. 1. to Matth.  
xvii. 14. Mark  
ix. 14. Luke  
ix. 37. John  
vii. 1.

(a) Now, (not to mention any more) if we compute the Seasons of these few; the general Prediction of a *Saviour* in human Nature will be found to bear Date, before that of his being *Abraham's* Seed; about two Thousand and fourscore Years; from this, to the Declaration of his particular *Tribe*, were two hundred and fourscore Years; thence to the Prophecy of his particular *Family*, above six hundred Years; after that, to the Signification of his miraculous *Nativity*, more than three hundred Years; and from thence to the Time of his publick *Appearance* in the World, three hundred and fifty Years; or thereabouts, Now since these Prophecies were thus deliver'd by Degrees, and at such distant and different Times, it may easily so happen, that, considering them *singly* and apart, we may find some other Person and Event, to which they may be adapted, without any great Violence, to the Text; but then the right Way in this Case to make a Judgment is, not by *separate* and particular Passages, but by the *Connection* of the Whole, by the exact Coincidence, and entire Agreement of all the Prophecies, which, at several Times, denoted the *Messiah*, brought into one *Point* of Light, and laid together. This is the only Method we have to determine the Matter: And, accordingly, let us now look into some of the *principal* Passages of our *Saviour's* Life, as it is recorded by the *Evangelists*, and so see, whether they do not exactly agree with the several Characters, which the Prophets have given us of the *Messiah*.

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OUR

(l) Hosea xii. 10. (m) Numb. xii. 8. (n) Matth. ii. 3, &c. (o) Chap. v. 2. (p) Gen. iii. 15. (q) Ibid. xxii. 18. (r) Ibid. xlii. 10. (s) Psal. cx. xii. 11. (t) Chap. v. 2. (u) Isaiab vii. 14. (v) Ibid. liii. (y) Chap. ix. (z) Hag. ii. Zeck. xiv. Mal. iii. (a) Stanhope, on the Epistles and Gospels, Vol. I.



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The Prophecies  
relating to the  
Messiah fulfil-  
led in our Sa-  
viour.

OUR Lord Jesus, we are told, (b) was conceiv'd, and born of a pure Virgin, without the Concurrence of any Man; for so the Prophecy had foretold, that (c) the Seed of the Woman should bruise the Serpent's Head, and that (d) a Virgin should conceive, and bear a Son, and call his Name Immanuel. He was descended (e) of the Family of David, and born (f) at the Town of Bethlehem; because, in Favour to that King, God had promis'd that (g) he would establish his Seed for ever, and that (h) out of Bethlehem a Ruler of Israel should come, whose Goings-forth had been from Everlasting: And he was born (i) in the Reign of King Herod, i. e. before the total Dissolution of the Jewish Government, and during the Standing of the second Temple, because one Prophecy says, that (k) the Sceptre should not depart from Judah until Shiloh come; and another, that (l) the Desire of all Nations should come, and, by his Presence, make the Glory of God's latter House greater than that of the former.

WELL: But before his Appearance in the World, (m) John the Baptist was appointed his Forerunner, and came to bear witness of him, because the Lord, by the Mouth of his Prophets, had said, (n) Behold, I send my Messenger, and he shall prepare the Way before me; (o) he shall cry in the Wilderness, Prepare ye the Way of the Lord, make straight an High-Way for our God. When he made his Appearance in the World, he took up his chief Residence (p) in the Province of Galilee, because the Prophet, speaking of the Inhabitants of that Country, tells us, that upon them, (q) who dwelt before in the Land of the Shadow of Death, did a great Light shine, when they had it to say, unto us a Child is born, unto us a Son is given, and the Government shall be upon his Shoulder, &c. When he came to converse in it,

such was his quiet and inoffensive Temper and Behaviour, that the Prophet did not misrepresent him, when he stiled him (r) the Prince of Peace, and one, who (s) would not cry, nor cause a Voice to be heard in the Streets. When he enter'd upon his publick Ministry, the very Actions, which the Evangelical Prophet had foretold of the Messiah, he perform'd to a Tittle; For (t) he preached good Tidings to the Meek, and proclaimed Liberty to the Captives; he (u) opened the Eyes of the Blind, and unstopped the Ears of the Deaf; he made the lame Man to leap as an Hart, and the Tongue of the Dumb to sing.

BUT, during the Course of his Ministry, our Saviour, we read, liv'd in a very mean, obscure Condition, and suffer'd at last a violent Death: And why so? Because of the Messiah it was foretold, that (x) he should be despised, and rejected of Men, a Man of Sorrows, and acquainted with Grief; who should be cut off from the Land of the Living, and pour out his Soul unto Death. But, for whom should he suffer all this? (y) For us Men, and our Salvation: For so it was appointed, that the Messiah should (z) bear our Grievs, and carry our Sorrows; that he should be wounded for our Transgressions, and bruised for our Iniquities; because the Lord would lay upon him the Iniquities of us all. And in what Manner was he to suffer? With a Patience and Meekness answerable to the Prophecy, (a) He was oppressed, and he was afflicted, yet he opened not his Mouth; he was brought as a Lamb to the Slaughter, and as a Sheep before her Shearers is dumb, so he opened not his Mouth.

IT might seem a little strange, that our Lord, who, all his Life-time, affected no Popularity, should, a little before his Death, (b) make his publick Entry into Jerusalem, and in a Manner so very singular, had not the Prophet called upon the

From Matth.  
xii. 1. Mark  
ii. 23. Luke  
vi. 1. John  
v. 1. to Matth.  
xvii. 14. Mark  
ix. 14. Luke  
ix. 37. John  
vii. 1.

(b) Matth. i. 18. and Luke i. 26, &c.  
and Luke i. 27.

(f) Matth. ii. 5, 6.

(c) Gen. iii. 15.

(g) Psal. lxxxix. 4.

(d) Isa. vii. 14.

(e) Matth. i. 1.

ii. 1.

(k) Gen. xlix. 10.

(l) Haggai ii. 7.

(m) Matth. iii. 1. and Luke vii. 27.

(i) Matth.

iii. 1.

(o) Isa. xl. 3.

(p) Matth. ii. 22, 23.

(q) Isa. ix. 2, 6.

(r) Ibid. ver. 6.

(s) Ibid. xlii. 2.

(t) Ibid. lxi. 1.

(u) Ibid. xxxv. 5, 6.

(v) Ibid. liii. 3.

(y) Col.

i. 14.

(x) Isa. liii. 4, 5, 6.

(a) Ibid. ver. 7.

(b) Matth. xxi. 2, &c.



A. M. *the Daughter of Zion (c) to rejoice greatly, because her King was coming unto her, bringing Salvation, lowly, and riding upon an Ass, and a Colt, the Foal of an Ass.* From Matth. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1. to Matth. xvii. 14. Mark ix. 14. Luke ix. 37. John vii. 1.

Strange, that (d) he should be betray'd by his own *Disciple*, to whom he had been so very kind, had not the *Psalmist* foretold it in these Words, (e) *Mine own familiar Friend, in whom I trusted, which did eat of my Bread, hath lift up his Heel against me*: And strange, that, of all other Deaths, he should be sentenc'd to *Crucifixion*, which was neither a *Jewish* Punishment, nor proper to be inflicted (f) for the Crime of *Blasphemy*, (g) that was alledg'd against him, had not the same *Royal Prophet* determin'd the Matter in these; (h) *They pierced my Hands, and my Feet; they stand staring, and looking upon me.*

SUCH then was the Will of God, that the *Saviour* of the World should be crucify'd; but in what Company did he suffer? The Gospel tells us, (i) *between two Thieves*, because the Prophecy had declar'd, that he should (k) *be numbered with the Transgressors*. But how did the Spectators behave while he was thus hanging upon the Cross? Just in the Manner, that the *Psalmist* describ'd; (l) *All they, that see me, laugh me to Scorn, they shoot out the Lip, and shake the Head, saying, he trusted in the Lord, that he would deliver him, let him deliver him, if he would have him.* What did they give him to drink in the mean Time? \* A *narcotick* Potion was generally allow'd, in such Cases, to stupify the Sense of Pain, but in his, nothing but *Vinegar* was allow'd, because the Prophecy before had specify'd the Liquor; (m) *They gave me Gall to eat, and when I was thirsty, they gave me Vinegar to drink*:

And what became of his Cloaths? All dispos'd of according to the Prophecy; (n) *they parted my Garments, among them, and upon my Vesture did they cast Lots.*

BUT under all these Provocations and Indignities, what did he do? Why he pray'd to God for the Forgiveness of his Crucifiers, because the Prophet had foretold, that (o) *while he poured out his Soul unto Death, he should also make Intercession for the Transgressors*. In his greater Agonies what were his Ejaculations to God? The same, that the *Royal Psalmist*, personating the *Messiah* in his Extremity, has left upon Record: (p) *My God, my God, look upon me: Why hast thou forsaken me, and art so far from my Help, and from the Words of my Complaint?* What the Words, wherein he gave up the Holy Ghost? The very same, that the *Psalmist*, in another Place, had prescrib'd; (q) *Father, into thy Hands I commend my Spirit*. But, after our *Saviour's* Death, in what Manner was his Body dispos'd of? Contrary to the Custom of the *Romans*, who left those, that suffer'd in this Manner, hanging upon the Cross, until they were consum'd; and contrary to the Intention of his Enemies, who wish'd him no better than a *Malefactor's* Funeral, he was honourably and nobly interr'd, because it was pre-ordain'd, that (r) *he should make his Grave with the Rich in his Death*. After his *Burial*, what became of his Body? It was rais'd again, and restor'd from the State of the Dead, because, in Confidence of this, he laid down his Life, that (s) *God would not leave his Soul in Hell, nor suffer his Holy One to see Corruption*. After his *Resurrection*, and Continuance for some Time upon Earth, what did he do next? In the Sight of

(c) Zech. ix. 9. (d) Matth. x. 4. (e) Psal. xli. 9. (f) Levit. xxiv. 16. (g) Matth. xxvi. 65.  
(h) Psal. xxii. 16. (i) Matth. xxvii. 38. (k) Isa. liii. 12. (l) Matth. xxvii. 39, &c. Psal. xxii. 7, 8.

\* For this the Jews ground themselves upon the Words of Solomon, *Give strong Drink to him, that is ready to perish, and Wine to those, that are of an heavy Heart: Let him drink, and forget his Poverty, and remember his Misery no more*, Prov. xxxi. 7. The usual Potion of this Kind was *Frankincense* in a Glass of Wine; and there is a Tradition among them, that the Ladies of the City of *Jerusalem* were at this Charge, out of their own Good-will, for the Ease of the poor Sufferers: But notwithstanding this Custom, what God foretold was fulfilled. *Kidder's Demonstration of the Messiah*, p. 80.

(m) John xix. 28, 29. Psal. lxxix. 21. (n) Matth. xxvii. 35. Psal. xxii. 18. (o) Luke xxiii. 34.  
(p) Isa. liii. 12. (q) Matth. xxvii. 46. Psal. xxxi. 5. (r) Matth. xxvii. 57. Isa. liii. 9. (s) Matth. xxviii. 6. Psal. xvi. 10.



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of his Disciples, and several other Spectators, ascend triumphantly into Heaven; for so the Divine Order was, (t) *Lift up your Heads, O ye Gates, and be ye lift up, ye everlasting Doors, that the King of Glory may come in.* After his *Ascension* into Heaven what did he finally do? Send down the *Holy Ghost* upon his *Apostles*, to enable them to propagate his Religion all the World over; for such is the Purport of the Prophecy, (u) *Thou art gone up on high, thou hast led Captivity captive, and received Gifts for Men, that (x) the Mountain of the Lord's House might be established on the Top of the Mountains, and exalted above the Hills, and that all Nations should flow unto it.*

And that by  
a visible In-  
terposition of  
Providence.

UPON the Whole then, we may perceive, that the several Things, which the Prophets had foretold of the promis'd *Messiah*, were fulfilled in the Person and Actions of our Blessed *Saviour*; but then, there is something farther to be consider'd in this Matter, and that is, the visible Interposition of an over-ruling Providence, in the Completion of these Predictions. (y) For, that our *Lord* should be born of a *Virgin*, contrary to the known Laws of Nature; at the City of *Bethlehem*, when he was conceiv'd at *Nazareth*; and under the Declension of the *Jewish Polity*, as it was predicted; that, upon the Cruelty of *Herod*, he should be carry'd into *Egypt*; upon the Succession of *Archelaüs*, return into *Judea*, and settle his Abode in the obscure Country of *Galilee*, whence no good Thing, much less so eminent a Prophet, could have ever been expected to come: That the Judge, who pronounc'd him innocent, should deliver him to Death; and to the Death of the Cross, who (had he been guilty) must, by the Law of the Land, have been ston'd: That he, who had so many Enemies, should be betray'd by one of his Disciples; and by a Disciple, who carry'd the Bag, and, consequently, all his Master's Riches, for a vile Sum of Money; and that this Money, the Price

of Blood, should be employ'd in a Work of Charity; to buy a Field to bury Strangers in. That he, who spent all his Time in doing good, should be doom'd to suffer among Thieves and Malefactors; and the Multitude, who were wont to pity dying Criminals, should insult, and deride him in his greatest Misery: That, in the Division of his Cloaths, they should cast Lots for his Coat, and, contrary to the Usage of the Country, in the Midst of his Agonies, give him Vinegar to drink: That, contrary to the Practice of the Romans, he, that was crucify'd, should be permitted to be bury'd, and, altho' he died among Malefactors, have Persons of the first Rank and Character joining together in his honourable Interment: These, and several other Particulars, that might be produc'd; are so very strange and surprizing, that they must needs strike every pious and devout Soul with a profound Sense of the unspeakable Wisdom, as well as Goodness of God, in accomplishing in *Jesus* what he had promis'd and foretold of the *Messiah*, by Ways and Means to human Wisdom very unlikely, and very disproportionate. And, if the Predictions relating to the *Messiah* have, in this wonderful Manner, and by the particular Direction and Appointment of Providence, thus met in the Blessed *Jesus*, like Lines in one common Center, the natural Result of this Contemplation is, that *Jesus is the Christ, the Son of the Living God.*

From Matth.  
xii. 1. Mark  
ii. 23. Luke  
vi. 1. John  
v. 1. to Matth.  
xvii. 14. Mark  
ix. 14. Luke  
ix. 37. John  
vii. 1.

(z) FOR, can it be imagin'd, with any worthy Conception of God, that a Work of Love and Wonder, so great as the sending his Son to redeem the World, should be in Agitation for full four Thousand Years; that each succeeding Age, in this long Space, should have some Notices of it; that the several Characters, he was to sustain, should be describ'd by different Prophets, living at Times and Places so remote, that no Confederacy could be suspected; that each of these Prophets should draw, some one Line of him, and some another,

Which is a  
certain Proof  
of our Savi-  
our's Divine  
Mission.

(t) Luke xiv. 31. Psal. xxiv. 7, 9.  
(u) Kilder's Demonstration of the Messiah, Page 131.

(v) Acts ii. 1, &c. Psal. lxxviii. 18.

(y) Isaiah li. 2.

(z) Stanhope's Sermons at Eton's Lectures.



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another, and point him out, some in one Capacity, and some in another; and, above all, that every one of these *Strokes* or *Lineaments* should be directed by the *unerring* Hand of God, to make at last one finish'd Picture, on Purpose that the *Original*, when it appear'd, might be found out, and distinguish'd by it; can it be imagin'd, I say, that a God of infinite Truth, Wisdom, and Goodness, would have ever permitted, much less appointed, that our Blessed Lord should, in every Part and Line, be so exactly like that Piece, unless he intended, that we should receive him as the true *Original*? Unless we can entertain a Thought so unworthy of God, I say, as that he design'd to impose upon us in this whole *Dispensation*, we cannot but conclude, that he would never have permitted all the *Marks* belonging to the *Messiah*, to have concurr'd in the Life of our Blessed Saviour, and, by these Marks have suffer'd so many *Millions* of Souls to have been mistaken in the *Object* of their Faith and Worship, and thereupon, without any Fault of theirs, deluded into the heinous Sin of *Idolatry*, had he not appointed the Man *Christ Jesus* to be the great Saviour of the World, and the Lord of Life and Glory.

An Objection.

“BUT, you are frequently mistaken (says the *Jew*, to avoid the Force of this) in your Application of these Prophetical Passages to your *Jesus*, which properly belong'd to another Person, and in him receiv'd their utmost Accomplishment. The *xxiii Psalm*, for Instance, which complains of the Sufferings and Indignities, which its Author endur'd, you refer to the *Messiah*, and thence apply to your *Jesus*; whereas, it relates entirely to *David*, and the Troubles he underwent, under the Persecution of *Saul*. (a) The Prophecy of *Micah*, which makes mention of a Ruler, whose Goings-forth had been from everlasting, (whatever Use you make of it) was only intended of *Zerubbabel*,

“who was sprung from the antient House of *David*; and that famous liiid Chapter of *Isaiab*, which is so frequently cited by the Apostles, when rightly enquir'd into, is nothing else, but a lively Description of the Sufferings of the *Jews*, under the *Babylonish*, or some other Captivity. Thus, by misapplying, and misinterpreting several Texts, in such a Sense, as the *Jewish Church* never receiv'd, and the *Spirit* of God never intended, you bedeck your *Jesus* with *Feathers*, that are none of his own, and then cry out, How well he becomes them, and how exactly they befit him!”

THE Completion of Prophecies, in the Person of our Saviour *Christ*, is one of the most general Arguments, that the first *Christians* made use of, in order to convert such as were persuaded of their Divine Authority. St *Peter*, (b) in his first publick Sermon that he made, out of the *xvith* and *cxth Psalms*, cites two Passages, which, he plainly shews, could not be intended of the Patriarch *David*, to prove our Lord's Resurrection, and Exaltation to Glory. (c) St *Paul*, who, by being brought up at the Feet of *Gamaliel*, understood the Force of this Argument, uses more Proofs of this Kind, than any other Writer of the *New Testament*, as the least Cast of an Eye into his Epistles to the *Romans*, *Galatians*, and *Hebrews*, will show: (d) And St *Matthew*, who wrote his Gospel for the Use of the *Jews* more particularly, and for that Reason (as some imagine) in the *Hebrew* Tongue, is more express and copious in his Application of the Prophecies to our Blessed Saviour, than any of the other *Evangelists*.

NOW, (to mention no more than these) how absurd would it have been for these Apostles, who were no Strangers to the *Jewish* Way of arguing, to alledge any Passage in the Prophets, as relating to the *Messias*, which properly belong'd to

16 K

another

From Matth. xii. 1. Mark ii. 23. Luke vi. 1. John vi. 1. to Matth. xvii. 14. Mark ix. 14. Luke ix. 37. John vii. 1.

Answer'd, by shewing, that the Christian Interpretation of the Prophecies is true.

(a) Collins's Discourse of the Grounds and Reasons, Page 41. xxi. 3.

(d) Stanhope's Sermons at Boyle's Lectures.

(b) Acts ii. 14. &c.

(c) Ibid.



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another Person, in whom it had its Accomplishment? Such a Method of proceeding could not fail of *discovering* their Confidence and Folly, of *exposing* them to the Scorn and Ridicule of their Adversaries, and, instead of gaining *Profelytes*, of *ruining* the Cause, which, by such unfair Practices, they endeavour'd to maintain. 'Tis but supposing then, that these *Apostles* were Men of common Sense, and desirous to promote the Cause, that they had taken in hand, and then we can hardly think, that they argu'd from any Prophecies concerning the *Messiah*, but such as really belong'd to him, and such, as the whole *Jewish Church* acknowledg'd so to do.

St *PETER*, by Virtue of the Sermon, which he preach'd on the Day of *Pentecost*, made about *three Thousand* Converts to the *Christian Faith*, and yet, it is obvious, that the whole Hinge of his Discourse turns upon the Testimony of the Prophets: Had he therefore apply'd this Testimony, either to Persons, to whom it did not belong, or in a Sense, contrary to its true Intendment, his Doctrine must have been exploded at once, and could never have met with such uncommon Success. And, in like Manner, as to the subsequent Conversions, which the Apostles made, (e) how can we imagine, that such a Number of *Jews* of all Degrees, Rulers, Priests, and *Scribes* of all Sects, Men of Learning, and who, by their Station and Profession, were oblig'd to know the Scriptures, should forsake the Religion, they were accusom'd to, upon the Authority of *Passages*, which, in their proper Meaning and Intendment, were so far from countenancing, that they openly confronted the *new Religion*, they were to embrace; and all this, without any View of worldly Interest, with the certain Hazard of their Lives here, and the Loss of God's Favour hereafter, in case of *Insincerity*?

U P O N the whole therefore, we may conclude, that every *Jew*, converted to the *Christian Faith*, is an implicit Proof,

that the *Apostles* Allegations of the ancient Prophecies, both as to the *Ground* and *Sense* of them, were agreeable to their receiv'd Notions of them; infomuch, that, were we at leisure to enter into Particulars, we might shew, that it is hardly possible to name one single Prediction, of the many apply'd to the Blessed *Jesus*, which one or other of their most celebrated Writers do not acknowledge to belong to the *Messiah*.

T H E *modern Jews*, it must be own'd, have fallen off from the Notions of their more ingenuous Ancestors, and do deny the Prophecies quoted in the *New Testament*, those Views, that we would ascribe to them: (f) But whoever considers the *Destruction* of their City and *Polity*, which confounded all their Expectations of a *glorious Messiah*, and put them upon *new Measures* in the Application of such Predictions, as they saw must needs have been fulfilled, while their State and Temple stood: Whoever considers the *Darkness* and *Ignorance*, that would necessarily ensue upon their long *Dispersion*, and many sad Calamities, when they fell into the Hands of *persecuting Powers*, who hated them and their Religion most implacably: Whoever considers their Neglect of applying themselves to the Study of the *written Law*, and attending wholly to their *oral*, and affecting to be curious in *Ceremonies*, while they continu'd careless of their *Doctrines*: Whoever considers their violent Prejudice against *Jesus*, and his Disciples, which, as it stuck at nothing, tho' never so false or wicked, to oppose them, might easily put them upon *tampering* with the Scriptures, and, by *Interpolations*, or *Defalcations*, labouring to make them look another Way: And, lastly, whoever considers that *judicial Blindness*, and *Hardness* of Heart, so often and expressly threaten'd, and so visibly and lamentably afflicted upon this once *elect* People of God: [May he, in his infinite Mercy, so open their Eyes, that they may see the wondrous Things of the *Law*, and its Agreement

From Matth.  
xii. 1. Mark  
ii. 23. Luke  
vi. 1. John  
v. 1. to Matth.  
xvii. 14. Mark  
ix. 14. Luke  
ix. 37. John  
vii. 1.

Why the modern  
Jews  
have departed  
from it.

(e) Bishop *Chandler's* Defence of Christianity.

(f) *Stanhope's* Sermons at *Boyle's* Lectures.



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Agreement with the Blessed Gospel!] Who-  
ever considers these Things, I say, will not  
be at a Loss for Reasons, why the *present*  
*Synagogue* have departed from the Senti-  
ments of the *ancient*, and are so earnest to  
apply to *David*, *Solomon*, *Hezekiah*, *Zo-  
robabel*, or any other Person of Note, what  
their Ancestors never thought of attri-  
bute to any other, than the *promis'd*  
*Messiah*.

The xxiid  
Psalm not ap-  
plicable to  
David.

(g) ONE of their famous *Interpreters*,  
in his *Comment* upon the xxiid *Psalm*, after  
some feeble Efforts to wrest that *Evidence*  
out of our Hands, makes at length this  
ample Confession: *Our great Masters*, (h)  
says he, *have interpreted this Psalm of*  
*Messiah the King*, but *I shall interpret it*  
*of David himself*, that we may have where-  
with to answer the *Hereticks*. But, with  
all his Art and Subtily, he can never  
make it out, how *David*, with any Pro-  
priety, can say of himself, (i) *As for me, I*  
*am a Worm, and no Man, the very Scorn*  
*of Men, and the Out-cast of the People*.  
The greatest Affliction, that ever befel that  
Prince, was his Expulsion from his capital  
City, upon the Rebellion of his Son *Ab-  
salom*, and (k) *Shimei's* cursing and upbraid-  
ing him may seem perhaps to countenance  
this Complaint, (l) *All they that see me,*  
*laugh me to Scorn, they shoot out their Lips,*  
*and shake their Heads*; but we no where  
read in his History, that his Enemies ever  
(m) *pierced his Hands or his Feet*, much less  
that, after they had made an End of him,  
*they parted his Garments among them, and*  
*cast Lots upon his Vesture*. It was our Blef-  
sed Saviour alone, in whom this Predic-  
tion was verify'd; of him alone, that his  
Enemies took up the taunting Proverb,  
and said, (n) *He trusted in God, that he*  
*would deliver him, let him deliver him, if*  
*he would have him*; to him alone, that  
these Words can, with any tolerable Con-  
struction, belong, (o) *Many Oxen are come*  
*about me, fat Bulls of Basan close me in on*

*every Side; they gape upon me with their*  
*Mouths, as it were a ramping and roaring*  
*Lion*; as he indeed appropriates the whole  
Psalm to himself, when, in his dying Mi-  
nutes, he utters this Citation, (p) *My God,*  
*my God, why hast thou forsaken me?*

*DAVID* indeed, in all his Troubles,  
had no occasion to make this Lamentation;  
for, tho' the Malice and Persecutions of  
*Saul* were upon him, yet he had always  
abundant Reason to say of God, (q) *Thou*  
*art my stony Rock, and my Defence, my Sa-*  
*viour, my God, and my Might; my Buck-*  
*ler, the Horn also of my Salvation, and my*  
*Refuge*: Therefore, *will I follow upon mine*  
*Enemies, and overtake them, neither will I*  
*turn again till I have destroyed them*. His  
Splendor and Greatness, his Victories and  
Conquests, the Reduction of his Foes, and  
the Enlargement of his Kingdom, made  
him a proper Emblem of our Saviour's  
Exaltation, and Triumph over our *spiri-*  
*tual* Enemies; but there are few Passages  
in his Life resemblant of his Sufferings,  
and none at all, that will justify this Com-  
plaint, (r) *I am poured out like Water, and*  
*all my Bones are out of Joint; my Strength*  
*is dried up like a Potsherd, and my Tongue*  
*cleaveth to my Gums*: So true is that Obser-  
vation of *Grotius*, (s) "That Partiality  
" was the Cause of these new Explications  
" among the *Jews*, and that those, which  
" they formerly receiv'd, agreed very well  
" with the Sense of *Christians*."

UPON the Decree of *Cyrus* for the  
Restoration of the *Jews*, we find *Zoro-*  
*babel*, among other *Princes of the People*,  
superintending Matters, and taking upon  
him the Government of the Tribe, to  
which he belong'd; but that he should  
be the Person intended by *Micah's* Pro-  
phesy, is a Thing impossible, because  
he was not born in *Bethlehem*, which is  
the Place assign'd for the Birth of a *Ru-*  
*ler*, that the Prophet mentions, but in  
*Babylon*, as his Name imports. That it  
was

From Matth.  
xii. 1. Mark  
ii. 23. Luke  
vi. 1. John  
v. 1. to Matth.  
xvii. 14. Mark  
ix. 14. Luke  
ix. 37. John  
vii. 1.

Nor the Pro-  
phesy of Mi-  
cah indeed to  
Zorobabel.

(g) *Stanhope's* Sermons at *Boyle's* Lectures.  
xvi. 7, 8. (l) *Psal.* xxii. 7.  
ver. 12, 13. (p) *Ibid.* ver. 1.  
de Verit. lib. v. sect. xviii.

(h) *R. Sol. Jarchi.*  
(m) *Ibid.* ver. 17, 18.  
(q) *Psal.* xviii. 2, 37.

(i) *Psal.* xxii. 6.  
(n) *Ibid.* ver. 8.  
(r) *Ibid.* xxii. 14, 15.

(k) 2 Sam.  
(o) *Ibid.*  
(s) *Grotius,*



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was essentially necessary for the *Messiah* to be born in (t) *Bethlehem*, and no where else, is plain, from the Answer, which the *Scribes* and *Pharisees* make *Herod*, upon his consulting them, and their Quotation of *Micah* for the Proof of it; is plain, from the general Notion, which not only the *Learned*, but the *Vulgar*, at this Time, had imbib'd, viz. (u) *That Christ was to come of the Seed of David, and out of the Town of Bethlehem, where David was born*; and is plain, from the Petition in their Liturgy, wherein they still pray for the Advent of the *Messiah*, in these Terms: (x) *Shake thyself from the Dust, arise, put on thy beautiful Garments, O my People; by the Hand of Ben-jesse, the Bethlehemite, bring Redemption near to my Soul*: So that the Prophecy, in all Reason, must be apply'd to the Person, that was born there, and not to one, whose Place of Nativity was in a distant Country. It is to be observ'd farther, that *Zorobabel* was never any *Ruler of Israel*; for tho' he might be at the Head of the *Captivity* for some Years, yet it was without the Title and Authority of a Governor, and when he had executed his Commission, he return'd to *Babylon*, and there dy'd. But even supposing he were never so much a Governor, 'tis certainly carrying the Matter too far, to say of him, that he (y) *should stand and rule in the Strength of the Lord, and in the Majesty of the Lord his God*; much more it is so, to say, that the *Going-forth*, or Birth of this *Ruler* was of old, and from the *Days of Eternity*, (as the *Marginal Note* has it) which is only applicable to the *Messiah*, and in a proper Sense, only verify'd in our Blessed *Saviour*, (z) *who in the Beginning was with God*.

Not that of  
Isaiah to the  
Jewish People.

AND, in like Manner, if we consider the Words of the Prophet *Isaiah*, in the lijd Chapter, and compare them with our *Lord's* History, as the *Evangelists* have recorded it, we shall soon perceive, that

they are applicable to none, but our Blessed *Saviour* only, for (to wave other Arguments that might be drawn from them) with what Propriety of Construction can any of these Passages, (a) *He was wounded for our Transgressions, he was bruised for our Iniquities, the Chastizement of our Peace was upon him, and by his Stripes we are healed*, be apply'd to the *Jewish Nation*? Whenever did we hear, that the *Jews* bore the *Griefs*, and carried the *Sorrows* of others; that they were wounded for other Mens Transgression, and bruised for Iniquities not their own? The publick Calamities, which God, at any Time, sent upon them, are, by all the Prophets, imputed to their own Sins; but the Person here afflicted is said to have done *no Violence, neither was any Deceit found in his Mouth*; and does this Character suit them under any Captivity, or other Sort of Calamity, that the Prophet might have in View? If we will believe him, 'tis plain, that he had another Opinion of them, when in the very Beginning of his Prophecy, we find him lamenting them and their Captivity in these Words, (b) *Oh sinful Nation! A People laden with Iniquity, a Seed of Evil-Doers, Children that are Corrupters; they have forsaken the Lord, they are gone backwards; wherefore your Country is desolate, your Cities are burnt with Fire, your Land Strangers devour it in your Presence, and it is desolate, as overthrown by Strangers*.

THE Sum of our Answer is this. If our *Saviour* and his Apostles cannot be suppos'd, with any Justness of Reasoning, or Prospect of Success, to alledge Prophecies concerning the *Messiah*, which the *Jewish Church*, at that Time, did not acknowledge to be intended of him; if all the *Prophecies*, thus alledg'd, do even yet appear, by several of their most renown'd *Doctors*, to be interpreted of the *Messiah*; if the *xxiij Psalm* cannot, with any Propriety of Construction, be apply'd

From Matth.  
xii. 1. Mark  
ii. 23. Luke  
vi. 1. John  
v. 1. to Matth.  
xvii. 14. Mark  
ix. 14. Luke  
ix. 37. John  
vii. 1.

(t) Matth. ii. 1, &c.

(v) Micah v. 4.

(u) John vii. 42.

(c) John i. 2.

(a) Isaiah liii. 4, 5.

(v) See Bishop *Chandler's* Defence of Christianity.

(b) Ibid. i. 4, &c.



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From Matth.  
xii. 1. Mark  
ii. 23. Luke  
vi. 1. John  
v. 1. to Matth.  
xvii. 14. Mark  
ix. 14. Luke  
ix. 37. John  
vii. 1.

apply'd to *David*; nor the ivth Chapter of *Micah*, to *Zorobabel*; nor the liiid of *Isaiab*, to the *Jewish* Nation in general; and if good Reasons may be assign'd, why the *present* and *antient* Doctors of the *Jewish* Church do differ in the Manner of applying the *Predictions* of the *Prophets*; then is the *Christian* Interpretation of them, which appears to be plain and natural, and has *Antiquity* on its Side, not to be less esteem'd, because some, out of Partiality, and Prejudice, have forc'd their Wits to invent another.

best Proof that could be given, of their being sent by God, and of their speaking and acting by his *Commission*, God himself must be understood as confirming their Application. The Authority of the *Application*, or of the Exposition, must, in such a Case, be equal to that of the *Prophecy*; for there cannot be a better Proof, that the *Prophet* was sent from God, than the *Expositor* gives of his *Mission*; and the Reason for his assenting to the one, as well as the other, is on both Sides the same.

Why we Christians ought to adhere to the present Application of the Prophecies.

NAY, even supposing, that there were more Grounds, than what hitherto have appear'd, to dispute the Justness of the Allegation of any Prophecy, yet still we *Christians* must aver, that the Application of *Christ* and his *Apostles* is to be preferr'd before that of any other, because it was attended with such *irrefutable* Proof of its Truth and Fidelity, as must overbear all Objections to the contrary. (c) For, upon a Dispute of the *Application* of some Passage, or a Competition of two *different Senses* of the same Passage, can any Thing in Nature be more *decisive*, than the Testimony of God? And, can the Testimony of God appear by any stronger Evidence, than by the Power of *Miracles*, supporting the *Allegation*? God certainly knew the Intention of every Prophecy deliver'd by his Spirit; and therefore, if *Christ* and his *Apostles*, when they apply'd any Prophecy to the *Messiah*, gave the

THE Result of this whole Enquiry is this, — That, since our Blessed *Saviour* appeals to the Writings of the Prophets, for the Proof of his being the *Messiah*, or Messenger sent from God to deliver his Will to Mankind; and since the Marks and Characters, which the Prophets give of the *Messiah*, are found all to agree and unite in him, according to the Account which the Evangelists give us of his Life, we have all the Reason in the World to believe, that he was really the Person he pretended to be, that his Doctrine, consequently, is the Word of God, and his Religion (d) *The Grace of God, that bringeth Salvation, and hath appeared unto all Men; teaching us, that denying Ungodliness, and worldly Lusts, we should live soberly, righteously, and godly, in this present World; looking for that Blessed Hope, and the glorious Appearing of the Great God, and our Saviour JESUS CHRIST.*

(c) Rogers's Necessity of Revelation.

(d) Tit. ii. 11, &c.





## C H A P. II.

*From our LORD'S Transfiguration, to his last Entry into JERUSALEM.*

## The HISTORY.

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Matt. xvii. 4.  
Mark ix. 14.  
Luke ix. 37.

Our Saviour  
cures the Lu-  
natic who was  
likewise a  
Demoniac.

**T**HE Day following our Lord's Transfiguration, (for that Transaction was, very probably, in the Night-time †) as he came down from the Mount, he perceived the Scribes in deep Debate † with the Apostles, he had left behind him, and, while he was enquiring into the Subject of their Dispute, a certain Man, breaking through the Crowd, came, and fell prostrate at his Feet, and besought him to

have Pity upon his only Son, a deplorable Object, a Lunatic || and possess'd, deaf and dumb, often thrown upon the Ground, and into the Fire and Water, rack'd with violent Convulsions, accompany'd with dismal Out-cries, Foamings, Bruises, and Torments, and every Way in so desperate a Condition, that his Disciples, in his Absence, were not able to cure him. Our Lord, upon hearing of this, was † not a little griev'd

From Matth.  
xii. 1. Mark  
ii. 23. Luke  
vi. 1. John  
v. 1. to Matth.  
xvii. 14. Mark  
ix. 14. Luke  
ix. 37. John  
vii. 1.

† The Evangelist acquaints us, that, while our Saviour was at Prayer on the Mount, St Peter, and they that were with him, were heavy with Sleep, Luke ix. 32. which, in some Measure, confirms the Conjecture, that the Transfiguration was in the Night; a Time much more proper for the Display of the Lustre of such an Appearance, than if it had happen'd in the broad Day-light. Calmet's Commentary.

† What the Subject-matter of this Debate was, the Evangelists have not inform'd us; but it seems not unlikely, that the Scribes were disputing with the Apostles about their Master's Method of ejecting Devils, and the Power, which, in that Matter, he had conferred upon them; because, in the Case before them, they saw them nonpluss'd, and not able to cast a Devil out of one, who, in his Absence, was brought to them. This is the rather probable, not only because our Saviour's dispossessing Devils was what gravell'd, and vex'd the Scribes and Pharisees more, than all his other Miracles, and forced them to the sorry Refuge of — He casteth out Devils by Beelzebub, the Prince of Devils; but because, upon his coming to the timely Relief of his Apostles, and demanding of the Scribes, what they were questioning and disputing about, it immediately follows, One of the Multitude answered and said, Master, I have brought unto thee my Son, which hath a dumb Spirit: — And I spake to thy Disciples, that they should cast him out, and they could not, Mark ix. 17, 18. Pool's Annotations.

|| The Word *σεληνιαζεται*, coming from *σελήνη*, the Moon, answers exactly to the English Lunatic, from Luna; but there is a Mistake in rendering it: For, whereas the English Word Lunatic is commonly taken for a Mad-man, such a one especially, whose Distemper grows worse towards the Full of the Moon, 'tis plain, from all Symptoms, such as being convuls'd, foaming at the Mouth, grinding his Teeth, falling into the Fire, and bruising and tearing himself, &c. that the Disorder, under which this Person labour'd, was an Epilepsy, or the Falling-sickness. Now the Reason, why this Disease is express'd by the Word *σεληνιαζεται*, is, because the Moon has the same Influence on it, that it has in Madness. Both Distempers lie in the Brain, and the Changes of the Moon affect those, that are subject to the one, as well as the other. When therefore the Evangelists tell us of this Epileptic, that the Devil took him, that he threw him down, cast him into a Fit, and made him tear and bruise himself, the Meaning of all this is; that as, in those Days, it was a common Thing for the Devil to have Power over Mens Bodies, which Power he employ'd in bringing Diseases upon them; so it was in the present Case. The Devil, that possess'd this young Man, call him into frequent Fits of the Falling-sickness (as all Demoniacs, we find, have one Distemper or other attending them) of which there was no Way to cure him, but by calling out the Devil. Hammond's Annotations.

† The Rebuke, which our Saviour utters upon this Occasion, O faithless and perverse Generation, how long shall I be with you? &c. Matth. xvii. 17. seems to be intended for the whole Company, and every one to have a Share in it.



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griev'd at the Want of Faith in his Disciples; but order'd the Child to be brought to him. As he was drawing near, the Devil began to rack him with Convulsions, which put the Father in a terrible Fright; and, when our Lord commanded the evil Spirit to depart out of the young Man, and never to molest him more, after some hideous Out-cries, he tore and distorted him to such a Degree, that he left him *breathless* on the Ground, so that many concluded he was quite dead: But Jesus, taking him by the Hand, lifted him up, and deliver'd him to his Father, perfectly cur'd, to the great Astonishment of all the Spectators. And, when his Disciples in private desir'd to know the Reason, why they could not cast out this Spirit, he imputed it, partly to their

Want of Faith, and partly to this Spirit's being of a Kind †, which was not to be ejected without *Fasting and Prayer*.

FROM the Mount of *Transfiguration*, our Lord proceeded in his Journey through the other Parts of *Galilee* towards *Capernaum*, and, as they were in their Way, he acquainted his Disciples, the second Time, with his approaching *Death*, and *Resurrection*, desiring them to take good Notice of what he told them; but the Hopes of a *temporal* Kingdom had so intoxicated their Minds, that they found it very difficult to believe †, or conceive what he said, and yet they were afraid to ask him to explain it.

IN the same Journey there arose a *Dispute* || among the *Apostles*, which of them should

From Matth. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1. to Matth. xvii. 14. Mark ix. 14. Luke ix. 37. John vii. 1.

Matth. xvii. 22. Mark ix. 31. Luke ix. 44. He foretells his Death to his Disciples, to whom he recommends Humility and Forgiveness of Injuries.

Matth. xviii. 1. Mark ix. 33. Luke ix. 46.

in Proportion to their Defects. The *Disciples* are not exempted; for they are charg'd with Infidelity, *ver. 20*. The Father of the *Patient* is pointed at, for his Faith was wavering, *Mark ix. 21, &c.* And the whole Nation of the *Jews* is included in it; for this was expressly their Character of Old, *A very froward and perverse Generation, and Children, in whom is no Faith*, *Deut. xxxii. 5, 20*. *Beausobre's* Annotations.

† *Josephus*, who himself was a *Pharisee*, and well acquainted with the Notions of every Sect among the *Jews*, gives it for a current Opinion, that the *Demons* in his and some preceding Ages, were nothing else, but the *Souls* of wicked Men, who, after Death, took possession of the Living, and were continually either *afflicting* and tormenting, or exciting and soliciting them to such Sins, as they found were *agreeable*, and *complexional* to them; and that, according to their different Ways of vexing or tempting those, that they possess'd, they had different Appellations given them, an *unclean Spirit*, a *deaf and dumb Spirit*, a *Spirit of Infirmary*, &c. In Conformity to this Notion perhaps it is, that our Saviour here takes notice of the different *Kinds* of *evil Spirits*, and, as among wicked Men, there are different Degrees of Impiety, and some are more harden'd and profligate, than others; so he seems to intimate, that some of these Spirits are more desperate and malicious than others, *Matth. xii. 45*. But all of them obstinate enough, and (might they have their own Option) unwilling to leave the Bodies, they have taken possession of. Here they think themselves safe, and, in some Measure, screen'd from the Divine Vengeance; and therefore, we find them, at sometimes, crying to our Lord, *Let us alone; what have we to do with thee? Art thou come to torment us*, *Matth. viii. 29*. And, as others, when commanded to depart, *tearing*, and *torturing* the Possess'd, and quitting their Habitation not without much Reluctancy, *Mark ix. 26*. The *Apostles*, no doubt, had conjur'd this evil Spirit *before* in their Master's Name, and, on several Occasions, had found the prevailing Power of Faith, even when theirs was not so well improv'd, as it was at present; and yet, how Faith becomes necessary in the *Exorcism* of Devils, when we find *Strangers* doing it in the Name of Christ, *Mark ix. 38*; or how the Faith of the *Apostles* came to be defective now, when not many Days before, it was so very effectual; why some evil Spirits were Proof against the Name of *Christ*, whilst others fled at the bare Mention of it; and why some surrendered at the first Summons, while *Fasting* and *Prayer* were the only *Artillery* that could dislodge others: These, and many more Questions, that might be rais'd from our Saviour's Words, are Points, wherein the best *Commentators*, we have met with, have not once attempted to give us any Satisfaction. *Calmet's* Commentary.

† The Words in the Text are, *They understood not this Saying, and it was hid from them*, *Luke ix. 45*. They understood our Saviour's Words, no doubt, and what the Import was of his being delivered into the Hands of Men, and put to Death; but then they could not comprehend, how their Master, whom they knew to be the *Messiah*, and Son of God, and whom, consequently, they believ'd to be *immortal*, and *eternal*, could possibly be put to Death, or suffer the Affronts and Outrages of Men. These Notions to them seem'd incompatible, and therein they conceiv'd a *Mystery*, which they could not understand: But the *modern Jews* have endeavour'd to reconcile these two Notions, by inventing the Distinction of *Messiah Ben Joseph*, who was to die, and *Messiah Ben David*, who was to triumph, and live for ever. *Calmet's* Commentary, and *Whitby's* Annotations.

|| There is some small Difference in the several Ways, wherein the *Evangelists* have related this Matter. *St Matthew* tells us, that the *Disciples* came to Jesus, saying, *who is the greatest in the Kingdom of Heaven?* Chap. xviii. 1. *St Mark*, that Christ put this Question to them, *and they held their Peace*, Chap. ix. 34. and *St Luke*, that they had been disputing this Point among themselves, and Jesus, perceiving the Thought of their Hearts, took a Child, &c. Chap. ix. 46, 47. Now, to reconcile this seeming Repugnancy, we must observe, that, as our Saviour was going to *Capernaum*, his Disciples follow'd him, *discoursing among themselves* (as *St Mark* has it) *who of them was to be the greatest* in



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should have the chief Place of Dignity † in their Master's Kingdom, still dreaming of a temporal Sovereignty. This our Saviour by his Divine Spirit knew; and therefore, to give an effectual Check to their ambitious Thoughts, he first informed them, that the only Way for any Man to become great in his Kingdom, was to be lowly in his own

Esteem; and then, calling a little Child †, and setting him in the Midst of them, he propos'd him, as a Pattern of Meekness and Humility; recommended such Children, and, in them, all humble Christians, to the Favour of Mankind; caution'd them against doing any Injury †, or giving any Offence to such, because of their Guardian Angels \*; and,

From Matth.  
xii. 1. Mark  
ii. 23. Luke  
vi. 1. John  
v. 1. to Matth.  
xvii. 14. Mark  
ix. 14. Luke  
ix. 37. John  
vii. 1.

in the Kingdom of Heaven; that, when they came to him in the House, having still the same ambitious Notion in their Minds, he ask'd them, *What was it, that you discoursed of in the Way?* But they, being asham'd to tell him, held their Peace; and that then our Saviour, who well understood what the Subject of their Discourse had been, endeavour'd, by the Example of a Child, to cure their Distemper, and to inform them what Disposition of Mind was proper to qualify them both for his Kingdom of Grace here, and his Kingdom of Glory hereafter. St Matthew indeed, according to our Translation, represents the Thing, as if the Disciples had put the Question to their Master, *who should be greatest in the Kingdom of Heaven?* But, that the Participle λέγοντες relates not to Jesus, but to the Disciples, and means not the external Speech, but the inward Reasoning of their Minds, is obvious from their Silence, which St Mark takes notice of, and our Saviour's perceiving the Thoughts of their Hearts, which St Luke remarks: For, had themselves propounded the Question to our Saviour, (as the Version in St Matthew seems to imply) we cannot see, why they should not answer his Demand, which tended to the same Purpose; nor can we imagine, why he should be represented, as perceiving the Thoughts of their Hearts, had they already declared these Thoughts in plain Words. *Whitby's Annotations.*

† The Apostles, as well as the other Jews, had imbibed the Notion (which they never got quit of, until the Descent of the Holy Ghost instructed them better) that the Messiah, when he came upon Earth, should erect a temporal Kingdom; and, (as the Jews in general expect) that they should then be constituted Lords over all other Nations; so the Apostles (who believ'd their Master to be the Messiah) were naturally led to think, that they should have the Preference before all other Jews; and that, since the King Messiah (according to the Custom of other Sovereigns) was to have some Officers of the highest Rank, they made no Question, but that some of them would be made choice of, tho' they were not so well agreed, who were the fittest, or most deserving of these high Posts of Honour. Some of them were our Lord's Relations, and others had Parts and Endowments extraordinary; of some he had given high Commendations; and others he had admitted to a Participation in his most secret Retirements. These Things might possibly raise some Emulation among them: And therefore, as our Saviour's Dominion was not of this World, he plainly tells them, that all such worldly Desires and Expectations were inconsistent with that spiritual Kingdom, which he was to erect, and wherein he, who desired to be first, was to be last of all, and Servant of all, Mark ix. 35. *Whitby's and Pool's Annotations.*

† Some of the Antients are of Opinion that this Child was St Ignatius, who was afterwards Bishop of Antioch, and famous in the Christian Church for his writing, and dying in the Defence of the Truth. However this be, 'tis certain, that a Child, who has no Concern for Dominion or Empire over others, who is free from all covetous Desires of Wealth, and knows nothing of what a Post of Honour means, was, in this Case, a very proper Emblem of that Simplicity, Innocence, and Humility, that our Lord requires in all his Disciples. *Calmet's Commentary, and Whitby's Annotations.*

† The Words in the Caution are, ——— *Who shall offend one of these little Ones, which believe in me, it were better for him, that a Millstone were hanged about his Neck, and that he were drowned in the Depth of the Sea,* Matth. xviii. 6. To offend, or scandalize, is to discourage Men in the Profession and Practice of Religion, and, by Indignities and Persecutions, as well as by bad Examples, to occasion their apostatizing from the Faith: For we can hardly imagine, that so severe a Punishment, as is here threaten'd, should be inflicted for a Crime of less Aggravation, than what this amounts to. *Grotius*, upon the Place, is of Opinion, that the Millstone about the Neck alludes to a Custom of drowning among the Syrians. But St *Jerome* thinks, that this Manner of Execution was in Use among the Jews; for (according to Dr *Aliv*) it was customary for them to cast execrable Men into the Dead-Sea, with a Stone tied to them. 'Tis certain from *Diodorus Siculus*, and others, that, among the Greeks, this was the ancient Punishment for sacrilegious Persons; and from *Suetonius* we may learn, that, for the Pride and Covetousness, wherewith some in publick Offices had infected the Province, where they liv'd, *Augustus* had them cast into the River, with great Weights about their Necks. *Whitby's Annotations.*

\* It were too nice perhaps, to say, that every distinct Man has his distinct Guardian Angel. It may be true, sometimes, that many have but one, and it may be true, at other Times, that one has many, as we find *Jacob* had at *Mahanaim*, and *Elias* at *Dathan*; but this we may safely affirm, that no good Man is without an Angel, to inspect his Behaviour, and to solicit his Well-being. To this Purpose *Abraham* tells his Servant, travelling to *Nabor*: *The Lord will send his Angel with thee, and prosper thy Way,* Gen. xxiv. 40. and *Jacob* makes mention of one, who had redeemed him from all Evil, and wishes the same Protection to his Children, Gen. xlviii. 16. The Psalmist gives us express Testimony, that the Angel of the Lord standeth round about those, that fear him, Psalm xxxiv. 7. And that Passage, which the Devil applies to our Saviour, *he shall give his Angels Charge over thee, and keep thee in all thy Ways,* is deliver'd by the Psalmist as true of every Servant of Christ, as well as of Christ himself; for they are all ministering Spirits sent forth to minister for them, who shall be Heirs of Salvation. *Young's Sermons, Vol. II.*



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and, to remove the Occasion of all such Offences, exhorted them to mortify their inordinate Affections, tho' they were as dear to them as an Eye, an Hand, or a Foot, because his heavenly Father, (like a diligent Shepherd, that delights in the Recovery of a Stray-Sheep) was unwilling that any Believer should perish. Together with these Reasons against *Scandal* and *Offences*, he prescrib'd some excellent *Rules*, in relation to brotherly *Reproof*, *Church-Censures*, and *Forgiveness* of Injuries; and, for the Enforcement of this last Duty, he propounded the *Parable* of a certain King, who, calling his Servants to Account, found that one of them ow'd him an immense Sum, no less than *Ten Thousand Talents* †, which, upon his Insolvency, and humble Petition, he freely forgave; and yet, this very *Wretch* was no sooner out of the King's Presence, than he seiz'd upon his Fellow-Servant for a Trifle of a Debt, a Debt of a hundred Pence only, and cast him into Prison, even tho' he had us'd the same *pathetick* Intreaties to him, that himself had done to the King his Master: Which when the King came to understand, he sent for the ungrateful *Villain*; up-

braided him with his Baseness and Cruelty; and then, in great Rage, order'd him to Prison, until he should discharge the whole Debt. And † so likewise shall my heavenly Father (says our Lord, in the Application) deal with all such, as will not forgive their Brother's Trespases from their Hearts.

WHILE he was giving these Instructions to his Disciples, he was interrupted by John, the Son of Zebedee, informing him of a certain Stranger; † who cast out Devils in his Name, but, because he was not of their *Fraternity*, that he had forbidden him; which Conduct Jesus by no Means could approve of, because he look'd upon it, as a sure Argument, that whoever did Miracles in his Name, could be no Enemy to his Person.

WITH this Discourse they arriv'd to Capernaum, where the Collectors † of a certain Tribute for the Use of the Temple, came to Peter, and ask'd him if his Master was accusom'd to pay it? And, when Peter went in to acquaint him with the Officers Demands, Of whom, (says our Lord, preventing him) do the Kings of the Gentiles take Tribute? Of their own Children, or of Strangers? Peter answer'd,

Of

From Matth. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1. to Matth. xvii. 14. Mark ix. 14. Luke ix. 37. John vii. 1

He pays the Tribute Money by a Miracle.

† Which, in our Money, amount to one Million eight hundred and seventy five thousand Pounds; whereas, the hundred Pence, that his Fellow-Servant was indebted to him, was but about three Pounds two Shillings and Six Pence.

† The doctrinal Observation, that properly results from the Text is this, ——— 'That our Sins, once forgiven, may, by a Forfeiture of that Pardon by our future Misbehaviour, be again charg'd upon us; for God's Pardons in this Life are not *absolute*, but *conditional* only. According to the Petition of the Lord's Prayer, they are answerable to our Dealings with others, and are likely to be no longer continu'd to us, than we perform the Condition. *Whitby's* and *Hammond's* Annotations.

† That this Man did truly cast out Devils, our Lord's Answer supposes, and his Disciples saw with their Eyes: But then the Question is, ——— How a Person, who did not follow Christ, could cast out Devils in his Name? To which it may be answer'd, 1st, 'That this Person might believe in Jesus, without being one of his *Retinue*, and follow his *Doctrine*, tho' he did not his Person. 2dly, He might do Miracles in the Name of Jesus Christ, without being one of his true Disciples, even as *Judas* is suppos'd to have done, and those others, to whom our Lord will profess, *I never knew you; depart from me, ye Workers of Iniquity*, Matth. vii. 23. Or, 3dly, He might be a Disciple of John the Baptist, and so do his Miracles in the Name of Christ, *shortly to come*. But, by what Means soever it was, that he did them, 'tis no small Confirmation of the Truth of Christianity, that our Saviour's Name was thus *powerful*, even among those, that did not follow him, and therefore, were incapable of doing any Thing, by Way of Compact with him. *Whitby's* and *Pool's* Annotations, and *Calmet's* Commentary.

† Every Jew, that was twenty Years old, was oblig'd to pay annually two *ditick Drams*, or half a *Shekel*, (about fifteen Pence, of our Money) for the Use of the Sanctuary. Exod. xxx. 13, 16. or to buy Sacrifices, and other Things, necessary for the Service of the Temple: And that this was the Tribute, which the Collectors here demanded, and not any Tax, payable to the Roman Emperors, (as some imagine) is evident, not only from our Saviour's Argument, viz. That he was the Son of that heavenly King, to whom it was paid, and, consequently, had a Right to plead his Exemption; but from the Word *σίδραγμα* which, according to *Josephus* [Antiq. lib. xviii. c. 1.] was the proper Word for this Capitation-Tax, that was paid to the Temple at Jerusalem; whereas the *Cæsarian* Tribute Money was the *Denarius*, a Roman Coin, and would have been gather'd by the usual Officers, the *Publicans*, and not by the Persons, who are here stiled (as by a known Title) *they, that receiv'd the σίδραγμα*. *Hammond's* and *Whitby's* Annotations.



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*Of Strangers: If so, (rejoin'd our Saviour) then are the Children free; meaning, that since Gentile Kings did not exact Tribute of their own Household, this Tribute, which was paid to God for his Temple, was not due from him, who was his Son, nor from them, who were his Domesticks; however, to avoid all Occasions of Offence, he order'd him to go, and cast an Hook into the Sea, because, in the Mouth of the first Fish, that he caught, he would find a Piece of Money †, just of proper Value to give to the Collectors for them both: Which, accordingly came to pass.*

John vii. 2.  
Refuses to de-  
stroy the City  
of Samaria,  
which would  
not receive  
him in his  
Journey to  
Jerusalem.

ABOUT this Time the † Feast of Ta-  
bernacles drew near; and some of our Lord's  
Relations (out of Vanity, more than good

Will) were very earnest with him to go up to Jerusalem at this great Concourse of People, in order to shew his Miracles in the Capital, which hitherto (as they said) had been concealed in an obscure Part of the World: But our Lord, for the present †, would not yield to their Importunity, tho', in a short Time, he set forward to Jerusalem, but in a very private Manner, for Fear of awakening the Jealousy of his Enemies. As he was to pass through the Province of Samaria †, he sent some of his Apostles to provide him Lodgings † in one of the Villages; but the Inhabitants, perceiving that he was going to Jerusalem to the Feast, \* were so uncivil, as to refuse him Entertainment.

From Matth.  
xii. 1. Mark  
ii. 23. Luke  
vi. 1. John  
v. 1. to Matth.  
xvii. 14. Mark  
ix. 14. Luke  
ix. 37. John  
vii. 1.

Luke ix. 52.

THIS

† This Piece of Money is called *σατρη*, which amounted to four Drachmas, or one Shekel, in our Money about half a Crown; and the Reason, why our Saviour paid for none of the Apostles, but St Peter only, was, because these Receivers demanded it only of those, that dwelt at Capernaum, (as our Saviour and St Peter did) leaving the other Apostles to pay it in the several Places of their Abode. Hammond's Annotations.

† The Feast of Tabernacles, kept in Commemoration of the Israelites sojourning in the Wilderness, and living in Tents for the Space of forty Years, was one of the three great annual Festivals, wherein all the Males were oblig'd to appear at Jerusalem. It began to be celebrated on the fifteenth Day of the Month Tisri, (which answers in Part to our October and September) and is the first Month of their Civil, and the seventh in their Sacred Year. Calmet's Commentary.

† Our Saviour's Words upon this Occasion are, ——— Go ye up unto this Feast: I go not up yet to this Feast, for my Time is not yet fully come, John vii. 8. Here Grotius takes notice, that the Particle *ἔτι*, which answers to not yet, was not originally in the Text, because (according to St Jerome, contra Pelag. lib. ii.) Porphyry accuses Christ of Inconstancy and Mutability, in saying, I go not up to the Feast, when afterwards he went; and therefore, he very modestly concludes, that this Particle was added by some Christians, to avoid the Force of this Objection. But why must Christians be accus'd of altering the Scriptures, merely to save the Credit of an Heathen, and profess'd Enemy to Christianity, who might either read negligently, or meet with a deficient, or corrupt Latin Copy? Especially since it is certain, that St Chrysostom reads this Particle; that the Syriack, and Arabick Versions, the Alexandrian, and most other ancient Manuscripts, have it; and that it entirely agrees with the Sense both of the preceding and subsequent Words. Whitby's Annotations.

† Samaria was a Province, that lay between Galilee and Judea, and our Saviour's nearest Way to Jerusalem was through it. But then it may be question'd, why the Samaritans, who liv'd at a less Distance from Jerusalem, than the Galileans, came to be more corrupted in their Religion? To which the most probable Answer is, ——— That, when the King of Assyria had taken Samaria, and carry'd away the People captive, 2 Kings xvii. in their Room he planted Colonies of his own Subjects, who were gross Idolaters, and more especially in the Country of Samaria properly so called, because it was a Province, which lay in the Heart of his new Conquest, and might therefore keep the others, that depended on it, in Subjection. Now these Idolaters, mixing with the Jews, that were left behind, made up a strange Medley of Religion, which was not quite reform'd, even in our Saviour's Time; and therefore he tells the Samaritan Woman, at Jacob's Well, ye worship ye know not what, John iv. 22. whereas the People of Galilee, having few of the Assyrians planted among them, kept their Religion more pure and unmix'd, and, after the Destruction of the Temple of Gerizzim by John Hyrcanus, held constant Communion with the Temple of Jerusalem, even tho' Galinius, when he was Governor of Syria, had built the Samaritans another; and in Relation to this Communion it is, that our Saviour tells the same Woman, (speaking of himself, among other Galileans) we know what we worship; for Salvation is of the Jews.

† The great Multitude, that accompany'd our Saviour, and the little or no Provision, that he usually carry'd with him, made it necessary for some to go before to make preparation for his Reception; and his two Apostles, James and John, are suppos'd to be the Persons employ'd in this Capacity, because we find them, in particular, resenting the Indignity put upon their Master. Calmet's Commentary.

\* Josephus tells us, ——— "That, as it was an usual Thing for the Galileans to travel by the Way of Samaria to Jerusalem, upon the Celebration of their Festivals, one Time, as they pass'd by a Village, called Nais, under the Jurisdiction of Samaria, and situated in the great Plain, there happen'd a Quarrel between the Passengers and Villagers, wherein several of the Galileans were slain, and which afterwards occasion'd a Civil War between these

" two



A. M.  
4035, &c.  
Ann. Dom.  
31, &c.

Luke xvii. 11.

THIS Indignity put upon their Master so exasperated *James*, and his Brother *John*, that they desir'd Leave of him (in Imitation of *† Elias*) to command Fire down from Heaven, to consume such inhospitable Wretches; but instead of giving any such Permission *†*, our Saviour took care to inform them, that the Marks of a *Christian* were Meekness and Love, not Fury, and Revenge; that the true End and Design of his coming into the World *was, not to destroy, but to save Mens Lives*; and (that he might prove his *Doctrine* by his *Practice*) when ten leprous Persons, who came out of the Neighbourhood, where he had been so rudely treated, presented themselves with loud

Cries to him for Help, his *Compassion* was as ready to relieve, as their *Necessity* to ask; for, while they were going to *† shew themselves to the Priest*, (as he directed them) they all found themselves cur'd. But see the great Ingratitude of Human Nature! Of the ten, who receiv'd this miraculous Blessing, but *one* return'd to give our Saviour Thanks, and he was a *Samaritan*.

HAVING thus return'd Good for Evil, and the greatest Kindness for the most palpable Affront, our Lord proceeded on his Journey, and came to another Village, where he lodg'd that Night; but before he arriv'd at *Jerusalem* he sent out *seventy* *†*

From Matth.  
xii. 1. Mark  
ii. 23. Luke  
vi. 1. John  
v. 1. to Matth.  
xvii. 14. Mark  
ix. 14. Luke  
ix. 37. John  
vii. 1.

Luke x. 11

of

“two Provinces.” And as it was a common Thing for the *Samaritans* to be angry with the *Galileans* in general for passing by their Temple to go to *Jerusalem*; so they might much more resent it in our Saviour, because, as he was accounted a *Prophet sent from God*, by this Action he plainly decided the Controversy between them and the *Jews*, touching the Place which God had appointed for his *religious* Worship. Joseph. Antiq. lib. xx. c. 5. *Jewish Wars*, lib. ii. c. 11. and *Whitby's* Annotations.

† The History of *Elias* (to which the Apostles refer us) is doubtless that, where, by the Direction of God, that Prophet called for *Fire from Heaven* to destroy those *Captains* and their Companies, whom King *Abaziah* sent out to apprehend him, 2 *Kings* i. 10, &c. And when these two Apostles desir'd the like Judgment upon the Village of *Samaria*, for refusing to receive their Master, they verifi'd their Name of being *Sons of Thunder*; which, upon Account of their fiery Zeal, their Master had before given them, *Mark* iii. 17.

† What the two Apostles had to alledge, in Behalf of their intended Severity against these *Samaritans*, was, — That they were *Schismatics*, and had set up another Temple, in Opposition to that at *Jerusalem*; that they were *Hereticks*, and, together with the Worship of the God of *Israel*, had mix'd that of *Pagan* Idols; that the Person, whom they had affronted, had a *Character* much superior to that of *Elias*; and that, by an exemplary Punishment inflicted on this Village, they might convince the rest of the *Samaritans* of God's Displeasure against their Way of Worship, and of the Divine *Mission* of their Master, who was the true *Messiah*. But notwithstanding these plausible Allegations, our Saviour rebuk'd them, and, in his Rebuke, gave them to understand, that a Spirit of Severity towards erroneous Persons, in whomsoever it is found, is highly opposite to the calm Temper of *Christianity*, which is *pure and peaceable, gentle and easy to be intreated, full of Mercy, and good Works*, James iii. 17. and that it was repugnant to the End, for which he came into the World, which was to discountenance all Fierceness and Rage, and furious Zeal, that occasion so many Mischiefs among Mankind, and to beget in all his Followers such a Disposition, as exerts itself in *Love, Peace, Long-suffering, Gentleness, Goodness, and Meekness*, Gal. v. 22, 23. even to those, of the most contrary Tempers and Persuasions. *Whitby's* Annotations.

† By the *Priests*, to whom our Saviour remits these *Lepers*, we are to understand, the *Priests* at *Jerusalem*; for we can hardly suppose, that he would send them to those of Mount *Gerizzim*, when himself, both in his Words and Practice, had sufficiently declar'd the Illegality of their *Institution*: And therefore, by sending them to *Jerusalem*, where they were to make their Offerings for their *Cleansing*, Lev. xiv. 2, &c. He not only decided the Controversy between the *Jews* and the *Samaritans*, but gave them likewise to understand, that, before they reach'd *Jerusalem*, he would undoubtedly heal them. *Whitby's* Annotations, and *Hammond's* Paraphrase.

† Those, who would have it, that these *Missionaries* were chosen according to the Number of the *Sanhedrim*, imagine, that they were *seventy-two*, tho' the round Sum only be mention'd; but the general Testimony of the *Antients* is, that they were no more than *seventy*. What their Names were, is a Thing unknown, only we have an uncertain Account of twenty-eight of them out of *Eusebius*, *Epiphanius*, and *Papias*, and these are, — *Matthias, Mark, Luke, Barnabas, Stephen, Philip, Procorus, Nicanor, Timon, Parmenas, Nicholas, Justus, Apelles, Sosthenes, Rufus, Niger, Cephas, Thaddaeus, Aristion, John, Barsabas, Andronicus, Junius, Silas, Lucius, Mancien, Anasofn, and Ananias*. Now, whereas some compare the *Bishops* to the *Apostles*, and these *seventy* to the *Presbyters* of the Church, and thence conclude, that these two Orders in the *Ministry*, one inferior to the other, were instituted by Christ himself, there is this Difference in the Matter, — That the *LXX* receiv'd not their *Mission* (as *Presbyters* do) from *Bishops*, but immediately from our Lord, as the Apostles did, and were sent upon the same *Errand*, and with the same Powers. There is however, I think, this Foundation for that, wherein St *Chrysostom*, and others, place the Superiority of *Bishops* over *Presbyters*, viz. that the Power of *Ordination* belongs to them alone: For, tho' the *Commission* to preach the *Gospel* belong'd to the *LXX*, as well as to the *Twelve Apostles*, yet the Power of *confering* the *Holy Ghost* by the Imposition of Hands, was peculiar to the *Twelve*, Acts viii. 14, &c. and this seems to be the Reason, why the conferring of the *Holy Ghost*, for the Use of the *Ministry*, (which is done by the Imposition of



A. M. 4035, Eccl. Ann. Dom. 31, Eccl. of his *Disciples*, by † two and two together, (in the same Manner as he had sent his *twelve Apostles*) into those Places, which he himself, in a short Time, intended to visit, and gave them Instructions, much of the same Import, with what, upon the like Occasion, he had given his *Apostles*.

John vii. 10. *His appearing, and preaching at the Feast of Tabernacles; and the Designs of the Sanhedrim against him.* THE *Feast of Tabernacles* always continu'd eight Days, but, for some Time after his Arrival, our *Saviour* did not appear publickly, which occasion'd no small Enquiry, and various Discourses concerning him; some saying, that he was a good Man, and others, an *Impostor*, who deluded the People. At length, when every one began to despair of seeing him, about the Middle of the Feast, he shew'd himself openly, and went and taught in the Temple, to the great Admiration of the *Jews*, who were not a little surpris'd to find him, whose Education had been destitute of all Learning, so perfect in the Scriptures: But, to obviate this Exception, he gave them to understand, that the Doctrine, wherein he instructed them, was not of human Acquisition, but *Divine Inspiration*; and that it was a very base and ungenerous Thing in them, to endeavour to take away the Life of one, who taught them nothing, but what was agreeable to the Law of *Moses*, whereof they made so

loud a Profession. In this Manner he preach'd to the People for the remaining Part of the Feast; and, † on the last and greatest Day thereof, took occasion from the Custom of fetching Water from the Fountain of *Siloah* in great Pomp, and pouring it upon the Altar of Burnt-Offerings in great Abundance, to acquaint them with the future *Effusion* of the Holy Ghost, which he intended to send down upon all those, that believ'd in him.

THOSE, who knew the great Hatred which the ruling Part of the Nation had conceiv'd against him, admir'd to hear him speak with so much Freedom and Intrepidity; and those, who had seen the Number and Greatness of his Miracles, were by them convinc'd that he was the true *Messiah*; but the Prejudice of his being a *Galilean*, and not acknowledg'd by any of their *Rulers* and learned *Rabbies*, led others into a contrary Persuasion. In the Conclusion, *Officers* were sent from the *Sanhedrim* to apprehend him, but they were so taken with his Person, and Preaching, that they became his *Disciples*; for, upon their Return, they told the *Council*, that they could not execute their Office, because † *never Man spake like him*; so that the *Pharisees*, who were Part of the Assembly, being more enrag'd at their Reason,

of Hands) has perpetually been esteem'd peculiar to those *Bishops*, who, in the ecclesiastical Stile, are always called the *Successors* of the *Apostles*. *Whitby's Annotations*, and *Echard's Ecclesiastical History*, lib. i. c. 5.

† That they might be of mutual Assistance to each other, and their Testimony of more Force and Validity. *Pool's*, and *Beaufobre's Annotations*.

† From the xxixth Chapter of the Book of *Numbers* we learn, that, on the first Day of this Feast, thirteen Bullocks were to be offer'd; on the second, twelve; on the third, eleven; on the fourth, ten; on the fifth, nine; on the sixth, eight; on the seventh, seven; and on the eighth, or last, only one; so that, in Regard to the Sacrifices, the last Day was the least of all, and yet the *Jews* accounted it the greatest, because on that Day the King of *Israel* (as the *Talmudists* love to speak) was entertain'd by his own People only, and not by those of any other Nation. For their Tradition is, that, on the first Day of the Feast, their Ancestors (when the Temple was standing) sacrific'd seventy Bullocks for the seventy Nations, (for they suppose just so many) that are upon the Face of the Earth; but on the last Day, no more than one, but that in the Name of the People of *Israel* only. And, as they imagine, that an earthly Prince may sometimes (instead of a vast Entertainment) desire but a small Collation with his first Favourite, that they may have an Opportunity of some familiar Converse together; so, upon the Account of the intimate Friendship with God, which the *Jews*, on that Day, thought themselves admitted to, and the excessive Joy, which, from the Sense of that Friendship, they express'd in all the outward Significations of Music, Singing, and Dancing, the last Day of the Feast of *Tabernacles* was always accounted the greatest. *Surenhusii Concillationes* in Loca V. T. apud Johan.

† In these Words there are two Things remarkable, 1st, The Power of *Christ's* Preaching to change the Frame and Temper of Mens Spirits; for these Men came with Hearts alienated from *Christ*, and with Intention to apprehend, and carry him before the *Chief Priests*, but return'd with great Admiration of his Excellency and Worth. 2dly, The Homely and Integrity of these Men is very remarkable; for they do not return with a Pretence, that they fear'd the Multitude, and therefore thought it dangerous to apprehend him, but ingenuously confess, that they could not prevail with themselves to lay violent Hands upon a Person, whose Discourses were so excellent and divine. *Whitby's Annotations*.



A. M. 4035, &c.  
Ann. Dom. 31, &c.  
Reason which they gave, than the Neglect of their Duty, upbraided them for being so easily seduc'd, and for following the Error of an ignorant Mob; until Nicodemus, who had formerly convers'd with our Lord, and was indeed a secret Disciple of his, seeing with what Violence his Enemies were bent against him, could not forbear interposing in his Behalf, by urging the Unlawfulness of condemning a Person, without hearing; so that, after some Reflections thrown upon him, as a Favourer of this Galilean†, who could have no Pretensions (as they said) to the Title of a Prophet, the Assembly † broke up, without proceeding any farther against him, because, indeed, as yet *his Time was not fully come.*

John viii. 1.  
His Conduct towards the Woman taken in Adultery.

IN the Evening, Jesus repair'd to the Mount of Olives, about a Mile from the

City, and where he sometimes us'd to pass the Night with his Apostles. Early next Morning he return'd to the Temple, and, as he was teaching the People, that were gather'd about him, the Scribes and Pharisees brought in a Woman, taken in the Act of Adultery, and desir'd him to give his Judgment in the Case. Their Purpose was to find an Occasion of accusing him, either of assuming a judicial Power, if he condemn'd her, or of nulling the Law, if he acquitted her; But he (as if he had not much minded them) stoop'd down, and wrote † something with his Finger upon the Dust of the Pavement; till, upon their importuning him for an Answer, he rais'd himself up, and said, † *He that is without Sin among you, let him cast the first Stone,* and so stooping down, wrote, as before. This unexpected Answer baffled these insidious

From Matth. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1. to Matth. xvii. 14. Mark ix. 14. Luke ix. 37. John vii. 1.

† Our Blessed Saviour was neither by Birth, nor by Descent, a Galilean; but, admitted he had been so, 'tis a false Assertion to say, that no Prophet ever arose out of Galilee, since Nabun, tho' originally of the Tribe of Simeon, (according to the Testimony of St Jerome, who himself was a Galilean) was born in that Province, and in Eleis, the same Town which that Father came from; since Jonas was undoubtedly of Gath-hepher, in the Tribe of Zebulon, which lay in the Land of Galilee, 2 Kings xiv. 25. and, in the Opinion of several, Malachi was of the same Tribe, and born in the City of Sapha: For, as there can be no Reason in Nature, 'so is there no Declaration of the Divine Will, why a Galilean should not be inspir'd with the Gift of Prophecy, as well as any other Jew. Pool's and Beausobre's Annotations, and Calmet's Commentary.

† Some are of opinion, that the Party of Sadducees in the Council, who held the Rites and Traditions of the Pharisees in great Contempt, join'd with Nicodemus, in not having Christ condemn'd without a fair Hearing, which was no more than what the Law requir'd, Deut. i. 16, 17, Pool's Annotations.

† It is generally agreed, that, upon this Occasion, our Lord wrote some memorable Sentence, or other, but what that Sentence was, the Conjectures of learned Men have been various. Some have imagin'd, that it was the Reproof against a rigid and uncharitable Temper, which occurs in his Sermon on the Mount; *Why beholdest thou the Mote, that is in thy Brother's Eye, but considerest not the Beam that is in thine own Eye?* Matth. vii. 3. others, that it was the very Words, which, upon his raising himself up, he pronounc'd to the Woman's Accusers; *He that is without Sin among you, let him first cast a Stone at her,* John viii. 7. and others again, that it might rather be that Passage in the Psalmist, *Unto the Ungodly said God, Why dost thou preach my Laws, and takest my Covenant in thy Mouth? Whereas thou hatest to be reformed, and hast cast my Words behind thee. When thou sawest a Thief thou consentedst unto him, and hast been Partaker with the Adulterers,* Psal. l. 16, &c. But all this is mere Guess-Work: And it seems more prudent to say nothing of the Actions of our Saviour, when we are not admitted to the Reasons of them. Calmet's Commentary, and Beausobre's Annotations.

† The Rabbinical Writers tell us, that, when a Man or Woman was convicted of Adultery, they were led out to the Brow of an Hill, with their Hands ty'd behind their Backs, where their Accusers push'd them down Head-long; that, if with the Fall they were killed, there was no more done to them; but if they were still alive, the same Accusers were to roll great Stones upon them, and if these did not dispatch them, the Company then all took up Stones, and quite overwhelm'd them with them. But we have nothing of all this in the Law of Moses. In all the Places, where he makes mention of this Punishment, we only find, that the Criminal was to be led out of the City, and stoned with Stones till he died, and that the Hands of the Witnesses should be first upon him, to put him to Death, and afterwards the Hands of all the People, Deut. xvii. 7. 'Tis in Allusion to this Passage that our Saviour says, *Let him, that is without Sin among you, cast the first Stone,* because it badly becomes those, who are guilty, either of the same, or greater Crimes, to be so very zealous for the Punishment of others. This however hinders not, but that Magistrates, who are intrusted with the Execution of the Laws, should put them in Force against Malefactors, even tho' themselves are not entirely exempt from Sin; but still it reminds them, that they should execute Judgment with Compassion and Tenderness, and as much Moderation, as the Law will allow them; considering that they themselves are not free from Guilt, but as obnoxious to Punishment for other Sins, as those poor Creatures are, who have fallen into Crimes, that are punishable by human Judicatures. Calmet's Commentary, and Pool's Annotations.



A. M.  
4035, &c.  
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31, &c.

insidious Accusers, who, throughly convinc'd of their own Crimes, retir'd, one by one, and || left the Woman alone; so that, when our Lord lift up himself again, and found none but the Woman standing by him, he ask'd her, what was become of her Accusers, and whether any one had condemn'd her? And, when he understood, by her Answer, that no one had, † Neither do I condemn thee, said he, go, and sin no more.

John viii. 11.  
His preaching  
to the People  
the Mysteries  
of Christiani-  
ty.

AFTER this Interruption, Jesus return-  
ed to the Business of instructing the People,  
and, in a sublime Discourse, open'd several  
great Mysteries of Christianity, viz. his  
Divine Mission, his Co-equality with the  
Father, his Ability to give eternal Life to  
his Followers, and the Necessity of believ-  
ing in him, which would be more evident  
after his Crucifixion; and thence taking  
Occasion to expose the Wickedness, and

Degeneracy of those, who sought to take  
away his Life, and how unlike to the Be-  
haviour of the Sons of God and Abraham,  
(whom they boasted themselves to be) such  
causeless and inveterate Malice was; he so  
provok'd them with his severe Reflections,  
and especially with the Superiority which  
he claim'd above Abraham, that they took  
up Stones to cast at him, had he not mi-  
raculously convey'd himself out of their  
Hands.

From Matth.  
xii. 1. Mark  
ii. 23. Luke  
vi. 1. John  
v. 1. to Matth.  
xvii. 14. Mark  
ix. 14. Luke  
ix. 37. John  
vii. 1.

BEFORE our Lord left Jerusalem, the  
Seventy Disciples, whom he had sent to  
preach the Gospel, return'd from their  
Journey, and Ministry, greatly rejoicing,  
because the very Devils, by Virtue of his  
Name †, were subjected to them; where-  
upon, our Lord promis'd them still greater  
Success; invested them with Power to  
tread upon the most venomous Beasts †,  
and all the malignant Instruments of Satan,  
without

Luke x. 17.  
Promising  
eternal Life  
to his Dis-  
ciples.

|| In the very next Words it is said, that the Woman stood in the Midst of the People, and our Lord's Apostles, who were his constant Attendants, were doubtless not far from him; the Meaning therefore of the Expression must be, that she was left without any of her Accusers, who, out of Shame, sneak'd away, being convicted in their Consciences, that, whatever the Woman was, they were no proper Evidences against her: For, *Non modo accusator, sed ne oburgator quidem ferendus est* (says Tully, in Verron. Orat. v.) is, qui, quod in alio reprehendit, in eo ipse reprehenditur. Nor is it to be wonder'd, that, upon this Occasion, all the Woman's Accusers departed from her, since the Jews themselves own, that Adulteries did multiply under the Second Temple, when their Rabbins came to permit every one to have four or five Wives, and said, that they sinn'd not, if, after the Example of the Patriarchs, when they saw a beautiful Woman, they desir'd to have her. Just. Mart. Dial. pag. 363. Calmet's Commentary, and Whitby's Annotations.

† Both Selden and Fagius are of Opinion, that this Woman might come under the Number of them, whose Case is thus represented in the Words of Deuteronomy. *If a Damsel, that is a Virgin, be betrothed to an Husband, and a Man find her in the City, and he lie with her, then ye shall bring them both out unto the Gate of the City, and ye shall stone them with Stones, that they die; the Damsel, because she cried not, being in the City; and the Man, because he hath humbled his Neighbour's Wife*, Deut. xxii. 23, 24. The Punishment of stoning, which this Law mentions, and the Accusers of this Woman here insist on, seem to favour this Notion; and the Indulgence, which our Saviour shew'd her, looks, as if she had suffer'd some Kind of Violence, tho' she was not entirely innocent. Our Saviour however, could not act in the Capacity of a Judge, because that was no Part of his present Ministry: Tho' therefore he was so far from approving her Conduct, that he sufficiently blam'd her, in bidding her sin no more, yet was he restrain'd from pronouncing any Sentence of Condemnation upon her, because the End of his Coming at this Time into the World was, *not to judge the World, but to save it*, John xii. 47. Selden, Uxor. Heb. lib. iii. c. 11. Fagius in Deut. xxii. 22. and Calmet's Commentary.

† The Power, which our Saviour gave to the LXX, when he sent them out to preach the Gospel, was only that of healing the Sick wherever they went, Luke x. 9. but finding that, upon naming their Master's Name, they were able likewise to cure those, that were possess'd of Devils, this they made the greater Matter of their Joy, and, at their Return, told it with more Pleasure, because it was no Part of their Commission. It is to be observ'd, however, that our Lord himself call out Devils by a Divine Power residing in himself; his Disciples only, in Virtue of his Name, or by a Power deriv'd from him. Seeing, then that this Power accompany'd them in all Parts of the World, 'twas necessary that Christ's Presence should be with them every where, and such a Presence was a certain Proof of his being God. Whitby's Annotations, and Hammond's Paraphrase.

† These Words seem to have a plain Allusion to those in the Psalmist, where, under the Metaphor of treading on the Scorpion and Basilisk, Psal. xci. 13. God promises the good Man a more than common Protection from all Sorts of Dangers and Enemies. But there is no Reason however, I think, why our Saviour's Words may not here be taken in a literal Sense, since they agree so well with what he promises all true Believers in another Place, *they shall take up Serpents*, (as we find one fallen'd upon St Paul's Hand without doing him any Harm, Acts xxviii. 3.) and *if they drink any deadly Thing, it shall not hurt them*, Mark xvi. 18. Whitby's Annotations, and Calmet's Commentary.



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without the least Harm; and, at the same Time, gave them Assurance of a Blessing more peculiarly *theirs*, viz. that their † Names were recorded in Heaven; and so broke out into a Rapture of Joy, glorifying God for concealing the *Myseries* of the Gospel from the Great and Wise, and revealing them to the Simple and Ignorant, and to his Disciples more especially, who, in Virtue of that *Revelation*, enjoy'd an Happiness, which many *Kings* and *Prophets* had in vain desir'd.

OUR Lord had scarce ended his Discourse, when a *Doctor of the Law* stood up, and enquir'd of him, what was necessary to be done for the Attainment of that *eternal Life* †, which he was so very *liberal* in promising to his Followers. Whereupon, our Lord remitted him to the *Law*, which, according to the *Doctor's* own Account, consisted chiefly in

the Love of God, and the Love of our Neighbour. But, when he demanded farther, what the Notion of a Neighbour † imply'd? Our Lord thought proper to answer this Question by telling him —

“ That, once upon a Time, a certain  
“ Jew, as he was travelling in the Road  
“ between † Jerusalem and Jericho, was  
“ robbed, stripped, barbarously us'd, and  
“ left almost dead with his Wounds; that  
“ by Chance a Priest † came that Way,  
“ and saw the poor Wretch weltering in  
“ his Blood, but the Horror of the Sight  
“ did not affect him, he pass'd along unconcern'd; that next came a Levite, but  
“ he too was as void of Tenderness and  
“ Compassion, as was the Priest, tho'  
“ both of them were of the same Country  
“ with the Sufferer; that, at last, a Samaritan, a Stranger, and one abhorr'd  
“ by the Jews, seeing this distress'd  
“ Person,

From Matth.  
xii. 1. Mark  
ii. 23. Luke  
vi. 1. John  
v. 1. to Matth.  
xvii. 14. Mark  
ix. 14. Luke  
ix. 37. John  
vii. 1.

† The Words allude to a known Custom in well govern'd Cities, where *Registers* are kept of the Names of their Inhabitants, and do plainly denote the *Title* which Believers have to eternal Happiness; but by no Means an *absolute Election* to it. For, as a Citizen, when he misbehaves egregiously, and thereupon becomes infamous, has his Name raz'd out of the *City-Register*, and is himself *disfranchised* of all his Privileges; so we read of some, whom Christ threatens to blot their Names out of the *Book of Life*, Revel. xxii. 19. For, as Men are written in this Book, (says St Basil in *Isaiah* iv. 3.) when they are converted from Vice to Virtue, so are they blotted out of it, when they backslide from Virtue to Vice. Of the *Twelve* we read that one was certainly a *Reprobate*, and tho' it becomes us to hope better of the LXX, yet our Saviour's Words give us no Room to think, that they were all predestinated to eternal Life, since his Meaning only is, that his Disciples, instead of estimating their Happiness from the Power of working Miracles, should rather make it consist in this, — That he had called, chosen, and separated them from great Numbers, that would perish; that he had given them the *Grace of Faith* and Admission to the *Christian Covenant*, but that, on themselves it was incumbent, by the Preservation of their Faith, and the Practice of good Works concurring therewith, to make their Calling and Election sure. Hammond's and Whitby's Annotations, and Calmet's Commentary.

† The Law of Moses does no where expressly promise eternal Life to those that observ'd its Precepts. It is wholly taken up with *temporal* Blessings, and Prosperities; and yet, the Generality of the Jews were not destitute of the Hopes of another Life, because their Writers, a little before, and after the *Captivity*, are very full of it, so that it became the prevailing Opinion of the whole Nation, and was receiv'd by their two principal Sects, the *Pharisees* and *Essenes*; for, as for the *Sadducees*, who had other Notions of the Matter, their Religion was very little, and their Principles purely *Epicurean*. Calmet's Commentary.

† In our Saviour's Time, the *Pharisees* had restrain'd the Word *Neighbour* to signify those of their own Nation, their own Religion, and their own Friends only; and all, who differ'd from them in any of these Respects, they indulg'd the People the Liberty to hate, nor would they permit them to extend the least Office of common Civility to any such. But our Saviour overthrew these false *Maxims* of the Jewish Doctors, and reduc'd the Precept of universal Charity to its first Intention, when, in this Parable of the Jew and the Samaritan, he plainly demonstrated, that no Difference of Nation or Religion, no Quarrel or Resentment, no Enmity or Alienation of Affections can exempt us from owing any Person to be our Neighbour. Whitby's Annotations.

† Between Jerusalem and Jericho (which were about seven Leagues distant) the Road was very infamous for Murders and Robberies, for in it was a Place called the Valley of *Adommim*, or of *Bloody Men*, because of the great Quantity of Blood that was there spilt; and for this Reason it is, that our Lord lays the Scene of his Parable in this Place. Calmet's Commentary.

† To make the Description more lively, our Saviour instances in two Men, a Priest, and a Levite, who took no Pity of this Jew in Distress, tho' they were of the same Religion and Country, nay, tho' they were the Ministers and Teachers of the Religion which he profess'd, and might therefore be presum'd, even in Virtue of their Office and Education, to have more extensive Notions, and Hearts more capable of tender Impressions, than the ruder Vulgar: And, for the same Reason, he introduces a Samaritan, as acting a different Part, and taking all imaginable Care of this wounded Jew, tho' between Jews and Samaritans there was a most inveterate Hatred.

Luke x. 25.  
And stating  
the true No-  
tion of a  
Neighbour.



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31, &c.

“ Person, with great Compassion came to  
“ him, rais’d his Head, recalled his faint-  
“ ing Spirits, and clos’d his gaping Wounds  
“ with the best Medicines † he had;  
“ then, mounting him on his own Horse,  
“ he gently convey’d him to the first  
“ Inn, where, at his own Cost, he enter-  
“ tain’d him, while he stay’d with him,  
“ and, at his Departure †, promis’d the  
“ Host to be at whatever Expences more  
“ should accrue.” From which plain  
Narration, the *Doctor* himself † could  
not but conclude, that the *Samaritan* was  
the *Neighbour* to the Person in Distress,  
and, consequently, that the Notion of a  
Neighbour comprehended Men of all  
Nations, and all Religions whatever.

Luke x. 38.  
He prefers  
Mary’s Choice;  
and both teach-  
es, and encour-  
ages his Dis-  
ciples to pray.

As soon as the *Feast of Tabernacles* was  
ended, our *Lord* departed from *Jerusalem*,  
and, in the Beginning of his Journey,  
went to a small Village called *Bethany*,  
about two Miles *East* of *Jerusalem*, where  
he was joyfully receiv’d by a Woman  
nam’d *Martha*, who, with her Sister  
*Mary*, and her Brother *Lazarus*, was  
highly in Favour with him. While  
*Martha* was busy in making Preparation  
for his Entertainment, her Sister *Mary*

sat with the Company, listening to his  
Instructions; and when *Martha* com-  
plain’d to him, that her Sister had left the  
whole Burthen of the Business upon her,  
and thereupon desir’d him to send her to  
her Assistance, our *Lord* commended  
*Mary’s* Choice, and, tho’ he did not  
slight *Martha’s* Civility, yet her Sister’s  
Devoutness and Attention to his Doctrine  
(† which was one Thing chiefly necessary)  
he preferr’d before it.

From Matth.  
xii. 1. Mark  
ii. 23. Luke  
vi. 1. John  
v. 1. to Matth.  
xvii. 14. Mark  
ix. 14. Luke  
ix. 37. John  
vii. 1.

UPON his Return to *Galilee*, as he was  
one Day praying with his Disciples in a  
private Place, † they, taking it into Con-  
sideration, how necessary it was for them  
to be directed in the right Performance of  
that Duty, desir’d of him to compose a  
*Form* of Prayer for their Use, as the *Bap-  
tist* had done for his Disciples: Where-  
upon he not only gave them the same ex-  
cellent *Form*, (called the *Lord’s Prayer*)  
which he had given them, above eighteen  
Months before, in his Sermon on the  
Mount, but encourag’d them likewise,  
from the Consideration of God’s Goodness,  
and fatherly Affection, (far more indul-  
gent to his Children, than any earthly Pa-  
rents were to theirs) to be constant in their

Luke xi. 1.

Petitions

† The Words in the Text are, *pouring in Wine and Oil*; Oil, to ease and assuage the Pain; and Wine, to cleanse and heal the Wound: And these Things the good *Samaritan* had about him, because the Inns in the *Eastern* Countries (even as it is still) afforded nothing, but barely House-room; and therefore the Custom was, for the Traveller to carry all Kinds of *Necessaries*, both for his Bed and Board, along with him. *Calmet’s* Commentary.

† The Words in the Text are, — *when he departed he took out two Pence*, Luke x. 35. The *Synagoge*, which we render a *Penny*, was a Kind of *Roman* Coin, much about *seven Pence Half-Penny* of our Money. In the *New* Testa-  
ment (for it never occurs in the *Old*) it is usually put for a Piece of Money in general, *i. e.* for a *Shekel*, which was the  
most common Coin among the *Jews*, before they became subject to the *Greeks* and *Romans*; so that in this Sense, what  
the *Samaritan* gave the Host amounted to *five Shillings*, or thereabout, which is more consistent with the rest of his  
Character, than that he should leave so small a Matter behind him. *Calmet’s* Commentary.

† Had our Saviour propounded the Parable in this Manner, — “That a certain *Samaritan* fell among Thieves,  
and that a *Priest* and a *Levite* pass’d by without offering him any Help, this *Doctor of the Law* might have reply’d,  
that he did nothing but right, because the *Samaritan* was no Neighbour of theirs: But now, as he makes a *Jew* the  
Subject of the Parable, and the Object of the *Samaritan’s* Compassion, he draws him in to acknowledge the *Police of*  
*Nature*, which declares, that every Man is Neighbour to his Fellow-Creature, and that the Law of *Moses* has not  
annulled, but perfected the Law of *Nature*, by commanding us to *Love our Neighbour as ourselves*, Levit. xix. 18.  
*Calmet’s* Commentary.

† Interpreters have given themselves some Trouble in determining what that *one Thing* is, which our Saviour  
accounts *needful*. Some of the Antients are of Opinion, that our Lord, in this Expression, told *Martha*, that  
*one Dish was enough*. But, besides the Lowness of the Sense, the great Company, that attended our Lord, seventy  
Disciples, and twelve Apostles, to be sure, if no more, shews the Incongruousness of it. Others will have this  
*one Thing needful* to be a Life of Meditation and Contemplation, which *Mary* had all along addicted herself to;  
but her chusing to take the Advantage of our Saviour’s Company, to hear him for an Hour or two, rather than  
prepare a Supper for him, is not Foundation enough for this Conjecture; and therefore we cannot but think,  
that the most general Interpretation, concerning the *Care of the Soul*, with Reference to Eternity, is the best. *Paul’s*  
Annotations.

† These Disciples must have been some of the LXX, who were not present, when our Lord deliver’d his Sermon  
on the Mount, wherein he first of all prescrib’d to his Apostles this Form of Prayer. *Beaumont’s* Annotation.



A. M. 4035, *Ec.*  
Ann. Dom. 31, *Ec.*  
Petitions to him, with Fervour †, Impor-  
tunity, and an indefatigable Perseverance,  
as the likeliest Way to obtain a gracious  
Answer to them.

Luke xi. 14.  
*Inveighs a-  
gainst the  
Scribes and  
Pharisees.*

NOT long after this, upon our Lord's  
curing a *Demoniac*, that was dumb, the  
*Pharisees* renew'd their old senseless *Cavil*,  
of his ejecting Devils by *Beelzebub*, which  
he confuted by the same Arguments, he  
had formerly us'd upon that Account; and  
when they again demanded of him a Sign  
from Heaven, he again made them the  
same Reply. Nay, not only so, but when  
he was invited to Dinner one Day by a  
certain Person of that *Seet*, who was not  
a little offended at his sitting down to  
Meat without washing his Hands, he took  
occasion from thence to inveigh very  
severely against their ridiculous *Superstition*,  
in affecting *outward* Neatness in their  
Manner of Living, while they neglected  
to cleanse their Souls from internal Pollu-  
tions. And so, proceeding to reproach  
both them, and the *Scribes*, the Teachers  
of the Law, with their Pride, and Pre-  
varication, their Hypocrisy, and Spirit of  
Persecution, he so exasperated them, that  
they us'd all possible Methods to ensnare  
him in his Speech, and to find some Ac-  
cusation against him, whereby they might  
destroy him.

ONE of the Company however, seeing  
with what Authority he reprov'd, and de-  
termin'd among the People, desir'd of him  
† to arbitrate between him and his Bro-  
ther, concerning an Estate, which had  
lately fallen to them: But this Office he  
chose to decline, and thence took occa-  
sion to preach against *Covetousness*, or plac-  
ing our Felicity in worldly Possessions; and  
to enforce this, he propounded the *Parable*  
of a certain *rich* Man, who, when he had  
acquir'd Estate enough, propos'd to indulge  
himself in *Voluptuousness*, but was sadly dis-  
appointed by the Intervention of a sudden  
Death. He therefore exhorted his Disciples  
not to be too anxious about the Things of  
this Life, but to cast their Care upon God's  
*Providence*, who, having promis'd them a  
*Kingdom* in Heaven, would not fail of sup-  
plying them with what was necessary here.  
He exhorted them to Charity, to Watch-  
fulness, to Preparation against the Day of  
Judgment, or the Arrest of Death, and  
(under the *Emblem* of Stewards, or Gover-  
nors in great Mens Houses) recommended  
Gentleness and Temperance, and caution'd  
them against indulging themselves in any  
Kind of *Excess*, upon the Confidence of  
their Lord's Absence, or Delay.

From Matth.  
xii. 1. Mark  
ii. 23. Luke  
vi. 1. John  
v. 1. to Matth.  
xvii. 14. Mark  
ix. 14. Luke  
ix. 37. John  
vii. 1.  
Luke xii. 13.  
*Preaches a-  
gainst Cove-  
tousness, and  
exhorts to  
Watchfulness,  
a Preparation  
for Death and  
Judgment,  
and for a  
timely Re-  
pentance.*

WHILE he was thus discoursing to his  
Disciples, News was brought him of \* the  
*Massacre*,

Luke xiii. 3.

† The Word *ἀναιδέα* properly signifies *Impudence*, and might here be us'd, in Conformity to that Saying of the  
*Jews*; the *impudent* Man overcomes the *Modest* and the *Bashful*, how much more God, who is *Goodness* itself. *Whitby's*  
Annotations.

† The Practice among the *Jews*, of referring *Civil* Matters to *Ecclesiastical* Persons, as Judges, began in the Captivity  
of *Babylon*, when, by this Means, the *Jews* avoided the bringing their Differences before *Heathen* Judges. Under the  
Dominion of the *Romans*, they were indulg'd a greater Liberty, and had *Civil Courts* made up of Persons of their own  
Religion. In Cases of private Difference between Man and Man, it was usual to make either the *Consistory* of three,  
or some others chosen, by the contending Parties, *Arbitrators*. Whether both these Brothers had agreed to refer their  
*Difference* to our Lord's Determination, or this one of them only desir'd him to interpose his Authority, if not to enjoin,  
at least to persuade his Brother to come to an *Accommodation*, 'tis difficult to say, because the Scripture is silent: But this  
we may observe, that the ordinary Rule of Inheritance among the *Jews* was, for the eldest Son to have a *double Portion*  
of his Father's Estate, and the rest to be divided equally among the other Children; but, in what came by the Mother,  
the eldest had no Prerogative above the rest; the Division among them was equal. Whatever then the Controversy  
between these Brothers was, our Saviour might very justly refuse to intermeddle in it, and that, not only because it  
was inconsistent with his Design of coming into the World, which was to promote Mens *spiritual*, rather than their  
*temporal* Interests, but because it might probably have drawn upon him the Envy and Calumny of the *Jewish Rulers*,  
who might be apt to say, that he took upon him an Office, to which he had no Call, in Prejudice to them, who were  
legally appointed to it. *Pool's*, and *Whitby's* Annotations, and *Calmet's* Commentary.

\* The general Opinion is, that this Piece of *History* relates to the *Sedition* which *Judas Gaulonites* rais'd against the  
*Roman Government* in *Judea*, when he, and one *Sadducus*, a *Pharisee*, possess'd the People with a Notion, " That  
" Taxes were a Badge of their Slavery; that they ought to acknowledge no Sovereign, but God himself; nor pay any  
" Tribute



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31, &c.

*Massacre*, which *Pilate* had caus'd to be made of some *Galileans*, while they were offering their Sacrifices at the Altar; and the Consequence which he drew from thence (as well as from another sad Accident, that had lately happen'd in *Jerusalem*, where the Fall of the Tower of *Siloam* † had destroy'd no less than eighteen Persons) was, not that these Sufferers were greater Sinners, than their Neighbours, but that their Sufferings were intended to lead others to Repentance, which, if they did not, in all Probability they would meet with the like, or worse Judgments \*: And then, to engage them all to a speedy Repentance, he set forth the Patience of the Almighty towards them, in the Parable of a *Fig-Tree*, which the Master of the *Vineyard* order'd to be cut down, because, for three Years †, it had bore no Fruit; but, upon the *Gardener's* promising to use a more

than ordinary Care and Diligence about it, he was prevail'd on to let it stand one Year longer, but, with this Determination, that, if it still continu'd *unfruitful*, he would not then fail to cut it down.

EVERY *Sabbath-Day* our Lord's Custom was to preach in one of the *Jewish Synagogues*, and, while he was thus employ'd, he observ'd a Woman, who, for the Space of *eighteen Years*, had labour'd under a *Spirit of Infirmary*, which bow'd down her Body so, that she was not able to lift herself up. Here was a proper Object for his Compassion and Power to exert themselves; and therefore, calling the Woman to him, he laid his Hands upon her, and immediately she became strait, and glorify'd God. At this the *Ruler of the Synagogue* † became so very envious and displeas'd, that he told the People, — There were six Days in the Week allow'd

From Matth. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1. to Matth. xvii. 14. Mark ix. 14. Luke ix. 37. John vii. 1. Luke xiii. 10. Cures the crooked Woman, and confutes the Ruler of the Synagogue.

by

"Tribute, but to his Temple." 'Twas in *Galilee*, very probably, where this *Judas* first broach'd these Sentiments, and there acquir'd such a Multitude of Followers and Abettors, as made *Josephus* call him *Galileus*, as well as *Gaulonites*, Antiq. lib. xviii. c. 2. Nay, all his Followers in general, tho' they were of different Provinces by Birth, obtain'd the same Name. But when they came to *Jerusalem*, at one of the great *Festivals*, and began to spread these seditious Notions against *Cæsar*, *Pilate*, who was then the Roman Governor, having had Intelligence of it, caus'd a considerable Number of them to be slain in the Temple, while they were sacrificing. *Whitby's* and *Beausobre's* Annotations.

† The Fountain of *Siloam* rose at the Foot of the Wall of the East Part of the City of *Jerusalem*. The Tower, called after its Name, was doubtless built upon the Wall, not far from it; and, being now become ancient, might fall upon such a Number of People, either passing by, or standing under it. But how this Accident came to pass we have no Manner of Certainty, because this Passage in *St Luke*, is the only Place, where we find any Mention made of this Piece of History. *Calmet's* Commentary.

\* To verify this Prediction of our Saviour's upon the impenitent *Jews*, we may remember what *Josephus* has told us of them, viz. that, under the Government of *Cumanus*, Twenty thousand of them were destroy'd about the Temple, Antiq. lib. xx. c. 4. That, upon the Admission of the *Idumæans* into the City, Eight thousand and five hundred of the High-Priest's Party were slain, insomuch, that there was a Flood of Blood quite round the Temple, de Bello Jud. lib. iv. c. 7. That, upon the threefold Faction, that happen'd in *Jerusalem*, before the Siege of the Romans, the Temple was every where polluted with Slaughter; the Priests were slain in the Exercise of their Function; many, who came to worship, fell before their Sacrifices; and the dead Bodies of Strangers and Natives were promiscuously blended together, and sprinkled the Altar with their Blood, de Bello Jud. lib. vi. c. 1. and that, upon the Romans taking the City and Temple, Mountains of dead Bodies were piled up about the Altar; Streams of Blood ran down the Steps of the Temple; several were destroy'd by the Fall of Towers; and others choak'd in the saltry Ruins of the Galleries over the Porches, de Bello Jud. lib. vii. c. 10.

† Some of the Ancients are of Opinion, that, by these three Years, we are to understand the three Dispensations, under which Mankind have liv'd, viz. under the Natural Law, from the Beginning of the World, to the Time of *Moses*; under the Written Law, from *Moses* to *Jesus Christ*; and under the Evangelical Law, from *Jesus Christ* to the End of the World. Others rather mean by them the three Kinds of Government, under which the *Jews* had liv'd, viz. the Government of Judges, from *Joshua* to *Saul*; the Government of Kings, from *Saul* to the *Babylonish* Captivity; and the Government of High-Priests, from the Captivity to the Time of *Jesus Christ*. But these Explications are a little too arbitrary; nor will the three Years of our Saviour's Preaching among the *Jews* come up to the Point, because the *Jews* were not destroy'd the next Year, (as the barren Fig-Tree was to be cut down) but forty Years after our Lord's Ascension. All that is meant by the Expression therefore is, that God gave them all the Time, and all the Means, that could be desir'd, to make them inexcusable; and the Term of three Years seems rather to be mention'd, because the Fruit of some Fig-Trees come not to Maturity till the third Year. *Calmet's* Commentary, and *Whitby's* Annotations.

† In every Synagogue there was a considerable Number of Doctors of the Law, who, in the Gospel, are frequently called *Rulers* or *Governors*, and over these there was usually one chief *President*. But the Person here seems not to have



A. M. 4035, &c.  
Ann. Dom. 31, &c.

by God for Labour, and that, on those, they might come for Cure, but not on the Sabbath, which was a Day appointed for Rest. But our Lord soon made him ashamed of his Hypocrisy † by an Argument, drawn from their own Practice of loosing an Ox, or an Ass from the Stall, on the Sabbath-Day, and leading them away to watering; and much more then might he be permitted to cure, on that Day, a Daughter of Abraham, whom Satan, for so many Years, had afflicted with a fore Disease. Whereupon his Adversaries were silenc'd, but the People

were all glad, and rejoiced at his glorious Actions.

THE Feast of Dedication † was now approaching, when, after several Removals, our Lord repair'd again to Jerusalem, and, as he was walking in the Streets on the Sabbath-Day †, saw a poor Man, that was blind from his very Birth. Upon his calling the Man to him, his Disciples ask'd him, whether it was the \* Man's own, or his Parents Sin, that had brought that Calamity upon him? But his Blindness, as he told them, was not sent for a Punishment of any one's Sin, but † for the greater

From Matth. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1. to Matth. xvii. 14. Mark ix. 14. Luke ix. 37. John vii. 1.

John ix. 1. And cures the Man, that was born blind, upon which ensue several Altercations.

have been the chief President, but one of the subordinate Rulers, because we find him, not addressing himself directly to Christ, (which, not improbably, had he been the President, he would have taken courage to do) but only to the People in general, tho' by them he obliquely struck at our Saviour. *Beausobre's Annotations, and Calmet's Commentary.*

† Our Saviour declar'd this Ruler of the Synagogue to be an Hypocrite, partly, because he plac'd his Holiness in the Observation of the Ritual Precepts of the Law, (such as bodily Rest on the Sabbath-Day) to the Disparagement of the Works of Mercy, and other great Matters of eternal Obligation; and, partly, because he pretended to a great Zeal for the Performance of God's Commands, when, all the while, he was rather act'd by a malevolent Envy to the Glory of Christ, which he, to whom his Heart was open, perfectly knew. *Whitby's Annotations.*

† When Judas Maccabæus had cleans'd the Temple, which had been polluted by Antiochus Epiphanes, he again dedicated the Altar, (1 Maccab. iv. 59. and 2 Maccab. x. 8.) and this is suppos'd to be the Dedication, in Memory of which the Jews continu'd to celebrate a Feast, which fell out in the Winter, in the Month Cisseu, between the 13th and 14th of our November; and, being the same, in all Probability, with what, in the Gospel, is called τῆς ἐγκαίνιας, was honour'd and approv'd by our Saviour's Presence, tho' but of human Institution. *Whitby's Annotations, Hammond's Paraphrase, and Echard's Ecclesiastical History, lib. i. c. 5.*

† It has been observ'd before, that our Saviour made choice of the Sabbath-Day, as a Day, wherein he did many of his mighty Works. It was on this Day, that he cur'd the impotent Man, who lay at the Pool of Bethesda, John v. 10. On this Day, that he healed him, who had the withered Hand, Matth. xii. 10. and now on this Day likewise, that he gave Sight to the Man, who was born blind, John ix. 14. and possibly he might chuse this, because it was the Day, whereon he ordinarily preach'd that heavenly Doctrine, which he confirm'd by these miraculous Works; or perhaps, that he might instruct the Jews (if they would have receiv'd Instruction) in the right Observation of the Sabbath, and arm his Disciples against that pernicious Doctrine of the Pharisees, viz. that it was not lawful to do Good, or perform Works of Mercy and Compassion on that Day. *Pool's and Whitby's Annotations.*

\* What the Disciples might mean by the Sin of the blind Man's Parents is no hard Matter to solve, considering the strict Prohibition in the Law, *Levit. xx. 18.* of not coming near a menstruous Woman, which was thought to have so ill an Influence upon the Child, as to make it obnoxious to Leprosy, or Mutilation, and might, consequently, be the Cause of this Person's Blindness: But what we are to understand by his own Sin, before he was born, is not so easy to be determin'd. That it cannot relate to the Original Sin, which he brought into the World with him, is evident, because all Mankind (our Lord only excepted) are equally guilty of this; nor does this entail upon them any corporeal Imperfection: And therefore the Sin, here intended, must be something special and personal. Now, whoever considers, that the Opinion of the Platonists and Pythagoreans concerning the Pre-existence of Souls, their Transmigration from one Body to another, and being sent into Bodies better or worse, according to their Merit, or Demerit, had obtain'd among the Jews, and more especially among the Pharisees, need not much wonder to find our Lord's Disciples infected with it, or, at least, desirous to know their Master's Sentiments about it. The Author of the Book of Wisdom, where speaking of himself, he tells us, that, being good, he came into a Body undefiled, i. e. free from any notable Infirmity, Chap. viii. 20. gives countenance to this Doctrine; and, in the Writings of Philo, (de Gigant. p. 285. & de Somniis, p. 586.) and of Josephus, (de Bello Jud. lib. ii. c. 12.) we have it confirm'd to us: And therefore, the Disciples may well be suppos'd to enquire here, whether our Lord allow'd of the prevailing Notion, viz. That the Soul of this Man might be put into this imperfect Body, for the Punishment of what he had done, either in, or out of the Body, in a pre-existent State. *Whitby's and Hammond's Annotations, and Calmet's Commentary.*

† It must not be thought, that God did any ways actively concur to make this Man blind, tho' in his Wisdom, he thought fit to leave this Imperfection in the passick Matter, whereof he was form'd, unrectify'd, that thereby he might shew his miraculous Power in giving Sight to such an one, for the Confirmation of Christ's Doctrine; thereby display his Goodness, in illuminating both the Soul and Body of this Man at once; and thereby give all others, who beheld this miraculous Cure, a powerful Motive to believe. *Whitby's Annotations.*



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greater Manifestation of God's Glory; and so, spitting upon the Ground, he made some Clay, and, having anointed his Eyes therewith, he † sent him to wash them in the Pool of *Siloam*; which accordingly he did, and return'd with such perfect *Eye-sight*, that his Neighbours were amaz'd, and began to question whether he was the same Man, that us'd to sit begging, until he assur'd them, that he was the very Person, and to satisfy them farther, not only told them who his *Physician* was, but in what Manner his Cure was effected.

VARIOUS were the *Censures* and Opinions of Men upon this Occasion. The *Pharisees*, to diminish the Credit of the Miracle, said that *Jesus* could not be a *Prophet sent from God*, † because he violated the *Sabbath*; but others again reply'd, that no *Impostor* could be permitted to work such Miracles, as had apparently the *Finger of God* in them. Those, who were averse to believe the Miracle, or in Hopes of making the Thing look *intricate*, sent for the Parents of the Man, that was cur'd, and ask'd them these three Questions. Whether he was their Son? Whether he was born

blind? And whether they knew how, and by whom he was cur'd? To the two first Questions they answer'd *directly* that he was their Son, and was born blind; but, as to the *last*, they referred them to him, who, (as they told them) was of Age to answer for himself; not daring to say any more for Fear of the *Sanhedrim*, who had made an Order † to *excommunicate* any Person, who should acknowledge *Jesus* to be *Christ*. Him therefore they began to examine; and, to draw him from the good Opinion, he had conceiv'd of his *Physician*, bid him ascribe the Glory of his Cure wholly to God, and not to look upon *Jesus* with any Veneration, who was a *Sinner*, and *Sabbath-Breaker*, and, consequently, could not come from God. To which the Man boldly reply'd, " That it was very  
" unaccountable, that they should not per-  
" ceive from whence the Man was, whom  
" God had endu'd with such a miracu-  
" lous Power of opening the Eyes of one  
" born blind, † a Thing that was never  
" heard of before, since the World began;  
" and that since it was a certain Truth,  
" || that God heareth not *Sinners*, if he  
" were not sent, and empower'd by God,  
" he

From Matth.  
xii. 1. Mark  
ix. 23. Luke  
vi. 1. John  
v. 1. to Matth.  
xvii. 14. Mark  
ix. 24. Luke  
ix. 37. John  
vii. 1.

† We read of nothing *medicinal* in this Water, only our Lord was pleas'd to send the blind Man to wash his Eyes here, as a Probation of his Faith and Obedience, in the same Manner, as of old, *Naaman* the Syrian was sent to wash in the River *Jordan*, 2 Kings v. 10. *Pool's* Annotations.

† And yet they themselves acknowledge, that a Prophet might do, and command Things contrary to the *Rest* requir'd by the *Sabbath*, which they also prove by the Example of *Joshua*, who commanded, that the *Ark* should be carried round *Jericho*, the armed Men going before, and after it, seven Days, one of which must be the *Sabbath*, John vi. How then could that, which Prophets, by the known *Principles* of the *Jews*, were allow'd to do, prove that *Jesus* was no Prophet, especially if we consider, that, by these Actions of Mercy and Goodness, he did not indeed violate the *Rest* of the *Sabbath*, but only their corrupt *Traditions* concerning it. *Whitby's* Annotations.

† The general Opinion is, that, among the *Jews*, there were three Kinds of *Excommunication*; that the first was called *Niddui*, that is to say, *Separation*, which lasted for thirty Days, and separated the Person from the Use of all Things holy. The *second* was called *Cherem*, or *Excommunication*, which excluded the Person from the *Synagogue*, and depriv'd him of all civil Commerce: And the *third*, *Shammatha*, or *Excision*, which remov'd him from all Hopes of returning to the *Synagogue* any more. But *Selden* (de Synedr. Hebr.) maintains, that these three Terms, *Niddui*, *Cherem*, and *Shammatha*, are sometimes *synonymous*, and that the *Jews*, properly speaking, never had more, than two Sorts of *Excommunication*, the *greater* and the *less*; tho' most are agreed, that it was the greater Sort of *Excommunication*, which the *Sanhedrim* threatened to any one, that should confess that *Jesus* was the *Christ*, because the Parents of the blind Man were so fearful of it, that they durst not speak out. *Calmet's* Dictionary, under the Word *Excommunication*.

† They, who lose their Sight by a Disease, may be cur'd; but no Man, no not *Moses*, or any of the Prophets, ever did, or ever could, without the Assistance of a Divine Power, give Sight to one born blind; for which Reason the *Jews* reckon this among the Signs of the *Messiah*, that he should open the Eyes of the Blind. *Whitby's* Annotations.

|| But doth not God hear Sinners? Then whom can he hear, since no Man liveth, and committeth not Sin against God? 'Tis true indeed. But then, the *Sinners*, which the poor Man may be suppos'd here to mean, are not those, who become such, thro' Ignorance, Weakness, or human Infirmary, but such notorious and presumptuous Sinners, as go on in their Impieties, with an high Hand, and an hardened Heart, of whom the Spirit of God declares,

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“ he could never do such wonderful Cures, as these.” This provok’d them so highly, that they first upbraided him with his former *Blindness*, as a *Character* of some extraordinary Ill in him, and then cast him out of the *Synagogue* with Disgrace; but *Jesus*, shortly after, met him, and receiv’d him into his own Church. He declar’d himself to him, that he was the *Messiah*; and the poor Man, believing on him, immediately fell down prostrate at his Feet, and ador’d him.

AFTER that our Lord had receiv’d the poor Man’s Homage, he continu’d his Discourse, and under the *Allegory* of a *Shepherd* and his Sheep, prov’d the *Pharisees* to be no better, than *blind Guides*, nay, than *Thieves* and *Robbers*, who had *climbed up into the Sheepfold*, or made themselves Rulers and Governors in God’s Church, without any proper Commission from him. Upon the same Ground he condemn’d all those false *Christs*, who before him had usurped the Title of the *Messiah*, and asserted

his

From Matth. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1. to Matth. xvii. 14. Mark ix. 14. Luke ix. 37. John vii. 1. John x. 1. He shews the Pharisees to be false Guides, and himself the true one, and, upon asserting his Divinity, is in Danger of being ston’d.

*When they spread forth their Hands, I will hide myself from them, and, when they make many Prayers, I will not hear, Isa. i. 15.* The Maxim however is here to be understood, not in a general, but restrained Sense; viz. that God useth not to honour notorious and flagitious Sinners (especially when they pretend to come with a Message from him) by giving them a Power to work Miracles, in order to confirm the Truth of what they say. For this is the Force of the poor Man’s Argument, — That Christ could not be such a notorious Sinner, as he was represented to him, because it was inconsistent with the Attributes of God, to honour such Persons with his Presence and Assistance, in doing such Works, as none could do, without a Divine Power committed to them. *Pool’s Annotations.*

† That this *Allusion* was very proper and pertinent, with Regard to the Persons, to whom our Saviour address’d his Discourse, the Condition and Custom of that Country may convince us. For the greatest Part of the *Wealth* and *Improvement* there consisted in Sheep; and the Examples of *Jacob* and *David* in particular are Proofs, that the keeping of these was not usually committed to Servants, and Strangers, (as it is among us) but to Men of the greatest Quality and Substance. The Children of the Family, nay, the Masters and Owners themselves made it their Business, and esteem’d the looking to their Flocks a Care, and Employment, in no Case below them. Hence probably came the frequent *Metaphor* of styling Kings the *Shepherds* of their People. Hence the antient Prophets describe the *Messiah* in the Character of a *Shepherd*; and our Blessed Saviour, to shew that he was the Person intended by the Prophets, applies the same Character to himself, thereby to represent his Government of the Church, and tender Concern for Mankind. *He shall feed his Flock like a Shepherd; he shall gather the Lambs with his Arms, and carry them in his Bosom; shall seek that which was lost, and bring again that which was driven away; shall bind up that which was broken, and strengthen that which was sick, and gently lead those which were with-Young, Isa. xl. 11. and Ezek. xxxiv. 16.* all lively Emblems of our Lord’s pastoral Care, and of the various Methods, which he hath employ’d to accommodate his Dispensations to our Wants, in order to promote our eternal Salvation. And, as the Character of a *Shepherd* did well become our gracious Saviour, so there is something in the very Nature and Disposition of *Sheep*, (which appears so innocent and inoffensive, so peaceable and gentle, so patient and submissive, so honest and undesigning) as carries a near Resemblance to that Plainness and Probity, that Modesty and Humility, that Quietness and Submission; which are indeed the first *Elements* of the *Christian* Religion, as well as the Qualifications requisite to the Reception of it. It is to be observ’d however, that, as the Shepherd’s Art in managing his Sheep (in the *Eastern* Countries) was different to what is among us, (to which Purpose we read of his *going before, leading, and calling his Sheep*, and of their *following, and knowing his Voice*, whereas our Shepherds go after, and drive their Sheep) so these several Expressions do, in the *Moral*, denote our Lord’s receiving into the Number of *Christians* all those humble and obedient Souls, that come to him in the Spirit of Meekness, not in the *Clout- ing*, but in the real *Qualities* of his Sheep, and making Provision for their Growth in Grace and Improvement in all *Virtue* and *Godliness* of *Living*. *Stanhope*, on the Epistles and Gospels, Vol. III. and *Hammond’s* Annotations.

† According to the primary Institution of God, it was the proper Province of the Sons of *Levi* to teach the Children of Israel all the Statutes, which the Lord had spoken unto them by the Hand of *Moses*, *Levit. x. 11.* and therefore it was requir’d, that the *Priests* Lips should preserve Knowledge, and the People seek his Law at their Mouths, *Mal. ii. 4, 7.* but (however it came about) no sooner did their Traditions grow in Esteem, than the *Scribes* and *Pharisees*, not only took upon them to be the Guides and Teachers of the People, but maintain’d likewise, that others were to receive Authority to teach from their Commission, and Ordination to that Office, tho’ we nowhere find that they receiv’d any such Authority from God; for which Reason our Saviour represents them as a *Plantation*, which his Father had not planted, *Matth. xv. 13.* and bids his Disciples beware of their Doctrine, *Matth. xvi. 12.* because they taught for Doctrines of God the Commandments of Men, and made void the Commandments of God by their Traditions, *Matth. xv. 6, 9.* *Wetley’s* Annotations.

† In several of the *Greek* Copies, as well as the *Syriac*, *Persian*, and *Gothick*, the Words *before me* (for our Saviour in the Text speaks in his own Person) are omitted; and some Critics are of Opinion, that this Omission was early, because the *Monichs* (according to *Theophylact*) made no Scruple to infer from hence, that the Prophets of the *Old Testament* had not their Mission from God. Our Saviour however, in several Places, where he quotes them, has sufficiently establish’d the Authority of the Prophets; and by this Passage means no more, than that all those, who before him, had taken upon them the Title and Quality of the *Messiah*, (such as *Themas*, and *Judas Galileus*, whereof we find Mention, *Acts v. 36, 37.*) were *Thieves* and *Robbers*, because they usurp’d a Character, which they had no Right to; and that all before him, who either had not their Commission from God, or could not prove it by extraordinary Miracles,



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his own Right to it by an Argument, that no other Shepherd durst produce, *viz.* *his laying down his Life for his Sheep* ||, which were to consist of *Gentiles* †, as well as *Jews*, and all together make up one *Flock*.

John x. 22.

BEFORE the Conclusion of the Feast, as he was walking in *Solomon's* Porch †, several of the *Jews* came, and requir'd him to tell them (in positive Terms) whether he was the *Messiah* or not: To which his Answer was, that he had already suf-

ficiently inform'd them of that, but to no Effect; that the Miracles, which he wrought in his Father's Name, were a full Evidence of his Mission; that the Reason, ‡ why they believ'd him not, was, because they were not of a Disposition proper for his *Sheep*; that to such as were his *Sheep*, and follow'd him, he would give eternal Life; and that none could pull them out of *his*, or *his* Father's Hands, because *he and his Father were one* †. Upon this last Expression, the

*Jews*

From Matth.  
xii. 1. Mark  
ii. 23. Luke  
vi. 1. John  
v. 1. to Matth.  
xvii. 14. Mark  
ix. 14. Luke  
ix. 37. John  
vii. 1.

racles, (such as the Authors of the *Rabbinical Traditions*, and of all the other reigning *Seets* among the *Jews*) were far from being the true Shepherds of God's People. *Calmet's* Commentary.

|| His *Sheep* are here suppos'd by some to be his *elect* and peculiar Friends, and thence they infer, that Christ laid down his Life for them only. Now, if we respect the *Council* of God, and the Design of *Jesus Christ*, nothing is more certain, than that he gave himself a *Ransom* for all, 1 Tim. ii. 6. and *tasted Death* for every Man, Heb. ii. 9. and *was a Propitiation* for the Sins of the whole World, 1 John ii. 2. but then, because the World can no otherwise lay hold on the Benefits of this *Propitiation*, than by *believing*, and being obedient to the Voice of this *Shepherd*, he therefore is said to do this more eminently for his *Sheep*. The Apostle, I think, has determin'd the whole Controversy in a few Words, ———— *He died for all, that they, who live, might not live unto themselves, but unto him, who died for them*, 2 Cor. v. 15. so that, if any perish, it is not because he died not for them, but because they will not perform the Conditions requir'd to make his Death efficacious to them; they will not *live unto him, who died for them*. *Whitby's* Annotations.

† These our Saviour calls *his other Sheep*, John x. 16. by Way of *Anticipation*, because he foreknew that many of them (when once his Gospel came to be tender'd to them) would give it a ready Reception, be converted, and baptiz'd; and because the *Ceremonial Law* (which was the *Partition-Wall* between the *Jews* and *Gentiles*) was shortly to be broken down, and the *Gentiles* admitted to the same Privileges, with the *Jews*, that believ'd in his Name. *Whitby's* Annotations.

† This *Porch* consisted of some stately *Cloisters* on the *East Side* of the Temple, and not far from the *Court* of the *Gentiles*. It was called *Solomon's*, either to preserve the Memory of that great Prince, or because it was built according to the *Model* of that, which he erected, 1 Kings vi. 3. for both in the Temple, which *Zorobabel*, and in that, which *Herod* rebuilt, the *Plan* of *Solomon's* was chiefly observ'd, tho' some Variations might be allow'd of: And, in this Porch our Saviour *was walking*, because, at this Time, it was Winter, and here he found a Cover from the Injuries of the Weather; whereas, in the Summer Season, it was customary with the *Jews* to walk in the open Courts of the Temple. *Richard's Ecclesiastical History*, lib. i. c. 5. *Whitby's* Annotations, and *Calmet's* Commentary.

‡ Some are of Opinion, that the Words in the Text *γὰρ*, which we render *because*, are not *rational*, or do not render a Reason for these People's *Infidelity*, but only intimate, that their *Infidelity* was consequential to their not being his *Sheep*; or, in other Words, that they could not believe, because they were not *elect*. But, to obviate this, we must observe, that the Reason, which our Lord here assigns for this Defect of Faith, is doubtless such, as made it a great Crime in them; for sure that must be such, for which they were to *die in their Sins*, John viii. 24. It is therefore certain, that this *Unbelief* cannot be resolv'd into any natural Defect of Knowledge on their Part, nor any Act of *Reprobation* on God's Part, but purely to the Want of a *teachable*, and well-dispos'd Mind. For, were it the same Thing, to be *one* of Christ's *Sheep*, and to be predestinate to Faith and Salvation, the Import of our Saviour's Words must be this, ———— *Ye therefore believe not, because ye are not of the Number of the Elect, but of those, whom God hath, from Eternity, rejected*. Now, by this Account of the Matter, our Saviour would not have *accus'd*, but *excus'd* the *Infidelity* of the *Jews*, and they, with as good Reason, might have reply'd to him, ———— “ We therefore believe not, because God, by his Act of *Reprobation*, hath shut the Door of Faith against us, and so our *Infidelity* is not to be imputed to us, but God.” *Whitby's* Annotations.

† That is, *one* in *Essence* and Nature; *one* in *Authority* and Power, and not barely *one* in *Will* and Consent: And that this is the genuine Signification of the Words, appears, 1st, From the *Original Text*, where it is not said, I and my Father are *one* *eis*, *Person*, in the *Masculine Gender*, but *ev*, *one Thing*, in the *Neuter*. Now, if that Thing be not the *Divine Being*, they cannot be *one*; for since the Father is confess'd to be God, the Son cannot be *one Thing* with the Father, if he be not God too. 2dly, It appears from the *Context*, where our Saviour, having, in the preceding Verses, ascrib'd the Preservation of his *Sheep* to the Power of his Father, *None is able to pluck them out of my Father's Hands*, John x. 29. ascribes the same also to his own Power, *Neither shall any pluck them out of my Hand*, Ver. 28. plainly intimating, that his *Sheep* were equally safe in his own Hand, as in his Father's, because, says he, *I and my Father are one*, Ver. 30. And, 3dly, It appears from the Verses, which immediately follow; for when the *Jews* took up Stones to stone him, as guilty of *Blasphemy*, because *he made himself God*, he does not evade the Charge, by saying, that he only *conspir'd* with the *Will* of God, as all true Prophets did; but appealed to the Works, which



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Jews concluded him to be a *Blasphemer*, and were going to stone him ; and tho' he reminded them of the many good Actions, he had done for them in his Father's Name, and endeavour'd to apologize for his calling himself the *Son of God*, (even because in Scripture we find *Judges* and *Magistrates* frequently so stiled, and much more then might he, who was consecrated, and sent by God, assume that Title) yet all this would not appease their Rage, so that he was forc'd to leave the City, and went thence over *Jordan* to *Bethabara*, where *John* had formerly baptiz'd ; where great Multitudes resorted to him, both to hear his *Instructions*, and to be healed of their *Diseases* ; and where he made many *Disciples*, because the Place put the People in Mind that whatever *John* had reported of him was true.

John x. 40.

Luke xii.  
Shows the Difficulty of attaining Salvation, and the Wretchedness of the Jews in rejecting it.

WHILE he continu'd in these Parts, a certain Person put a *curious* Question to him †, concerning the Number of those, that should be sav'd : Whereupon he took occasion to admonish his Hearers, " That they ought to use their utmost Endeavours to enter in at the *strait Gate* \* of

" Salvation, because the Number of those, who should not attain it, would be large ; that they ought to do it with all Expedition, because, when once the Gate was shut, and the Means of Salvation withdrawn, all Pretences of having heard the glad Tydings of the Gospel, and of having been conversant with him upon Earth, would gain them no Admittance ; that all Workers of Iniquity should be utterly excluded ; and therefore the Jews, in particular, would have Cause to lament, when they should see many Heathens, from all Parts of the Earth, possess'd of the Glories of Heaven, with Abraham, Isaac, and Jacob, and all the ancient Prophets, while themselves (who were the Heirs of the Kingdom) should be thrust out, and so made the last, who were once the first."

From Matth. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1. to Matth. xvii. 14. Mark ix. 14. Luke ix. 37. John vii. 1.

As he was discoursing in this Manner, some of the *Pharisees*, who could no longer bear with Patience the Power and Authority which he had gain'd among the People, in Hopes of getting rid of him, || came and suggested the Danger he was in from *Herod Antipas*, so long as he continu'd in Galilee,

Luke xiii. 31.

which he perform'd by the Power of the Father residing in him, which plainly carries it to an Unity of Power, not of Will only ; and then St *Chrysostom's* Inference is undeniable, that if the Power be the same, the Essence also is the same. *Whitby's* Annotations.

† The Man, who propos'd this Question to our Saviour, had doubtless in his Thoughts the common Opinion of the Jews, that all *Israelites* (how much soever they may suffer in this) might have their Portion in the World to come ; but this was a Question of too much needless Curiosity for our Saviour to answer, because it is no Part of our Concern, how many shall be sav'd ? But only how, and by what Means, we are to work out our own Salvation : And therefore he took occasion from hence to instruct the Man (and in him all others) in what might be of much more substantial Benefit to him. *Whitby's* Annotations.

\* This Expression of our Blessed Saviour's, whether it was borrow'd from the *Heathen* Sages, or no, is extremely like them : For *Cebes* tells us, that, at the first Entrance upon a Course of Virtue, there is a little Gate ; that after we have pass'd this Gate, there is a narrow Ascent ; and that the Way following is rough and rugged, because it is not much frequented ; but that, after we have got up to the Top of the Hill, the rest is smooth and easy, free from all Obstructions, and leading to the Regions of Felicity. Nay, *Hesiod*, who was much older than *Cebes*, has given us the same Description of the Paths of Virtue :

Μακρὸς δὲ καὶ ὄρθιος οἶμος ἐπ' αὐτὴν,  
καὶ τευχὺς τὸ πρῶτον ἐπὶν δ' εἰς ἄκρον ἵκηται  
ῥηιδίην δ' ὑπερτα πάλαι, χέλεπν περ εὔσα. Oper. & Dier. Lib. i. Lin. 288.

And hence we may perceive, to our Comfort, that tho' the Ways of Virtue and Religion are not, at their first Entrance, so very agreeable, yet, in Process of Time, they will be found to be Ways of Pleasantness, *Christ's Yoke easy*, and his Commandments not grievous. *Cebetis* Tab. *Calmat's* Commentary, and *Whitby's* Annotations.

|| But, whether they came upon their own Account, or by the Intligation of *Herod*, is the Question. — If they came upon their own Account, 'tis certain, that they came not out of any Kindness to our Saviour ; because the whole History of the Gospel informs us, that they were far from having any Affection for him, and therefore they must come with a Design, either to scare him out of Galilee, where he had been too popular for them, or to drive him into a Trap, which they had laid for him in Judea. This seems to be a genuine Interpretation enough of the Sense of the Evangelist ; and therefore, in our History, we have follow'd it : But still it seems not improbable, that, considering the present Circumstances, *Herod* was under, he might send these Messengers to our Saviour.

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*Galilee*, which was part of his *Dominions*: But far from betraying any Fear upon such Information, he let the *Pharisees* know, that, having but a few Days longer to live, he was determin'd to devote them to the Relief of the Distress'd, the curing Diseases, and casting out Devils; and as to *Herod's* † Subtilty, and Designs against his Life, they were altogether superfluous, because he foreknew, that he was to suffer Death at *Jerusalem* †, which was the Place appointed (as it were) for the Slaughter of all the Prophets; and hereupon he broke out into a most *pathetick* Exclamation against the Inhabitants of that unhappy City, reproaching them with their rejecting the kind Offers of the Gospel, and with their killing the Messengers sent from God, and then denouncing their sad approaching Destruction and Calamity.

Luke xiv. 1.  
On the drop-  
sical Man, re-  
commends Hu-  
mility, and re-  
presents the  
different Suc-  
cesses of the Gos-  
pel.

ONE Sabbath-Day, when *Jesus* was invited by a *Pharisee* of some Distinction

to dine with him, a Man distemper'd with a Dropsy came after him; and, when several of the Company narrowly observ'd, how he would behave upon this Occasion †, he first cur'd the poor Man, and then justify'd his doing so, by the same Argument, he made use of to those, who reprehended him for curing the *crooked Woman* on the Sabbath-Day. Observing however how eager the Guests were to take every one the uppermost Places at the Table, he endeavour'd to convince them, how commendable it was for a Man to seat himself in a Place *below*, rather than *above* his Rank and Condition, because daily Experience shew'd us, that *Humility* was a Virtue, which was so far from *debasing*, that it *rais'd* and exalted the Person, who practis'd it. And then, turning his Discourse to the *Master of the House*, whom he found too regardless of the Poor and Needy, he gave him (and in him all others) the good Advice || of inviting the Poor,

From Matth.  
xii. 1. Mark  
ii. 23. Luke  
vi. 1. John  
v. 1. to Matth.  
xvii. 14. Mark  
ix. 14. Luke  
ix. 37. John  
vii. 1.

He had, but lately, gain'd himself no good Reputation among the *Jews*, by murdering *John*, whom all the World look'd upon as a Prophet: And therefore, seeing that our Saviour excelled *John*, especially in the Fame and Renown of his Miracles, he was unwilling to augment the *Odium*, which already lay upon him, by any fresh Acts of Violence to a Person, that was reputed a Prophet, much superior to the *Baptist*, whom he had slain: He had got a Notion too, that the *Baptist*, at least the Soul of the *Baptist*, in another Body, was risen from the Dead, and what the Effect of his *Ghost's* haunting his Dominions might be, he could not tell; and therefore he might think it convenient to put these *Pharisees* upon some Expedient to get our Saviour (whom possibly he might take for *John revivify'd*) remov'd farther from him. However this be, 'tis certain, that either he, or the *Pharisees*, or both, had a Mind to have him gone somewhere else, and that, for this Purpose, the Message was brought him. *Pool's* Annotations.

† The *Subtilty* of that Prince is imply'd in the Answer, which our Saviour makes to the *Pharisees*, and which looks indeed, as if they had been sent from him, *Go tell that Fox*, Luke xiii. 32. The Expression however may be taken, either in a *mild*, or an *harsh* Sense. If a *mild*, it may denote that exquisite Policy, wherewith this Prince conducted his Affairs all his Life-Time, siding sometimes with the *Jews*, sometimes with the *Romans*, sometimes with the *Pharisees*, and sometimes with the *Sadducees*, just as it suited his Interest: But, suppose it be taken in an *harsh* Sense, it will no Ways affect our Saviour's Character, nor infringe the Command of not *speaking Evil of the Ruler of the People*, since our Lord was a Prophet sent from God, and the Office of a Prophet is, not to spare Kings, when they reprove their Offences, *Jer. i. 15*. *Wright's* Annotations, and *Calmet's* Commentary.

† Some are of Opinion, that, because the *Jews* had referr'd to the *Sanbedrim*, which sat at *Jerusalem*, the whole Cognizance and Trial of Prophets, therefore a Prophet was not to suffer out of that City; but this Interpretation seems to enervate our Saviour's Sentiment, whose Design certainly was, to represent the City of *Jerusalem*, so accustom'd to shed the Blood of the Prophets, that there was scarce a Possibility for any Prophet's dying out of it. *Calmet's* Commentary.

† The Presence of the *dropscal* Man, and its being the *Sabbath-Day*, would involve our Saviour (as they thought) in this Difficulty, ———— That either, by forbearing to heal at that Time, he would betray his Fear, and strengthen their Superstitions with Regard to such *ritual* Observances; or else, that, by doing it, he must incur the Censure and *Odium* of a *Sabbath-Breaker*, and a Contemner of the Law: But he, who was well aware what Spies he had upon him, so order'd the Matter, as to accomplish what he saw fit, without any Opportunity given for his Enemies to compass their Ends by it. *Stanhope*, on the Epistles and Gospels, Vol. III.

|| Whether this Precept is to be understood in a *literal* Sense or no, may, in some Measure, admit of a Debate. Our Saviour, when he asked the Part of a rich Man, in feeding the Multitude, had People of the meanest Rank and, among these, the Poor, the Maimed, the Lame, and the Blind, (who daily resorted to him for Cure) for the chief of his Guests: But most Men think, that these extraordinary Actions of his were no proper Patterns, for us in the Dispensation



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Poor, the Blind, and the Lame, who could make no Requital, rather than his own Friends †, or rich Acquaintance, who were able to return the Compliment, to his Entertainments, and in so doing, he might depend upon a Recompence from God in the Kingdom of Heaven.

AT the hearing of these last Words, one in the Company repeated that common Saying among the *Rabbins*, *Blessed is he, that shall eat Bread † in the Kingdom of God*; whereupon our *Lord* took occasion to represent the different Success of the *Gospel*, the Rejection of the *Jews*, and the Call of the *Gentiles*, under the †

*Emblem of a Feast*, to which those that were invited, upon sundry Pretences, refus'd to come, so that the Master of the House was oblig'd to send out into the *Streets*, and *Lanes* of the City, and into the *High-Ways*, and *Hedges*, to collect a sufficient Complement of *Guests*, being determin'd, that *none of those, who were first invited, should taste of his Supper*.

As he was going from the *Pharisee's* House, where he din'd, being attended with a mighty Concourse of People, he began to explain † to them, what they were to trust to, if they intended to become his Disciples; that they were † to renounce

From Matth. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1. to Matth. xvii. 14. Mark ix. 14. Luke ix. 37. John vii. 1.

Luke xiv. 26. Shows the Qualifications necessary to become Christians, and vindicates his own Conduct in conversing sometimes with Sinners.

Dispensation of our Charity, but that we answer the Intent of the Precept as well, if we do what is equivalent to us in Respect of Charge, and more advantageous to them and their Families, by sending them Meat, or Money, to refresh them at Home. *Whitby's Annotations.*

† The Words in the Text are, *When thou makest a Dinner, or a Supper, call not thy Friends, nor thy Brethren, neither thy Kinsmen, nor thy rich Neighbours*, Luke xiv. 12. It is to be observ'd, in our expounding of Scripture, that, as *comparative Particles* are sometimes us'd in a Sense *negative*, (for so we find the chief Priests moving the People, *ἵνα μᾶλλον βασιλεύσῃν αὐτοῖς*, that he should rather release Barabbas to them, i. e. that he should release Barabbas, and not Jesus) so *negative Particles* are oft us'd in a Sense *comparative*; as, when we read in *Prov. viii. 10. Receive my Instructions, and not Silver*, and in *Joel ii. 13. Rend your Hearts, and not your Garments*, the Meaning is *rather* than Silver, or your Garments; in like Manner as here, *Call not thy Friends, nor thy Brethren*, i. e. be not so much concern'd to call them, as the Poor. For it can hardly be thought, that our Saviour's Intent in this Precept was absolutely to forbid all Invitations of our Neighbours, or Friends to dine, or sup with us. This is an Act of Kindness and Civility, and of good Tendency sometimes to maintain and promote Amity and Friendship among Neighbours and Acquaintance; but his only Meaning is, that we should not invite them, out of a Prospect of a *Compensation* from them again, which is making a Kind of Traffick with our Generosity; but, instead of this, that we should expend our Money in the Exercise of *Charity* to such, as are in no Condition to make us a *Retribution*. *Whitby's and Pool's Annotations.*

† From the ensuing Parable it appears, that the *Kingdom of God* here does not signify the *Kingdom of Heaven*, in its most exalted Sense, but only the *Kingdom of the Messiah*, whereof his carnal *Jesus* here speaks according to the receiv'd Sense of his Nation, as of a glorious *temporal Kingdom*, in which the *Jews* should lord it over the *Gentile World*, enjoy their Wealth, and be provided with all those earthly Blessings and Delights, in which they plac'd their Felicity. *Whitby's Annotations.*

† If we compare this with another Passage elsewhere, *Matth. xxii. 2.* we may be farther satisfy'd, that, by the *Kingdom of Heaven* is here represented the *Gospel-Dispensation*; and this, as it ministers true Plenty and Pleasure, all that Men can want, and all that they can wish, to render them perfectly happy, is compar'd to a *Supper*. The Bounty, and infinite Love of Almighty God are signify'd by the *Greatness* of that Supper, and the Multitudes bidden to it. The *first Bidding* implies all the previous Notices of the *Messiah*, by which the *Law*, and the *Prophets* were intended to prepare the *Jews* for the Reception of him and his Doctrine. The *second Bidding*, when *all Things were ready*, seems to import all that *Jesus* did, and taught, and suffer'd for their Conversion and Salvation, and all the Testimonies and Exhortations of his Apostles, and other Preachers of the *Gospel*, to the same Purpose. The *Excuses* sent for their Absence are the Prejudice, and Passions, and worldly Interest, which did not only hinder those *Jews* from coming into the Faith, but dispos'd them likewise to treat all Attempts to win them over with the utmost Obstinacy and Contempt. The *Guests* brought in from *abroad* to supply their Places, are the *Gentile World*, to whom (after that the *Jews* had thrust it from them) the subsequent Tenders of this Grace and Salvation were made: And the declaring that *none of those, who were bidden, should taste of this Supper*, denotes the giving those *Jews* over to a reprobate Sense, and leaving them under that *Infidelity* and *Perverseness*, in which they continue harden'd to this very Day. *Stanhope, on the Epistles and Gospels, Vol. III.*

† It was a Custom of the *Jewish* Doctors to lay down before their *Proselytes* what Inconveniencies would attend upon their Precepts; and, in Conformity to this, our Saviour acquaints his Disciples with two Things, that would be a Means to deter them from embracing his Religion, *viz.* the Difficulty of the Duties, that would be requir'd of them; and the Greatness of the Sufferings, to which they would be expos'd.

† The Words in the Text are, *—If any Man come to me, and hate not his Father, and Mother, and Wife, and Children, and Brethren, and Sisters, yea, and his own Life also, he cannot be my Disciple*, Luke xiv. 26. But their Meaning in this Place is not, that a Man should, properly speaking, *hate* his Father and his Mother; for certainly our Blessed

Lord,



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renounce even some of their most lawful Affections, and prepare themselves to undergo the most unjust Persecutions, if they thought of making profession of his Religion; and therefore (that they might not fail in the Day of Trial) he advis'd them to consider well before-hand, what such a Profession would cost them; "For, as he, who begins to build, and has not Money to accomplish it, leaves his Work imperfect, and himself becomes ridiculous; or as he, that designs a War, and has not Men and Money enough to go through with it, had better never have engag'd in it; so he that undertakes to be a Christian, must resolve to renounce all that is precious, and to bear all that is afflictive to him in this World,

"or else he will never be able to hold out."

AMONG the great Multitudes, that daily resorted to our Saviour to hear his Discourses, were many Publicans, and Sinners †. This gave great Offence to the Scribes and Pharisees †, who murmur'd at his condescending Goodness, in so freely conversing, and eating with such infamous People. But, to vindicate himself in this Respect, he compar'd his Conduct to that of a Man, who, having an hundred Sheep, left the ninety and nine †, in Quest of one †, which was gone astray; to that of a Woman, searching, with all Diligence, for a Piece of Silver † that was lost, and rejoicing exceedingly when she found it; and to that of a Father †, receiving his returning

From Matth. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1. to Matth. xvii. 14. Mark ix. 14. Luke ix. 37. John vii. 1. Luke xv. 1.

Lord, who enjoins us to love our Enemies, would never make it our Duty to hate our Parents: And therefore the Word *μισέειν* (which is an Hebraism) must necessarily here be taken in a lower Sense, viz. to love, or esteem less, in the same Manner, as it is said of Leah, that Jacob hated her, Gen. xxix. 31. i. e. did not love her so well, as he did Rachael: For that this, and no more is here the Import of the Expression, is plain from a parallel Text, He that loveth Father and Mother more than me, is not worthy of me, Matth. x. 37. Whitby's Annotations.

† They, whom the Scripture generally, and this Portion of it in particular, characterize by the Name of Sinners, are the habitual and obdurate, the great and eminent Offenders. Stanhope, on the Epistles and Gospels, Vol. III.

† The Scribes and Pharisees look'd upon the Publicans as unfit to be convers'd with upon any Account, even tho' it was to reclaim them from their evil Courses. Our Saviour had told them, that he convers'd among such People, as their Physician, and not as their Companion, and that therefore his proper Business was among such Patients, Matth. ix. 12, 13. but this Apology would not silence their Murmurings, because their Opinion was, that God had cast off all Care of them, and never intended to grant them Repentance unto Life. Burkit, and Whitby's Annotations.

† Here Christ sets ninety and nine just Persons in Opposition to one Sinner, not that it is so in Proportion; for there are very few, who live according to the Rule, that is prescrib'd them; but because, even upon a Supposition that it were so, such is the Value of our immortal Souls, that great Care and Pains ought to be taken even for the Sake of one. Grotius, in Locum.

† A Sheep, when once it has stray'd away, is a Creature remarkably stupid and heedless. It goes wandering on, without either Power or Inclination to return back, tho' each Moment it is in Danger of becoming a Sacrifice to every Beast of Prey, that meets it. And such, in Truth, is the Condition of People addicted to Vice, when they have broken out of God's Fold, and forsaken the pleasant Pastures, which he provides for them. They grow careless and inconsiderate, and are expos'd to Snares and Temptations every Moment. They are harden'd by Custom; are deprav'd in their Affections and Judgment; are neither dispos'd to grow wiser, nor of themselves capable of conquering inveterate Habits of Vice, tho' they should now and then shew some good Inclination to attempt it. Stanhope, on the Epistles and Gospels, Vol. III.

† By this Comparison of a lost Piece of Money, we are given to understand, that God esteems the Soul of Men precious, and reckons them among his Wealth, and his Treasures. And this indeed they are; made and form'd by his own Hand; impress'd with his own Image and Supercription; and from that Stamp, which carries a Resemblance to the great King of the whole World, deriving all their Currency and Value. But, when they abandon God's Laws, and forsake the divine and rational Life, a Life of Goodness and Wisdom, renounc'd for one of Sensuality, and Madnes, and Mischiefs, then they are lost; lost to themselves; lost to God. Then this Coin is debas'd; the Impression obliterated and gone; and that Piece of Money, as to the Worth and Use of it, is in a Manner as if it were no longer in Being. Stanhope, on the Epistles and Gospels, Vol. III.

† This Parable is deservedly reckon'd a Master-Piece in its Kind, and what cannot be paralleled by any of the Apologues, or allegorical Writings of Heathen Authors. It is adorn'd and beautify'd with the most glowing Colours, and lively Similitudes. It is carry'd on, and conducted with admirable Wisdom, and Proportion, in the Parts, as well as in the Whole, and there is so exact a Relation between the Things represented, and the Representations of them, that the most elevated Understanding will admire, and the least Capacity discover the excellent and most useful Moral, that lies under so thin and fine a Veil.



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returning *prodigal* Son with all the Indications of Joy and Tenderneſs, notwithstanding the Remonſtrances of his *elder Brother*: For under the Name of the *elder Brother*, he reprov'd the unjuſt Murmurings of the *Phariſees*, who were diſpleas'd at his entertaining *Sinners*, tho' the Salvation of ſuch was the main *End* of his coming into the World.

Luke xvi. 1.  
Shows the  
Manner, in  
which we are  
to employ our  
Riches, and  
the miſerable  
Conſequence of  
Uncharitable-  
neſs.

HAVING thus expoſ'd the Pride and Envy of the *Phariſees*, he proceeded, in the next Place, to reprove their *Covetouſneſs*, and, at the ſame Time, to inſtruct his *Disciples*, what the proper Uſe was, that they were to make of their Riches. To this Purpoſe he introduces an unjuſt *Steward* †, who, after having abus'd his Truſt, and waſted his Maſter's Subſtance, is contriving what Proviſion to make for himſelf (which he does by abating his Maſter's *Debtors* in their Bills) when he

came to be remov'd from his Place; and thereupon he teaches his *Disciples*, not to imitate the *Injuſtice*, but the *Forecaſt*, and *Policy* of this *Steward*, by employing their *earthly* † Riches to make them Friends in the Perſons of the Poor, that, when they came to leave this *transitory* World, they might, by this Means, be receiv'd into *everlaſting* Habitations in Heaven; and ſo the *Children of Light* become as prudent in Things, relating to their Salvation, as the *Children of this World* were, in the Management of their *temporal* Affairs.

From Matth.  
xii. 1. Mark  
ii. 23. Luke  
vi. 1. John  
v. 1. to Matth.  
xvii. 14. Mark  
ix. 14. Luke  
ix. 37. John  
vii. 1.

THIS Diſcourſe made little or no Impreſſion upon the *Phariſees*; and therefore (to awaken their Attention) he propounded to them the Parable of a certain *rich Man* †, living in Pride, and Eaſe, and Luxury, who, after his Death, was carry'd into the diſmal Regions of the

Luke xvi. 14.

*Damned*;

† There is a good deal in *this* and the following Parable, that alludes to the Notions of the *Jewiſh Rabbins*, and their Manner of expreſſing them. “ The *Fruits* of the Earth (*ſays one of their Doctors*) are like a Table, ſpread in “ an Houſe; the *Owner* of this is God; Man in this World is, as it were, the *Steward* of this Houſe: If he be- “ haves himſelf well, he will find Favour in the Eyes of his Lord; if otherwiſe, he will be remov'd from his “ *Stewardſhip*.” *Kimchi*, on *Iſaiab xl.* and ſo the Scope of this following Parable, ſeems to be this. — That we are to look upon ourſelves, not as *Lords* of the good Things of this Life, as tho' we might uſe them at our Pleaſure; but only as *Stewards*, who muſt be faithful in the Adminiſtration of them. The Parables indeed make mention of no other *Goods*, but thoſe of *Riches*; but we muſt not therefore imagine, that rich Men only ſtand in the Capacity of *Stewards*, ſince every Advantage of *Nature*, or of *Grace*, as well as thoſe of Fortune, our Life, our Health, our Strength, our Wit, and Parts, our Knowledge natural and acquir'd, our Time, our Leiſure, our every Ability, our every Opportunity, our every Inclination to do well, are all our Maſter's *Goods*; all intruſted with us; all capable of benefiting others; and will all, at laſt, be brought to our Account. *Whitby's Annotations*, and *Stanhope*, on the *Epistles and Gospels*, Vol. III.

† The Words in the Text are, — *Make yourſelves Friends of the Mammon of Unrighteouſneſs*, Luke xvi. 9. Now *Mammon*, or *Mammona*, is a *Syriack* Word, and properly denotes *Riches*, or *Treasure*. It comes from an *Hebrew* Root, which ſignifies *to be hid*, and is therefore thought to comprehend, not only Gold, Silver, and other Metals, that are *hid* in the Bowels of the Earth, but Stores likewiſe of Corn, Wine, and Oil, (a great Part of the Riches of the *Eastern* People) which they often bury'd in *ſubterraneous* Caverns, to conceal them from their Enemies. Theſe are called the *Mammon of Unrighteouſneſs*, becauſe they frequently occaſion much Iniquity in the World, and are often acquir'd by very indirec't Means; but our Lord, by this Expreſſion, muſt not be ſuppos'd to command Alms to be given of that, which is gotten by Fraud or Injuſtice, becauſe ſuch Charity can never be acceptable to God. No; the Duty of thoſe, who have acquir'd Wealth *unrighteouſly*, is, to make *Reſtitution* to the Perſons, they have injur'd; if theſe be dead, then to their *Heirs* or *Executors*; and the *Poor* are only then *Receivers* of the Fruits of *Injuſtice*, when a Perſon is conſcious that he has been *unjuſt*, but does not know the Perſons, to whom he has been ſo. *Calmet's Commentary*, and *Beaufobre's Annotations*.

† Whether this Representation, which our Saviour here makes of the different Fates of the *rich Man*, and the *poor*, be a *Parable*, or a real *Hiſtory*, is a Matter, wherein ſeveral *Commentators* are not agreed. We are told however, that, in ſeveral *Manuſcripts*, both *Greek* and *Latin*, there are theſe Words in the Beginning of the 19th Verſe, *He ſpoke to them another Parable*, and that this very Parable is in the *Gemara Babylonica*, from whence it is cited by the learned *Sheringham*, in the Preface to his *Ioma*; as indeed, if we look into the Circumſtances of it, ſuch as the rich Man's *lifting up his Eyes in Hell*, and ſeeing *Lazarus* in *Abraham's Boſom*, his Diſcourſe to *Abraham*, his Complaint of being tormented *with Flames*, and his Deſire that *Lazarus* might be ſent to *cool his Tongue*, or, at leaſt, to convert his ſurviving *Brethren*: If (together with the great Gulph, that is fix'd between the two Places of *Blis* and *Torment*) we do but conſider theſe Particulars, I ſay, we muſt needs conclude, that, as they cannot be underſtood of any departed Soul, in a *literal* Senſe, they muſt be an *allegorical* Representation of Things inviſible, by Terms, in ſome Meaſure, ſuitable to the Opinion of the *Jews* concerning the State of Souls after Death. *Calmet's Commentary*, and *Whitby's Annotations*.



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*Damned*; and of a certain poor Beggar, nam'd *Lazarus* †, lying at his Gate, full of Sores and Ulcers, and desiring the Fragments, that came from his Table, who, when he dy'd, was transported by Angels into *Abraham's Bosom* †: "That, in these different States, the poor Man, in Compensation for his former Misery, enjoy'd all the Felicity, that his Heart could wish; while the rich Man, in Punishment of his Luxury, and Want of Mercy to the Poor, was forc'd to undergo the most inexpressible Torments, without being able to procure so much as one Drop † of Water to cool his inflam'd Tongue; and without being able to prevail for the once despis'd *Lazarus*,

"to be sent upon a Message of Admonition to his surviving Brethren, because they had *Moses* † and the *Prophets* for their *Instructors*, or a *standing Revelation* of the Divine Will, (and if † it prevailed not with them nothing would) for the *Direction* of their Lives."

From Matth. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1. to Matth. xvii. 14. Mark ix. 14. Luke ix. 37. John vii. 1.

Of the great Numbers of People, who attended our *Lord*, wherever he went, some came out of *Necessity*, others out of *Curiosity*; some out of a *Spirit of Devotion*, and others out of a *Spirit of Captiousness*, and with an Intent to entangle him in his Discourse. Of this last Sort were the *Scribes* and *Pharisees*, who taking the Question of *Divorces* † to be somewhat intricate, put it to our *Saviour*; but he, limiting

Matth. xix. 3. Mark x. 2. Re-establishes the Sacredness of Marriage, and states the Case of Divorces.

† *Lazer*, which, according to most, is but a *Contraction* from *Eleazer*, is the very same with *Ani-achad*, a poor Man in the *Gemara*, and properly signifies *one without Help*, or rather *one, that has God only for his Help*: But, in the Times of our Blessed Saviour, we may observe, that it was a common Name among the *Jews*, and given to Men of some Distinction, as we find it was to the Brother of *Martha* and *Mary*. *Whitby's Annotations*, and *Calmet's Commentary*.

† The *Garden of Eden* and *Paradise*, the *Throne of Glory*, and *Abraham's Bosom*, were common Expressions among the *Jewish Doctors*, to denote a future State of Felicity; for so *Josephus*, in his Discourse of the *Maccabees*, says of good Men, that, *they are gathered to the Region of the Patriarchs, and that Abraham, Isaac, and Jacob do receive their Souls*: And they tell us farther, that the Souls of such Men are carry'd thither by Angels; for so the *Targum* on Cant. iv. 12. says, that *no Man hath Power to enter into the Garden of Eden, but the Just, whose Souls are carried thither by the Hands of good Angels*. Our Commentators however have perceiv'd something peculiar in the Phrase of *Abraham's Bosom*. They imagine, that the *Jewish* Notion of *Paradise* was, a Place abounding with Delights, and perpetual Feasting, where *Abraham*, the great Founder of their Nation, enjoys the uppermost Place at the Table, and while all his Children sit down with him, some at a nearer, and some at a farther Distance from him, he, who has the Honour to recline upon his Bosom, (as *Lazarus* is here represented) is in a higher Degree of Felicity, than ordinary. But others deride all this Notion, and assert, that *Abraham's Bosom* was so called, not from any *Posture* of Guests at Table, but from little Children, whom their tender Parents do sometimes take in their Bosom, and sometimes cause them to sleep there. For, since *those that die in the Lord*, say they, are said to sleep, or rest from their Labours, where can they be said to enjoy this Rest or Sleep better, than in the Bosom of the Father of the Faithful? *Beausobre's*, and *Whitby's Annotations*, and *Calmet's Commentary*.

† A good deal of this is to be taken in a *figurative* Sense, but our Saviour might possibly insert this Passage in the Parable, on Purpose to strike at a vain Imagination, which some of the *Jews* were apt to entertain, viz. that *Hell-Fire* had no Power over the Sinners of *Israel*, because *Abraham, and Isaac came down thither to fetch them from thence*, which could not fail of being effectually confuted, when they heard *Abraham*, as it were, with his own Mouth, declaring, that no Help was to be expected from him, when once they were got into that Place. *Whitby's Annotations*.

† *Moses* and the *Prophets* comprehend all the several Dispensations of God's Mercy, as express'd either in the *Old*, or *New Testament*. They signify the whole revealed Will of God, and whatever he hath set down therein, as necessary to our attaining eternal Life and Happiness. Whatever Doctrine can be prov'd out of them, we are bound to embrace it without a new Miracle; as, on the other Hand, whatever Doctrine is inconsistent with them, we must reject, tho' an *Angel from Heaven*, or one from the Dead, should come and preach it to us. *Bishop Sharpe's Sermons*.

† One rising from the Dead certainly could not do it, because he could come with no greater Authority, deliver no better Motives to Repentance, nor give Men any greater Assurance of the Truth of what he said, than what they had already. That a *Resurrection* from the Dead was not sufficient to convince them, is plain from hence, that our Saviour had rais'd *Lazarus*, and yet the *Pharisees* were not the more obedient to his Doctrine. Nay, tho' they had the most clear Proofs of his own Resurrection, from the Testimony of their own Prophets, and their Guards, that kept the Sepulchre; from the Testimony of their own Senses, of the Apostles, and five hundred Witnesses at once; and all this confirm'd by miraculous Effusions of the *Holy Ghost*, and a Multitude of Wonders wrought in his Name; yet all this was insufficient to reclaim that wicked Generation from their Iniquity, or to provoke them to Repentance. *Bishop Blackall's Sermons*, at *Boyle's Lectures*, and *Whitby's Annotations*.

† The *Jews*, at this Time, were divided in their Opinions, as to the Matter of *Divorces*. Some of them, who follow'd



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limiting the Permission of such *Separations* to the Case of *Adultery* only, remind-  
ed them of that strict and *natural Union* †  
between Man and Wife, which God had  
appointed at their first *Creation*, and was  
not, consequently, to be *disannulled* by any  
*human Institution*. Here the *Pharisees*,  
thinking they had got the Advantage of  
the Argument, objected the Precept (a) of  
*Moses*, wherein he permitted the *Hus-*  
*band* †, in many Cases, to give a *Bill of*  
*Divorce* to the *Wife*; but to this our *Sa-*  
*viour* reply'd, That, tho' under the *Mo-*  
*saical Dispensation*, God, knowing their  
Obstinacy, and perverse Inclinations, al-  
low'd a *Dispensation* † in this Point, by  
tolerating *Divorces*; yet, according to the  
*original Institution of Marriage*, it was

not so; and therefore, to reduce the Mat-  
ter to its *primary Establishment*, he de-  
termin'd, that all *Divorces*, for any less  
Cause, than that of *Fornication*, were  
*illegal*, and, on both Sides, attended with  
*Adultery*; which when some of the *Disci-*  
*ples* heard, and (since the Engagement was  
so *rigorous*) began to express their Dislike  
of *Marriage*, our *Lord* allow'd it to be  
true, that, in those, who had the Gift of  
*Continency*, a single Life was more con-  
ducible towards the Attainment of the  
*Kingdom of Heaven*, but that those, who  
had it not, and thought proper to marry,  
ought, by all Means, to adhere to the first  
*Institution*.

From Matth.  
xii. 1. Mark  
ii. 23. Luke  
vi. 1. John  
v. 1. to Matth.  
xvii. 14. Mark  
ix. 14. Luke  
ix. 37. John  
vii. 1.

AFTER this, he began to remind his  
Disciples of several Things, he had in-  
structed

Luke xvii. 1.  
Reminds his  
Disciples of  
several Du-  
ties, especially  
of Humility,  
and fore-  
warns them  
what is to  
befall Jerusa-  
lem, and how  
they were to  
escape it.

follow'd the Sentiments of the *School of Shammai*, held, that the Wife was to be put away only for the Crime of  
*Adultery*, because *Moses* directs, that this might be done, in Case the Husband had found some *Uncleanness* in her,  
Deut. xxiv. 1. But others, who adher'd to the Notions of the *School of Hillel*, (and they by much were the greater  
Number) maintain'd, on the contrary, that this was permitted to be done for any Cause whatever; because, in the  
same Verse it is express'd, that, *if she found not Grace* in her Husband's Eyes, she was *divorceable*. This was the  
Question, which the *Pharisees* brought to our Saviour, thinking, that he must have decided it, either against the Law  
of *Moses*, or against the Determination of one of these two famous Schools, and, one Way or other, have become  
offensive to the People; but our Saviour evaded all this, by reducing *Matrimony* to its *original Institution*. *Whitby's*  
and *Beausobre's* Annotations.

† This is a Matter, which the Heathens themselves seem'd not unacquainted with; and therefore it is said in  
*Hierocles*, that *Nature prompts us to Marriage*, in that she hath made us so, that two should live together, and have one  
common Work to beget Children; and that Tale of *Plato*, in his *Convivium*, "That Man, at first, was made Male and  
"Female, and that, tho' *Jupiter* cleft them asunder, there was a natural Love towards one another, and an Inclination  
"to heal human Nature, by making one again of two," seems to be only a Corruption of the Account in *Genesis* of  
*Eve's* being made out of *Adam's* Rib. *Whitby's* Annotations:

(a) Deut. xxiv. 1, &c.

† The *Pharisees*, in their Reply to our Saviour, seem to intimate, that the Lawfulness of *Divorces* was founded  
upon a Divine Command: *Why then did Moses command to give her a Bill of Divorcement, and put her away?*  
Mark x. 4. But *Moses* no where commands, but only, in some Cases, permits the doing of this; nor is the Design of  
the whole Precept to give any Encouragement to this Practice, but only to provide, that (in Case Men will be so  
perverse and hard-hearted, as to turn away their Wives upon every slight Occasion) the Thing might be done in  
a proper and publick Manner, not by Word of Mouth, but by Bill of *Divorcement*, deliver'd in Form, that, when  
the Woman is thus dismiss'd, she may not be quite ruin'd, but left at her Liberty to become another Man's *Wife*.  
Deut. xxiv. 2.

† But here the Question is, — Whether this Dispensation excus'd the common Divorces among the *Jews*,  
(which our Saviour looks upon as an Infringment upon the primitive Institution of *Marriage*) from all Sin, especially  
that of *Adultery* in the Sight of God? 'Tis granted indeed, that these *Divorces* were contrary to the *Equity* and genuine  
Intention of God's first Institution of Marriage, but then it must be added, that God, by his Servant *Moses*, had  
dispens'd with his own Institution; that under such his *Dispensation*, there could be no *Prohibition*, and that,  
where there was no Prohibition, there could be no *Transgression*; unless we can suppose, that God could forbid,  
and permit the same Thing, at the same Time. Our Saviour indeed, upon this Occasion, prescribes a new Law,  
which had not before obtain'd among the *Jews*; he retracts the *Dispensation*, that *Moses* had given; he reduces  
Marriage to its primitive Institution; and, except in Cases of *Adultery*, allows of no *Divorces*, but accounts them all  
null and invalid: However, under the *Mosaick Dispensation*, it was not so. From the Permission given to the  
Women, when they were thus divorc'd, to be marry'd to others, it is evident, that these Divorces quite dissolv'd  
the Bond of Matrimony, otherwise we must say, that God gave these Women, when they marry'd again, a *Toleration*  
to live in a State of *Adultery*, and so, at long Run, the whole *Commonwealth* of *Judea* must, by a Divine Permission,  
have been fill'd with *Adulteries*, and a spurious Offspring, which is incongruous to the Wisdom and Purity of Almighty  
God to imagine. *Whitby's* Annotations.



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Luke xviii. 10.

fructed them in before, *viz.* of the Impossibility of preventing *Scandals* and *Offences*; of the Duty of forgiving our Brother his repeated *Transgressions*; of the Necessity, and Efficacy of Faith, in order to be heard in our Requests to God; of Humility in the Performance of our *Duty*, because at the best we are but *unprofitable Servants*; and, especially of Humility in our Addresses to God, for which he gave them a *parabolical* Instance, in the Behaviour of a *Pharisee* † and *Publican*; the *Pharisee*, vaunting over his own Praise at his Devotion, and preferring himself before all others; but the *Publican*, with a dejected Heart, confessing his Sins, and imploring God's Mercy; and yet the latter (according to our *Lord's* Judgment) departed more acceptable to God, than the

other, because the Divine Decree is, *that Pride should be abas'd, and Humility exalted.*

THE *Pharisees*, who waited for the Coming of the *Messiah*, and had drawn up a *Romantick* Scheme of his appearing with the utmost Glory of a temporal Prince, came, about this Time, and demanded of him, *when the Kingdom of God* †, whereof he had told them so much, *was to appear*? To which he gave them in Answer, "That it should not appear with any outward Pomp or Splendor, as they vainly imagin'd; and that, in Truth, it was already begun among them, tho' they had no Perception of it:" And then, turning to his Disciples, he strictly caution'd them, not to be deluded by *false Christs*, and *false Prophets* \*, who would pretend

From Matth. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1. to Matth. xvii. 14. Mark ix. 14. Luke ix. 37. John vii. 1. Luke xvii. 20.

† The *Pharisee's* Temper is sufficiently discover'd in the Form of his Prayer. *God, I thank thee, that I am not as other Men are, Extortioners, Unjust, Adulterers, or even as this Publican*, Luke xviii. 11. The *Stile* is insolent, and boasting; that of an *Herald*, rather than a *Suppliant*; and does not so much render God *his* Praises, as proclaim his own. But, admitting this lofty Opinion of his own Excellencies to be never so just, yet what Warrant or Privilege could he have, to *disparage*, and vilify his Brethren? *I am not as other Men*: What could be more fulsome Vanity, than thus to set himself off, as an Exception to a whole World at once? Or *even as this Publican*: To break that *bruised Reed*, and, with scornful Reproaches, to fall foul on a *wounded Soul*, whose penitent Sorrow called for the Compassion of every Stander-by. The *Publican*, quite contrary, in all his Expressions, in all his Deportment, speaks nothing but Shame and Confusion, the tenderest *Contrition*, and most profound *Humility*. He *stands afar off*, as not presuming upon a nearer Approach to the Presence of so holy a *Majesty*. He *lifts not up so much as his Eyes to Heaven*, but, by the Guilt and Melancholy of his Countenance, takes to himself the ignominious Titles, so liberally bestow'd by his scornful Companion. He *smites upon his Breast*, as conscious of the *Pollutions* lodg'd there; looks not abroad, but confines his Thoughts to his own Misery; alleges nothing in his own Behalf, no Mixture of Good to mitigate the Evil of his past Life; feels no Comfort, seeks no Refuge, except in the Mercy of a forgiving God; brings no Motive to incline that Mercy, but a sorrowful Sense of his own Unworthiness, and an humble Hope in God's unbounded Goodness: And therefore upon this, this saving, this only supporting Attribute, he casts himself entirely, with a God, *be merciful to me a Sinner*! *Stanhope*, on the Epistles, and Gospels, Vol. III.

† Whether the *Pharisees* put this Question to our Saviour in *Derision*, because, in his Discourses, he had so often mention'd the *Kingdom of God*, or in sober Seriousness, because, at this Time, they were in strong Expectations of the Coming of the *Messiah*, and his erecting a secular Kingdom among them, is not so easy a Matter to determine. Their contemptible Opinion of *Christ* inclines some to think the *former*; but their generally receiv'd Opinion about the *Messiah* gives some Countenance to the latter: But, in whatsoever Sense they intended the Question, our Saviour's Answer perfectly fits them. Only we may observe, that, by the *Kingdom of God* here, the *Pharisees*, and our Saviour meant two very different Things: The *Pharisees*, a *flourishing* Kingdom, wherein the *Messiah* was to reduce all other Nations under the *Jewish* Yoke; but our Saviour, a Kingdom of *Wrath*, and *Vengeance*, which he design'd to exercise even upon the *Jews* themselves; and withal a *spiritual* Kingdom, which he intended to erect in the Hearts of Men by the kindly Operations of his *Word* and *Spirit*, when his Gospel should be more fully propagated. For this is the Meaning of that Comparison, *As the Lightning, which shineth from one Part of Heaven, to the other Part under Heaven, so also shall the Coming of the Son of Man be in his Day*, Luke xvii. 24. He had told them, that the *Kingdom of God* was *already come among them*, and had appear'd in the Purity of his Doctrine, and the Miracles, which he had wrought to confirm it, tho' not in that *glaring* Light, as to make them take a proper Notice of it; and *here* he tells them farther, that, after his Resurrection, it would shine with such a fresh and glorious Brightness, by the Effusion of the *Holy Ghost* on his Disciples, as would render it equal to the *Splendor of the Sun*, shining from one Part of Heaven to the other, and cause it to be propagated, almost as quick as Lightning, through the World; and that then this *Son of Man*, so scornfully rejected by them, would also appear suddenly, and gloriously, to revenge upon them their Infidelity, and the Affronts, which they had offer'd to him. *Pool's* and *Hibbly's* Annotations.

\* The Distinction between *false Christs* and *false Prophets* is, that the *former* took upon them to be *Christ*, and came under that Name; the *latter* were such, as promis'd and foretold false Things. Among the Number of the *false*



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pretend to shew them the Kingdom of God, where it was not; that, before he could enter into his glorify'd State, he was to suffer many Things, and be rejected by the *Jews*; but that, after his Death, he would give incontestable Proofs of his Power and Dominion, by the wonderful Propagation of his *Gospel*, and by the speedy, and amazing Vengeance, which he intended to take of that Nation. He therefore exhorted them, not to imitate the Security of the People in *Noah's* Time, or of the Inhabitants of *Sodom*, nor to express any Concern for the Destruction of their Country, as did *Lot's* Wife for the burn-

ing of *Sodom* †; but to use their utmost Care and Diligence (when they saw the *Roman* † Armies advancing) not to be involv'd in the general Calamity: And because, in involving some, and preserving others, there would be much of God's *distinguishing* Providence concern'd, he therefore exhorted them to pray without *fainting*, or being discourag'd at any Thing; and, to this Purpose, propounded a *Parable* of a poor Woman, who, by her continu'd Importunity alone, prevailed with an *unjust Judge* † to vindicate her Wrongs, *tho' he fear'd neither God nor Man*.

From Matth.  
xii. 1. Mark  
ii. 23. Luke  
vi. 1. John  
v. 1. to Matth.  
xvii. 14. Mark  
ix. 14. Luke  
ix. 37. John  
vii. 1.

Luke xviii. 2.

## SHORTLY

*false Christs*, who appear'd in the Time prefix'd by our Saviour, *i. e.* between his *Resurrection*, and the *Destruction* of *Jerusalem*, are generally reckon'd, *Desitheus*, who (according to *Origen*) gave it out, that he was the *Christ*, whom *Moses* had foretold, Cont. Cels. lib. vi. pag. 289. *Simon Magus*, who bewitch'd the People by his *Sorceries*, and made himself pass for the great Power of God, Acts viii. 9, 10. and those many more, whom the Time of the Advent of their King *Messiah* (as *Josephus* expresses it) prevailed with to set up for Kings, de Bello Jud. lib. i. Among the Number of *false Prophets*, who appear'd in this Period, are likewise reckon'd, *Theudas*, (not the Person mention'd, Acts v. 36.) who, in the Government of *Fadus*, promis'd his Followers, that he would divide the River *Jordan*, (as it was in the Days of *Joshua* and *Elias*) and give them a free Passage, *Joseph*. Antiq. lib. xx. c. 1. The *Egyptian Jew*, who, in the Government of *Felix*, drew Thirty thousand after him to the Mount of *Olives*, where he promis'd by his Prayers, to make the Walls of *Jerusalem* (as those of *Jericho* once did) fall flat on the Ground; thence drive the *Roman* Forces; and there fix the Seat of his Empire, de Bello Jud. lib. ii. A certain *Magician*, who, in the Government of *Festus*, led great Numbers of *Jews* into the *Desert*, and promis'd them a Deliverance from all their Troubles, Antiq. lib. xxii. And several others, (as the same Historian informs us, de Bello Jud. lib. vii.) who taught the *Jews*, even to the last, to expect Help and Deliverance. Good Reason therefore had our Blessed Saviour to caution his Disciples against all such Pretenders to a *Divine Mission*, since, according to his Prediction, and, as the same Historian expresses it, the Land, at this Time, was quite over-run with *Impostors*, and *Seducers*, who drew the People after them in *Shoals*, tho' the *Roman* Governors were so very severe, that there hardly a Day pass'd without the Execution of some of them. Antiq. lib. xx. c. 6.

† Instead of making haste to save herself, as the Angel had commanded her, she, out of a vain Curiosity, must needs look back, either regretting what she had left behind her in the City, or concern'd for those, that were destroy'd in it, till she was overtaken with the Flames, and chang'd into a *Statue of Salt*, or into the Condition of a *Corps salted* and *embalm'd*, which continu'd as a Monument of her Disobedience, for many Ages after. And, in like Manner, if any of our Saviour's Disciples neglected the Advice, which he here gave them, and continu'd in *Jerusalem*, when the *Roman* Army had closely invest'd it, they, very likely, were involv'd in the common Destruction. *Calmet's* Commentary.

† The Words in the Text are, ———— *Wheresoever the Body, or the Carcase is, there will the Eagles be gathered together*, Matth. xxiv. 28. Luke xvii. 37. These Words, which our Saviour here makes *proverbial*, seem to have been borrow'd from that Passage in *Job*, where he speaks of the *Eagle* in this Manner; *She dwelleth, and abideth on the Rock, upon the Crag of the Rock, and the strong Place; from thence she seeketh the Prey, and her Eyes behold afar off. Her young ones also suck up Blood; and where the Slain are, there is she*, Job xxxix. 28, *Æc.* Upon the Account of the Swiftnefs, the Strength, and Invincibleness of this Bird, no doubt it was, that the *Romans* made the *Eagle* their *Ensign* in War: And therefore our Saviour, by making use of this Expression, gives us to understand, that the *Romans* would come upon the *Jews* with a sudden Destruction; surround them so, that there should be no escaping their Hands; and, in whatsoever Country they found them, there put them all to the Sword. For the *Eagle*, mention'd in *Job*, our Translators have render'd by a Word, which signifies a *Vulture*, a Bird consecrated to *Mars*, because it loves to feed upon Man's Flesh, and therefore, by a Kind of natural Instinct, travels along with Armies, in Expectation of the Carcasses, that fall there. Nor is it an uncommon Thing for the Prophets to express the Day of God's Vengeance under the Idea of a *Feast*, which he hath prepar'd for the ravenous Birds, and Beasts of the Field; for thus saith the Lord, *Speak unto every feathered Fowl, and to every Beast of the Field; assemble yourselves, and come, gather yourselves on every Side to my Sacrifice, that I do sacrifice for you, even a great Sacrifice upon the Mountains of Israel, that ye may eat Flesh, and drink Blood, even the Flesh of the Mighty, and the Blood of the Princes of the Earth*, Ezek. xxxix. 17, 18. Vid. Isaiah xxxiv. 6. and Jer. xlvi. 10. *Hammond's*, Annotations, and *Calmet's* Commentary.

† Tho' it were *Blasphemy* to think, that God acts upon the same Motives with this *unjust Judge*, yet this we may learn



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31, &c.

Matt. xix. 13.  
Mark x. 13.  
Luke xviii. 15.

He receives  
the little Chil-  
dren kindly,  
and shews the  
Danger of  
Riches, and  
the Rewards  
of a faithful  
Adherence to  
him, and his  
Religion.

SHORTLY after this, *Jesus* crossed the River *Jordan* into *Perea* †, where he was follow'd again by vast Multitudes of People, whom he both taught, and cur'd of such Distempers as they had, insomuch, that several of the Company, perceiving how ready he was to do good to all that came unto him, brought their *little Children* † with them, in order to partake of his Divine *Benediction*; but his Disciples, thinking it below the Dignity of their Master to be disturbed and interrupted by *Infants*, at first refus'd Admittance to those, who brought them, until *Jesus*, having reprov'd them for so doing, and withal recommended the Innocence and Simplicity of these *Babes*, as a Pattern for their Imitation, commanded them all to be *introduc'd*, and, taking them up in his Arms, he laid his Hands upon them, and bless'd them, and so de-

parted from the Place where this *Trans-*  
*action* happen'd.

As he was on his Journey, a young Person of Distinction, who was very rich and wealthy, desir'd to know of him, what he was to do in order to attain eternal Life. Our *Saviour* propos'd to him the Observa-  
tion of the *Moral-Law*, and remitted him in particular, to the Commandments of the *second Table* †, as a certain Sign of his keeping those of the *first*; but when the young *Gentleman* told him, that all these he had made it his Study to observe from his Youth, and our *Lord*, who knew his covetous Temper, and was willing to touch the *secret Sore* of his Mind, told him, that, if he aim'd at *Perfection* in Religion, his only Way would be to sell his Estate †, and give it to the Poor, in Hopes of a greater Treasure in Heaven, and to come,  
and

From Matth.  
xii. 1. Mark  
ii. 23. Luke  
vi. 1. John  
v. 1. to Matth.  
xvii. 14. Mark  
ix. 14. Luke  
ix. 37. John  
vii. 1.

Matt. xix. 16.  
Mark x. 17.  
Luke xviii. 18.

learn from the Nature of the *Parable*, that, if a Person, who neither *fears God*, nor *regards Man*, who had neither any Sense of *Religion* or *Humanity*, may be suppos'd to be so far prevail'd upon by the earnest Prayer of a miserable necessitous Creature, as to grant the Request made to him, and to administer *Relief* to the *Suppliant*, merely upon the *Continuance* and *Importunity* of the Petitions that are put up; how much more ought we to think, that God, who is infinite Goodness itself, who is always kind and bountiful to his Creatures, who delights to do them good, even without their desiring it, and who is able to do them good, with much less Pains, than they can request it; how much more ought we to think, I say, that this God, upon our earnest and hearty Prayer to him, (especially if we be importunate, and persevering in our Devotions) will return us a kind Answer, and grant us such Supplies, such Protection or Assistance, as shall be needful for us. Bishop *Smalridge's* Sermons.

† This *Word* is derived from the Greek *πέραν*, *beyond*, and signifies *the Country beyond Jordan*, or on the *East Side* of that River. It was bounded (according to *Josephus*) to the *West*, by *Jordan*; to the *East*, by *Philadelphia*; to the *North*, by *Pella*; and to the *South*, by *Macheron*; and was a fruitful Country, abounding with Pines, Olive-Trees, Palm-Trees, and other Plants, that grew up and down in the Fields, in great Plenty and Perfection; and, in the excessive Heats, was well watered and refreshed with *Springs*, and *Torrents* from the Mountains, de Bello Jud. lib. iii. c. 2.

† The Parents, who brought their Children to Christ, were doubtless such as believ'd him to be a *Prophet sent from God*, and were persuaded, that the Touch, or Imposition of his Hand would be of great Benefit to them, both to draw down a Blessing from Heaven upon them, and to preserve them from Diseases, which they saw him cure in Persons more advanc'd in Years. We may observe therefore, that tho' these Children were no more than *Infants*, (as appears by our Saviour's taking them up in his Arms, Mark x. 16.) yet their Parents thought them capable of *spiritual* Blessings, and of receiving Advantage by our Saviour's Prayers. They however might bring them, with no farther Intent, than what is customary among the *Jews* even now; when they present their Children to any of their famous *Doctors*, viz. to obtain his Blessing; but by the Reason, which our Saviour gives for their Admission into the *Kingdom of Heaven*, it appears, that he perceiv'd something in them, (besides their being *Emblems* of Humility) that qualified them to *come unto him*; and what could that be, but a Fitness to be dedicated to the Service of God, and to enter into *Covenant* with him *early* (as the *Jewish* Children did) by the Rite of *Baptism*, (which was his Institution) even as the other did by that of *Circumcision*? Calmet's Commentary, and Whitby's Annotations.

| We must not imagine, because our *Saviour* refers this young Man to the Precepts of the *second Table* only, that therefore they are of more Obligation to us, than those of the *first*, or that, by performing them alone, we may attain *eternal Life*: Our Lord has elsewhere determined, that the great Commandment of all, is, *to love the Lord our God with all our Hearts*; and here he instances in those of the *second Table*, not only because the *Love of our Neighbour* is an excellent Evidence of *our Love to God*, but because the *Pharisees* (of which Sect very probably this Person was one) thought these Commandments of trivial Account, and easy Performance, and yet by some of these it was, that our Saviour intended, by and by, to convince this *Inquirer*, that he neither had, nor could keep them. Pool's Annotations.

| Since our Blessed Saviour here requires of this young Man, not only to withdraw his Heart from an inordinate Love of his Possessions, but to sell *them* all, and give the Money to *the Poor*, we may be sure, that this was a *particular*  
Command



A. M.  
4035, &c.  
Ann. Dom.  
31, &c.

and be one of his *Disciples*; the young Man went away very pensive and melancholy, being loth to part with his present Possessions for any *Treasure* in *Reversion*. Whereupon our Lord, turning to his Disciples, began to declare, what an *insurmountable* Obstacle Riches, without the Grace of God, were to any Man's Salvation, and that *it was easier* (according to the *Hebrew Proverb*) *for a Camel to go through the Eye of a Needle* †, *than for a rich Man to enter into the Kingdom of Heaven*: At which Expression when his *Disciples* were not a little startled, to remove their Fears, but let them know that the Salvation of the *Rich* (tho' a Matter of some Difficulty) was not *impossible with God*, who

could change the Hearts and Affections of Men, as he pleas'd.

WHEN the *Apostles* heard their *Master* bidding the young Man *sell all*, and *give it to the Poor*, and *follow him*; and promising him, for a Reward, a *Treasure in Heaven*; they began to think, that possibly it might be their Case, and the Promise, in like Manner, concern them; and therefore, when (in the Name of the rest) *Peter* desir'd to know of him what Reward they were to expect, who had actually relinquish'd *all*, and follow'd him; his Reply was, that, at the general Resurrection †, *when himself should be seated upon his Throne of Glory*, *they also should sit upon twelve Thrones* †, *judging the twelve*

*Tribes*

From Matth. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1. to Matth. xvii. 14. Mark ix. 14. Luke ix. 37. John vii. 1. Matt. xix. 27. Mark x. 28. Luke xviii. 28.

Command to him, in order to convince him of the *Insincerity* of his pretended Love to *Life eternal*, and not a Precept common to all *Christians*. That there were rich Men in the *Church*, we learn from several Passages in Scripture, 1 Tim. vi. 17. James i. 10. and ii. 2. St *Peter*, in his Speech to *Ananias*, permits *Christians* to retain what is their own, Acts v. 4. and St *Paul* does not enjoin the *Corinthians* to sell all, and give Alms, but only requests them to administer to their Brethrens Wants out of their *Abundance*, 2 Cor. viii. 14. So that, if Riches fall into the Hands of one, who knoweth how to use them to God's Glory, and the Relief of indigent *Christians*, as well as to supply his own Needs, it seems a Contradiction to conceive, that God requires him to part with them, and so divest himself of any farther Opportunity of promoting his Glory, and doing Good to his needy Members. This Precept therefore of *selling all we have* can only take place, when we are in the same Situation with this young Man, *i. e.* have an express Command from God so to do, or when we find that our Riches are an *Impediment* to the securing of our eternal Interest; for, in that Case, we must part with a *Right-Hand*, or a *Right-Eye*, the nearest and dearest Things we have, *rather than be cast into Hell-Fire*. *Whitby's Annotations.*

† There are three different Opinions among *Interpreters* concerning the Meaning of this *proverbial* Saying. Some imagine, that, at *Jerusalem*, there was a Gate, so very low and narrow, that a loaded *Camel* could not pass through it, and that, by reason of its *Littleness*, it was called *the Needle's Eye*; but all this is a mere *Fiction*, devis'd on Purpose to solve this seeming Difficulty. The *Jews* indeed, to signify a Thing impossible, had a common Proverb among them, that *an Elephant cannot pass through the Eye of a Needle*. Now our Saviour, *say some*, was pleas'd to change this Proverb from an *Elephant* (which was a Beast, that few had seen) to a *Camel*, a Creature very common in *Syria*, and whose Bunch on his Back hindered him from passing through any *strait* Entrance. But others, not able to discern any *Analogy* between a *Camel*, and a *Needle's Eye*, think, that the Word, *καμινῶ*, here signifies a *Cable*, or thick Rope, which Mariners use in casting their *Anchors*; and that the rather, not only because there is some Similitude between a *Cable*, and a *Thread*, which is usually drawn through the Eye of a Needle, but because the *Jews* (as the learned *Buxtorf* acquaints us) have a Proverb of the like Import, relating to the *Cable*, as they have to the *Elephant*; for so they say, that *as difficult is the Passage of the Soul out of the Body, as that of a Cable through a narrow Hole*. Whether of these two Interpretations takes place, 'tis a Matter of pure Indifferency: Only we may observe, that the Application of the Proverb to the rich Man's entering into the *Kingdom of Heaven* must not be understood absolutely, but only so, as to denote a Thing extremely difficult, if not impossible, without an extraordinary Influence of the Divine Grace. *Calmet's Commentary, Hammond's and Pool's Annotations.*

† The Word, in the *Original*, is *απαλλαγῆναι*, which properly signifies a *new* and *second* State, and is us'd among the *Pythagoreans* for the Return of the Soul, after it had left *one* Body, to take possession of another: And agreeably hereunto, it is us'd, by sacred Writers, to denote, either the future *Resurrection*, which will be the *Re-union* of the Soul and Body, or that great *Change*, which was to be effected in the World, by the Preaching of the Gospel, and, more especially, by the *Mission* of the Holy Ghost, after our Lord's *Ascension* into Heaven. *Hammond's Annotations.*

† Some *Interpreters* refer these Words to that Authority, both in Matters of *Discipline* and *Doctrine*, which the *Apostles*, after the Descent of the Holy Ghost upon them, were, by our Lord's Commission and Appointment, to exercise in the *Christian Church*; but most understand them of the Honours, that are to be conferr'd upon them in a future State. And here some have taken great Pains to determine what *Judgment* these Persons shall pass; as, that they shall condemn the *Error* of wicked Men by their *Doctrines*, and the *Malice* and *Obstinacy* of *Infidels* by their *Persecutions*, &c. while others have undertaken to assign them their Parts in the *Process* of the last great Day, and represent



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*Tribes of Israel*; and that not only they, but all others likewise, who, for *his*, and the Gospel's Sake, should quit any *worldly* Advantages or Possessions, should receive such Comforts † in this World, as would vastly surpass their Losses, and, in the World to come, *eternal Life*: But then, to shew them, that such high Rewards proceeded from the Bounty of *Heaven*, and no other Title, he represented the Freedom of God, in the Distribution of his Favours, under the *Emblem* of a certain Master of a Family, sending *Labourers into his Vineyard* †, some sooner, and some later, but giving them all the *same Wages*: Wherein tho' he seem'd kind to some, yet was he

*unjust* to none, because he paid them *all* according to his Agreement, and (having done so) was then certainly left to his Option, whom to make Objects of his *Liberality*.

O U R Saviour had not been long in *Pe-rea*, before he receiv'd a Message out of *Judea*, from two Sisters in *Bethany* †, *Martha*, and *Mary*, of the dangerous Sickness of their Brother *Lazarus*, a Person highly belov'd, and esteem'd by him; but he proposing, on this Occasion, to manifest the Glory of God, as well as his own Divine Power and Mission, by a greater Miracle, than a simple Cure would be, delay'd his going until *Lazarus* was dead †, and then set forward.

From Matth. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1. to Matth. xvii. 14. Mark ix. 14. Luke ix. 37. John vii. 1. John xi. 1. Upon the News of Lazarus's Sickness, our Saviour goes to Bethany.

## W H I L E

represent them, as so many *Affessors*, to the supreme Judge, sitting upon the Examination and Tryal of Mankind, while all the rest stand at the Bar. But, tho' we are well assur'd, that such a Judgment shall be, yet, as to the particular *Circumstances* and *Formalities* of it, the Scripture seems to give us but a slender Insight; and therefore, setting aside all dark *Conjectures* about this Matter, the most safe and probable Way of applying this Passage, is, to look upon it as spoken *after the Manner of Men*, to signify, in general, a brighter *Crown*, or more exquisite Degree of Happiness and Glory. The *Apostles* accompany'd and stuck close to *Christ*, in his low Estate. They kept the Faith, under the greatest Pressures and Temptations. They were indefatigably diligent, undauntedly constant in their Labours and Sufferings for the Truth, and most eminently serviceable in advancing the Kingdom of *Christ* upon Earth; and therefore they shall receive an eminent Distinction in the Kingdom of Heaven. Stanhope, on the Epistles and Gospels, Vol. IV.

† That is, the Comforts of an upright Conscience, a full Content of *Mind*, the Joys of the *Holy Ghost*, Increase of Grace, and Hopes of Glory. They should have God for their *Father*, and *Christ* for their *Spouse*, and all good Christians for their *Friends*, and Brethren, who would honour, succour, and support them more, than those, that were ally'd to them by the strictest Bonds of Nature. *Whitby's Annotations*.

† This *Parable* is, in a great Measure, taken from the *Jerusalem Talmud*, where we have an Account of a King's hiring Labourers, and paying one, for a few Hours Work, the whole Day's Hire, which occasion'd great Murmuring among the rest. It is our Saviour's Custom, we may observe, to make frequent Use of *Jewish* Proverbs in his Discourses, and some learned Men have taken notice, that the *Form* of Prayer, which he taught his Disciples, is chiefly compiled from the *Jewish Liturgies*. Since therefore he was to teach the People in a *parabolical* Way, he thought it no Disparagement to his *Parts* to employ such of their Parables, as were proper to his Purpose of illustrating the *spiritual* Matters of his Kingdom; as well knowing, that these *Parables*, which were in common Use, and familiar to them, would be less offensive, and better remember'd by them, than those of his own Invention. *Whitby's*, and *Hammond's Annotations*.

† *Bethany* took its Name from the Tract of Ground wherein it stands, so called from the Word *βέθαν*, which signifies the *Dates of Palm-Trees*, that grew there in great Plenty. It was a considerable Place, situated at the Foot of the Mount of *Olives*, about fifteen Furlongs, or near two Miles, Eastward from *Jerusalem*; but at present it is but a very small Village. One of our modern Travellers acquaints us, that, at the first Entrance into it, there is an old Ruin, which they call *Lazarus's Castle*, suppos'd to have been the *Mansion-House*, where he and his Sisters liv'd. At the Bottom of a small Descent, not far from the Castle, you see his Sepulchre, which the *Turks* hold in great Veneration, and use it for an *Oratory*, or Place of Prayer. Here, going down by Twenty-five steep Steps, you come, at first, into a small square Room, and from thence creep into another, that is less, about a Yard and a half deep, in which the Body is said to have been laid. About a Bow-Shot from hence, you pass by the Place, which, they say, was *Mary Magdalen's* Habitation; and then, descending a steep Hill, you come to the Fountain of the *Apostles*, which is so called, because (as the Tradition goes) these holy Persons were wont to refresh themselves here, between *Jerusalem* and *Jericho*, as 'tis very probable they might, because the Fountain is both close to the Road's Side, and is very inviting to the thirsty Traveller. *Whitby's Alphabetical Table*, *Wells's Geography of the New Testament*, and *Maunderell's Journey from Aleppo to Jerusalem*.

† Our Saviour's Stay for two Days after the Message, and modest Address of the two mournful Sisters, kept them indeed a little longer in Suspence and Grief, but it shew'd his perfect Wisdom and Goodness, as it made the wonderful Work more remarkable, and conducive to the fuller Conviction of the *Spectators*. Had he gone before *Lazarus* was dead, they might have attributed his Recovery, rather to the Strength of Nature, than to *Christ's* miraculous Power; or had he rais'd him as soon as he was dead, they might, peradventure, have thought it rather some

Trance



A. M.  
4035, &c.  
Ann. Dom.  
31, &c.  
Matth. xx. 17.  
Mark x. 32.  
Luke xviii. 31.  
In his Journey,  
he corrects his  
Apostles Mis-  
takes, cures  
two blind  
Men, and dines  
with Zac-  
cheus the Pub-  
lican.

WHILE he was in his Journey, he took his *Apostles* aside, and † told them still more plainly what the *Event* of it would be; namely, that at this Time of his going to *Jerusalem*, the *Chief-Priests* and *Scribes* would apprehend, and condemn him, and then deliver him to the *Gentiles*, who would scourge, and mock, and crucify him; but that, on the third Day, he would rise again. Upon the Mention of his *Resurrection*, which they vainly imagin'd would be the Beginning

of his *terrestrial* Greatness, *James* and *John*, by the Mouth of their Mother *Sa-lome* †, requested of him, to have the first Places in his Kingdom. The first Places in his Kingdom, he told them, were to be dispos'd of according to the *Prede-termination* of his Father; but a proper Qualification for them it was, to be able to take the greatest Share of the bitter Cup of his *Sufferings* \*, which very probably might be their *Fate* †; and, when the Ambition of these two Brothers provok'd the

From Matth.  
xii. 1. Mark  
ii. 23. Luke  
vi. 1. John  
v. 1. to Matth.  
xvii. 14. Mark  
ix. 14. Luke  
ix. 37. John  
vii. 1.

*Trance* or *Extasy*, than a Death, or Dissolution: But now, to raise a Person, four Days dead, offensive, and reduc'd to Corruption, was a Surprise of unutterable Joy to his Friends; remov'd all possible Suspicion of *Confederacy*; silenc'd the peevish *Carwilling*, and triumph'd over all the *Obstinacy* of Prejudice and Infidelity. Bishop *Blackhall's* Sermons.

† In the Course of the Gospel, we find our Lord forewarning his Disciples, no less than three Times, of his approaching Sufferings and Resurrection. The first Intimation of this Kind was, in the Coasts of *Cæsarea Philippi*, when, after St *Peter's* Confession of him to be the *Christ*, the Son of the Living God, he began to shew unto his Disciples, how that he must suffer many Things, &c. Luke ix. 22. The next, we meet with, was immediately after his *Transfiguration* in the Mount, when, as he came down from thence, with the three *Apostles*, who were the Companions of his *Privacies*, he reminded them of what he had told them before, viz. That the Son of Man should be delivered into the Hands of Men, Luke ix. 44. The third Warning was that, which he gave his *Apostles* apart, when he was going to *Jerusalem* to suffer, or, as some rather think, when he was going to *Bethany*, in order to raise *Lazarus* from the Dead: And, 'tis observ'd of these several Warnings, that they rise by Degrees, and grow more full and distinct, in Proportion as the Things drew nearer. Thus, the first is deliver'd in general Terms: The Son of Man must suffer many Things, and be rejected, and slain, and raised the third Day. The second is enforc'd with this solemn Preface, Let these Sayings sink down in your Ears, Luke ix. 44. and the third descends to a more particular Description of that tragical Scene, He shall be delivered to the Gentiles, and mocked, and spitefully entreated, and spitted on; and they shall scourge him, and put him to Death, and the third Day he shall rise again, Luke xviii. 32, 33. Now, whether we consider the Danger the *Apostles* were in of being oppress'd with an Affliction, so sensible, as the Death of their Master; or the general Mistake, wherewith they were infected, concerning the Splendor, and worldly Pomp of the *Messiah's* Kingdom, or the Scandal, that would necessarily arise from the Notion of a crucified Saviour, this Method of forewarning his Disciples of what was to come upon him was highly requisite, to sustain them in their Tribulation, to rectify their Sentiments, and remove all Offences; as it shew'd, that his Death was voluntary, consonant to the Predictions of the Prophets, and agreeable to the Counsel and Appointment of God; and the Shame of his *Crucifixion* abundantly recompens'd by the Glories of his *Resurrection*. Stanhope, on the Epistles and Gospels, Vol. II.

† This their Mother might be encourag'd to ask, upon the Account of her near Relation to the Blessed Virgin, her constant Accompanying our Saviour, and diligent Attendance upon him; and might conceive some Hopes of her Son's future Exaltation, from the pompous Name, which our Lord had given them, and the great Privilege to which he had admitted them (but excluded others) of attending him in his *Privacies*. Whithy's Annotations, and Stanhope, on the Epistles and Gospels, Vol. IV.

\* It was anciently the Custom, at great Entertainments, for the Governor of the Feast to appoint to each of his Guests the Kind and Proportion of Wine, they were to drink, and what he had thus appointed them, it was thought a Breach of good Manners, either to refuse, or not drink up. Hence a Man's Cup, both in sacred and profane Authors, came to signify the Portion, whether of Good or Evil, which befalls him in this World. Homer, introduces Achilles, thus comforting Priamus for the Loss of his Son:

Δοιοὶ γὰρ τε πότοι κατανέμονται ἐν Δίῳ ἔδαι  
Δώρων οἷα δίδωσι, κακῶν, ἔτερον δὲ ἐάων  
ὧ μὲν καμπύλας δῶν Ζεὺς ταρπενέγραυτον, &c. Il. xxiv.

Not unlike what we meet with in the Psalmist, In the Hand of the Lord there is a Cup, and the Wine is red; it is full mixed, and he poureth out of the same: As for the Dregs thereof, all the Ungodly of the Earth shall drink them out, Psal. lxxv. 9, 10. And, what our Saviour means by the Expression, we cannot be to seek, since, in two remarkable Passages, Luke xxii. 42. and John xviii. 11. he has been his own Interpreter; for *Lethale poculum bibere*, or to taste of Death, was a common Phrase among the Jews, and from them we have Reason to believe that our Lord borrow'd it. Stanhope, on the Epistles and Gospels, Vol. IV. and Whithy's Annotations.

† This Prediction was literally fulfilled in St *James*, who was put to Death by *Herod*, and so, in the highest Sense of the Words, was made to drink of our Lord's Cup; and, tho' St *John* was not brought to suffer Martyrdom, yet his being scourged and imprisoned by the Council at *Jerusalem*, Acts v. 18, 40. put into a Cauldron of burning Oil at *Ephesus*, Euseb. lib. iii. c. 18, and banish'd into *Patmos* for the Word of God, and for the Testimony of Jesus Christ,



A. M.  
4035, &c.  
Ann. Dom.  
31, &c.

the Indignation of the other *ten* Apostles, he declar'd to them all, that his Kingdom † was far different from those of this World, whose Princes and Governors strove to exercise their utmost Power and Dominion over their Subjects; whereas, whoever expected to be *great* and *chief* among his Followers, must be a *Servant* to the rest, according to his own Example, who came, not to take *State* upon him, but to serve others, and even to *lay down his Life* for their Redemption.

Matth. xx. 29.  
Mark x. 46.  
Luke xviii. 35.

As he drew near to *Jericho*, attended with a numerous Company, one *Bar-timeus*, who had long sat by the Way-Side begging, hearing the Noise of a vast Crowd of People passing by, and being inform'd, that *Jesus of Nazareth* was among them, (with † another blind Man, who begg'd along with him) called aloud upon *Jesus* to *have Mercy upon him*. The People, who accompany'd our Lord, supposing that the Man ask'd an Alms, bad

him cease his Noise; but the Benefit, which he desir'd, was of greater Moment, and therefore he rais'd his Voice, and, with more Importunity, cry'd, *Thou Son of David, have mercy upon me!* Which when our Lord perceiv'd, he commanded both him and his Companion to be brought before him; and, upon their declaring what Favour they expected, he touch'd their Eyes, and immediately they receiv'd their Sight, and follow'd him, glorifying God, as indeed all the Company did, who had been *Eye-Witnesses* of this Miracle.

From Matth.  
xij. 1. Mark  
ii. 23. Luke  
vi. 1. John  
v. 1. to Matth.  
xvii. 14. Mark  
ix. 14. Luke  
ix. 37. John  
vii. 1.

Luke xix. 1.

As our Lord was passing thro' *Jericho*, a certain Man, nam'd *Zaccheus*, of great Wealth and Figure among the *Publicans*, was not a little desirous to see him; but, as he was a Man of a low Stature, and could not gratify his Curiosity in the Crowd, he ran before, and climb'd up into a *Sycamore Tree*, where he could not fail of having a full View of him. When our Saviour came near the Place, he called

*Christ*, Rev. i. 9. may well be suppos'd to be some Part of that *bitter Cup*, which our Saviour drank, and that he, who underwent such Torments, as nothing but a Miracle could deliver him from, may, with very great Justice, be esteem'd a *Martyr*. Stanhope, on the Epistles and Gospels, Vol. IV.

† The Words in the Text are, — *The Princes of the Gentiles exercise Dominion over them, and they, that are great, exercise Authority upon them; but it shall not be so among you: But, whosoever will be great among you, let him be your MINISTER*, Matth. xx. 25, 26. and from hence some have infer'd, that our Saviour forbids them, who will be his Disciples, or the Subjects of his Kingdom, the Exercise of all *Civil* and *Ecclesiastical* Dominion. But if it be consider'd, that *Civil* Government was, from the Beginning of the World, instituted by God (and therefore called *his Ordinance*, Rom. xiii. 2.) for the Punishment of *Evil-Doers*, and for the Defence of *those that do well*; that *Christianity*, when it came into the World, made no Alteration in Things of this Nature, but left the *Magistrate*, after his Conversion, still *bearing the Sword*, in the same Manner as he did before; and that the Exercise of his Power is a Thing so sacred, as to intitle, not only Princes, but even their deputed *Ministers of Justice*, to the Stile of *Gods* in Scripture; it must needs be allow'd, that what is reputed so honourable, and found so beneficial, so strict a Bond of human Virtue, and so firm a Guard against all Kinds of Wickedness, can never be forbidden in any *Christian Commonwealth*. And, in like Manner, since among the Gifts, distributed for the Use of the Church, we read of *Governments*, 1 Cor. xii. 28. and find Mention made of *those, who are set over us in the Lord*, 1 Thess. v. 12. to whom we must yield *Obedience*, and submit ourselves, Heb. xiii. 7, 17. since we find that the Apostles had the *Rod*, 1 Cor. iv. 21. and Power given of the Lord, to *deliver to Satan*, 1 Cor. v. 5. and to *revenge all Disobedience*, 2 Cor. x. 6. and since, in the Nature of the Thing, it is every Whit as impossible for a Church to subsist without *Ecclesiastical* Government, as it is for a State without *Civil*, it must needs follow, that the one is as necessary, and of Divine Institution, as much as the other. All therefore that our Saviour can be presum'd to forbid in these Words, is such a Dominion, whether in Church or State, as is attended with *Tyranny*, *Oppression*, and a Contempt of the Subjects, that live under it. Such, for the most Part, was the Government, that obtain'd in *Eastern* Countries; and therefore, in Contraposition to this, our *spiritual* Rulers are put in Mind, that they *feed the Flock, which is among them, taking the Over Sight thereof, not for filthy Lucre, but of a ready Mind, neither as being Lords of God's Inheritance, but Examples to the Flock*, 1 Pet. v. 2, 3. that their highest Station in the Church is not so much a Place of Dignity, as a Charge, and Office, which subjects them to the Wants and Necessities of those, they rule over; and that the most honourable Post, they can have in *Christ's* Kingdom, is only a larger *Ministry*, and Attendance upon others; for, *Who is Paul? Who is Apollos? But Ministers by whom ye believed*, 1 Cor. iii. 4. *For we preach not ourselves*, (says the Apostle to the Corinthians) *but Christ Jesus the Lord, and ourselves your Servants for Jesus's Sake*. 2 Cor. iv. 5. *Whitby's*, and *Beaufobre's* Annotations.

† St Mark and St Luke both make mention only of one blind Man, the Son of *Timeus*, upon this Occasion; but this they doubtless did, because he was better known than the other, and bore the greater Part in this Transaction. *Beaufobre's* Annotations.



A. M.  
4035, *Ec.*  
Ann. Dom.  
31, *Ec.*

called him by his Name, and bad him come down, because he intended to be his Guest that Day: Whereupon *Zaccheus* receiv'd him with the greatest Expressions of Joy and Respect, whilst others could not forbear reflecting upon him, for entering the House of a Man of so scandalous a Profession. But, notwithstanding all their *Censures*, our *Saviour*, who, for the Intuition of his Heart, as well as his own Declaration, knew him to be a just and charitable Man, pronounc'd him, and his Family, in a State of Salvation, and that he, tho' a *Publican*, and an *Alien to the Commonwealth of Israel*, was nevertheless one of those, to whom the Promises † made unto *Abraham* did belong.

Matth. xxv.

14.  
Luke xix. 12.

THE nearer they came to *Jerusalem*, the more the Disciples began to think, that their Master had taken that Journey

to the *Passover*, on Purpose to seat himself upon his *Throne*, and assume his *regal* Authority, and therefore, to cure their Minds of all such Thoughts, he propounded a *Parable* † to them, “ of a certain great Man, born Heir to a Kingdom, “ and going into a far Country to take “ possession of it; but before he departed, “ calling his Servants together, and giving “ each a Sum of Money to trade withal, “ until he should return. The Reason of “ his Journey to this foreign Land was, “ because his own Countrymen, over “ whom he had a Right to reign, were “ obstinately set against him, and dis- “ claim'd him for their King: When “ therefore he had obtain'd his new King- “ dom, and was return'd home, he first “ called his Servants, with whom he had “ intrusted his Money, to an Account; “ rewarding the Diligent with Gifts pro- portionate

From Matth.  
xii. 1. Mark  
ii. 23. Luke  
vi. 1. John  
v. 1 to Matth.  
xvii. 14. Mark  
ix. 14. Luke  
ix. 37. John  
vii. 1.

† Whether *Zaccheus* was a *Jew*, or *Gentile*, our Commentators are not agreed: The Majority of them account him a *Jew*; but the Words of our Blessed Saviour, *This Day Salvation is come to this House, forasmuch as he also is the Son of Abraham*, Luke xix. 9. do very much incline us to think the contrary. *Abraham* believed, we are told, and it was imputed to him for Righteousness; Rom. iv. 22. And therefore *Zaccheus* is here called his Son, because he readily believ'd in the Divine Mission of our Saviour Christ: For the Seed of *Abraham* was not that only, which is of the Law, but that also, which is of the Faith of *Abraham*, who is the Father of us all, Rom. iv. 16. 'Tis not to be doubted therefore, but that *this Day*, in Pursuance of our Lord's Declaration, *Zaccheus* was fully converted to the *Christian* Faith, but whether he was afterwards ordain'd by St *Peter* to be Bishop of *Cæsarea* in *Palestine*, is not so very clear from Church-History, but that they, who advance this Notion, may be suppos'd to have confounded him with another *Zaccheus*, Bishop of that Church, who liv'd in the second Century. *Calmet's* Commentary.

† This Parable, we may observe, consists of two Parts. The former of which is contain'd in Luke xix. 12, 14, 15, to 27. and relates to the rebellious Subjects of this Prince, who went into a far Country to receive a Kingdom; the latter is included in the 13th, 15th, and so on to the 27th Verse, and relates to this Prince's Servants, to whom he had committed his Money for them to improve in his Absence; and the Explication of the whole is generally suppos'd to be this, ——— The Nobleman, or Prince here, is our Lord himself, the eternal Son of God; his going into a far Country to receive a Kingdom, is his Ascension into Heaven, to sit down at the Right-Hand of the Divine Majesty and take possession of his mediatorial Kingdom; his Servants may be either his Apostles and Disciples, who, upon his Return, were to give an Account of the Progress of his Gospel, or Christians in general, who, for every Talent, whether natural or acquir'd, are accountable. His Citizens are, unquestionably, the Jews, who not only rejected him with Scorn, but put him to an ignominious Death; and his Return is the Day of his fierce Wrath, and Vengeance upon the Jewish Nation, which came upon them, about forty Years after this Time, and was indeed so very terrible, as to be a Kind of Emblem and Representation of that great Day of Accounts, when he will render to every one according to his Works. It is observ'd however, by some Commentators farther, that our Lord took the Rise of this Parable from the Custom of the Kings of *Judea*, (such as *Herod the Great*, and *Archelaüs* his Son) who usually went to *Rome* to receive their Kingdom from *Cæsar*, without whose Permission and Appointment they durst not take the Government into their Hands. In the Case of *Archelaüs* indeed, the Resemblance is so great, that almost every Circumstance of the Parable concurs in him. He was this *εὐγενὴς*, or Man of great Parentage, as being the Son of *Herod the Great*. He was oblig'd to go into a far Country, i. e. to *Rome*, to receive his Kingdom of the Emperor *Augustus*. The Jews, who hated him because of his cruel and tyrannical Reign, sent their Messengers after him, desiring to be freed from the Yoke of Kings, and reduc'd to a Province of *Rome*. Their Complaint however was not heard: He was confirm'd in the Kingdom of *Judea*; and, when he return'd home, tyranniz'd for ten Years over those, that would have shook off his Dominion: But then there is this remarkable Difference between his Case, and That in the Parable, that the Jews, upon their second Complaint to *Cæsar*, prevailed against him, and procur'd his Banishment to *Vienna*. *Calmet's* Commentary, *Beaufobre's*, and *Whitby's* Annotations.



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“portionate to their Improvements, and  
“punishing the Negligent with perpetual  
“Imprisonment; and then taking cogni-  
“zance of his Countrymen, who, upon  
“his going to be inthron’d in another  
“Kingdom, disclaim’d all Obedience to  
“him, he order’d them, in his Presence,  
“to be put to Death, as so many Rebels;”  
intimating hereby, both the Punishment  
of negligent *Christians*, and the Destruction  
of the contumacious *Jews*.

John xi. 17.  
He raises La-  
zarus from the  
Dead, which  
brought the  
Sanhedrim to  
a Resolution to  
cut him off.

By the Time that our *Lord* arriv’d at  
*Bethany*, *Lazarus* had now been four Days  
dead † and bury’d; and several Friends,  
and others, from *Jerusalem*, were come to  
condole † with the two Sisters, *Martha*  
and *Mary*, for the Loss of their Brother.  
Upon the first News of our *Lord*’s Ap-  
proach, the two Sisters, attended with some  
of the Company, that was in the House;

went out to meet him; and, pouring out  
a Flood of Tears for the Loss of their dear  
Brother, fell prostrate at his Feet, and  
wish’d, over and over again, that he had  
come a little sooner; for then they were  
certain, that he would not have dy’d.  
The Sight of their Tears and Sorrow, ac-  
company’d with the Lamentations of their  
Followers, affected the *Son of God* so, that  
he groan’d within himself; and then de-  
manding where they had laid the Body †,  
he follow’d them to the Place, *sympathi-  
zing* with their Sorrow, and *weeping* as  
well as they; which made some of the  
Company remark, how well he lov’d him,  
and others wonder why he did not prevent  
his Death †. When he was come to the  
Grave †, and had order’d the Stone to be  
remov’d from it, (after a short Address  
of Adoration, and Thanksgiving to his  
Father,

From Matth.  
xii. 1. Mark  
ii. 23. Luke  
vi. 1. John  
v. 1. to Matth.  
xvii. 14. Mark  
ix. 14. Luke  
ix. 37. John  
vii. 1.

† It was customary among the *Jews* (as Dr *Lightfoot* tells us from *Maimonides*, and others) to go to the Sepulchres of their deceas’d Friends, and visit them for three Days; for so long they suppos’d that their Spirits hover’d about them: But when once they perceiv’d that their *Visage* began to change, as it would in three Days, in these Coun-tries, all Hopes of a Return to Life were then at an End. After a *Revolution* of Humours, which, in seventy-two Hours, is compleated, their Bodies tend naturally to *Putrifaction*, and therefore *Martha* had Reason to say, that her Brother’s Body (which appears by the *Context* to have been laid in the Sepulchre the same Day, that he dy’d) would now, in the fourth Day, begin to stink. *Whitby’s* and *Hammond’s* Annotations.

† The Time of mourning for departed Friends was antiently, among the *Jews*, of longer Continuance. For *Jacob* they mourn’d forty Days, Gen. i. 3. and for *Aaron* and *Moses* thirty, Numb. xx. 29. and Deut. xxxiv. 8. For Persons of an inferior Quality, the Days, very probably, were fewer, but some they had for all, and the general Term, both among the *Jews* and *Gentiles*, was seven; for so *Ovid* brings in *Orpheus* lamenting the Death of his Wife:

----- Septem tamen ille diebus

Squalidus in ripâ, Cereris sine munere, fedit:

Cura, dolorque animi, lacrymaeque, alimenta fuere.

*Metam. lib. x.*

An Expression not unlike That in the Royal *Psalmist*,—My Tears have been my Meat Day and Night, Psalm xlii. 3. During this Time, their Neighbours and Friends came to visit them, and to alleviate their Sorrows with the best Arguments they could. They pray with them; they read with them the xlixth-Psalm: Pray for the Soul of the Dead, and distribute their Comforts in Proportion to their Loss; but No-body open’d his Mouth until the afflicted Person had first spoke, because, *Job’s* three Friends, who came to comfort him, we find did the same, *Job* ii. 13. All which Ceremonies made the Concourse to *Martha’s* House, at this Time, the greater, and gave more *Jews* an Opportunity to be the Eye-witnesses of her Brother’s Resurrection. *Pool’s* and *Beausobre’s* Annotations, and *Bushinge’s* History of the *Jews*, lib. v. c. 23.

† This our Saviour could not but know, who knew all Things, even the Secrets of Mens Hearts; yet he thought proper thus to ask, that, being conducted by them to the Sepulchre, there might be no Resemblance of any Fraud or Confederacy. *Whitby’s* Annotations.

† The Words in the Text are, ——— Some of them said, could not this Man, who opened the Eyes of the Blind, have caused, that even this Man should not have died? John xi. 37. which some imagine were spoken, only in Admiration, that having given Sight to a blind Man, that was a mere Stranger to him, he did not cure his sick Friend: But others conceive a vile *Sarcasm* in the Words, as if they went about to weaken his Reputation, in a *Miracle*, wherein he had manifestly shewn his *Divine Power*, because he did not preserve his Friend from dying. *Pool’s* Annotations.

† The common Form of a *Burial-Place*, among the antient *Jews*, was a *Vault*, hewn out of a Rock, *five Cubits* long, and four broad, in which eight other little *Cells*, or *Niches* (or, as some say, *thirteen*) were usually made, as so many distinct *Receptacles* for the Bodies, that were to be laid in them. The Mouth, or Entrance, of this Vault was clos’d with a large Stone, which, whenever they bury’d any, was remov’d; and our Saviour here order’d the Removal of That which lay upon *Lazarus*, to make the Miracle appear more evident, because it would have look’d more like an *Apparition*, than a *Resurrection*, had *Lazarus* came forth, when the Door of his Sepulchre was so firmly shut. *Gordon’s Jewish Antiquities*, and *Pool’s* Annotations.



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Father †, for his continual Readiness to hear him) he cry'd with a loud Voice, *Lazarus, come forth*; whereupon he, that was dead, immediately arose from his Bed of Darkness, and in such sound Health, that, when his grave Clothes were unloos'd, he was able to walk along with them to *Bethany*.

John xi. 45.

THIS great and apparent Miracle caus'd the utmost Surprise and Astonishment among all the *Spectators*, and the greatest Part of them was, from that Time, convinc'd, and believ'd on him; but others, more obstinate, went, and reported the Thing to the *Pharisees* at *Jerusalem*, who thereupon called together their *Sanhedrim*, where, after some solemn Debate, it was concluded, "That, whether the Man  
" was a *Prophet sent from God*, or not,  
" for Fear of giving any *Umbrage* to the  
" *Roman Powers* †, it was highly expedi-  
" ent that he should *die*, rather than that

" the whole Nation, for his Sake, should  
" incur the Danger of being ruin'd:"  
And, from that Time, they enter'd into a Combination to have him apprehended, and put to Death; but, as *his Hour was not yet come*, at present he declin'd their Fury by retreating from the *Publick*, and retiring to a little Place, called *Ephraim* †, in the Tribe of *Benjamin*, where he continu'd, for a few Days, with his *Apostles*, until the Time of the *Passover* was approaching.

SIX Days before that solemn *Feast* began, our *Lord*, in his Way to *Jerusalem*, called at *Bethany*, where he was kindly entertain'd at Supper † by the two Sisters of *Lazarus*, *Martha*, and *Mary*. *Martha*, according to her Custom, dress'd the Supper, but *Lazarus*, whom he had rais'd, was one of the Company, that sat at Table with him, while *Mary*, to express her Love and Bounty, took a Vial of the most valuable

From Matth.  
xii. 1. Mark  
ii. 23. Luke  
vi. 1. John  
v. 1. to Matth.  
xvii. 14. Mark  
ix. 14. Luke  
ix. 37. John  
vii. 1.

John xii. 2.  
He sup's at  
Bethany with  
Lazarus,  
where Mary  
anoints him  
with Spike-  
nard, at  
which Judas  
repines, but  
he vindicates  
her.

† As our Blessed Saviour, in Virtue of his *Union* with God the Father, had naturally, and in himself, a Power of working Miracles, there was no Need for his addressing himself to Heaven every Time that he did any: However, upon this, and some other Occasions, we find him praying to God, under the Title of his *Father*, that all the Company might know, that what he did was by a *divine*, not *diabolical* Power, and that God, in granting his Petition, acknowledg'd him to be his Son. *Beaufobre's Annotations.*

† The *Jews*, seeing the Miracles, which *Jesus* did, (this especially of raising *Lazarus*) did greatly fear, lest taking upon him the publick Character of the *Messiah*, he would attempt to make himself *King*, and, by the Admiration, which he had gained among the People, be quickly enabled to accomplish his Ends, unless he was timely prevented. If then he was permitted to go on in his *Pretensions*, the Consequence seem'd visible to them, that the *Romans*, to whom they were already subject, would look upon this as a Rebellion, and so be provok'd to come with an Army, and destroy them utterly. That this was their *Fear*, is evident from the many groundless Objections, which they made against our Saviour, as that, *He forbade to give Tribute to Caesar, and that he made himself a King*, and so oppos'd the Title of *Tiberius*. Not that they desir'd the Continuance of *Caesar's* Dominion over them, but the Apprehension of a still farther Conquest from the *Romans* made them unwilling to provoke them, and that more especially, because they had an ancient Tradition, that one *Armolus*, (which is, by an easy Change, *Romulus*) before the End of the World, would come, and destroy them. This seems to be but the *Depravation* of some Prophecy from God, which foretold the Coming of the *Romans*, in the last Days (meaning thereby the Days of the *Messiah*) to destroy them. It demonstrates however, that they both believ'd, and expected, that the *Romans* were the People, from whom the Change of their Religion, and the total Subversion of their Government were to come, and for this Reason they were, upon all Occasions, so very fearful to offend them. But herein they were sadly mistaken: For the Prophecy of the *Romans* coming to destroy their Temple and Nation was fulfilled, not by their letting Christ alone, or believing in him, but by their thus opposing, and conspiring against him. *Hammond's Annotations.*

† It was situated between *Bethel* and *Jericho*, about twenty Miles to the North of *Jerusalem*. *Josephus de Bello*, lib. v. c. 8.

† Some Interpreters are of Opinion, that this was the same Supper, which our Saviour was invited to in the House of *Simon the Leper*; that St *John* has related it in its proper Place, as a Thing, which happen'd six Days before the *Passover*; but that the other *Evangelists* have mention'd it, by Way of *Recapitulation*, to shew what might be the probable Occasion of *Judas's Treachery*, even his Vexation for being disappointed of the Money, that might have been made of this precious Ointment, had it been sold, and put in the Bag for him to *purloin*. But others suppose, that this Supper was different from That, which is mention'd, *Matth. xxvi. 6.* and *Mark xiv. 3.* 1<sup>st</sup>, Because this was in the House of *Lazarus*, John xii. 2. that, in the House of *Simon the Leper*, *Matth. xxvi. 6.* 2<sup>dly</sup>, Here *Mary* anoints the Feet of Christ, John xii. 3. there a Woman not nam'd pours Ointment on his Head, *Matth. xxvi. 7.* 3<sup>dly</sup>, This Supper was six Days before the *Passover*, John xii. 1. that, only two, *Matth. xxvi. 2.* *Mark xiv. 1.*; and, if the Suppers were not the same, the *Mary*, that anointed Christ's Feet here, and the Woman, that anointed his Head there, were not the same. *Calmet's Commentary, Beaufobre's and Whitby's Annotations.*



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able Essence, made of *Spikenard* †, and, pouring it upon his Feet, anointed them, and wiped them with her Hair, so that the whole House was filled with the Fragrancy of its Perfume. This Action *Judas Iscariot*, who afterwards betray'd his Master, and had, at that Time, the Custody of the *Bag*, wherein Money, for charitable, and other necessary Uses, was kept, highly blam'd, as a Piece of Prodigality, in throwing away what might have been sold for *Three hundred Pence* †, and given to the Poor; not that he valu'd the Poor, but because he was a *greedy Wretch*, who was always *purloining* some Part of the publick Money to himself. Our Saviour therefore, who knew the *Sincerity* of *Mary's*, and the *Naughtiness* of *Judas's* Heart, in a very gentle Reply, commended what she had done, as a seasonable Ceremony † to

solemnize his approaching Death, but blam'd the other's pretended Concern for the Poor, since Objects of this Kind they had always with them, but his Continuance among them was not to be long. While they were sitting at this Supper, great Numbers of *Jews*, out of Curiosity, came to *Bethany*, not only to have a Sight of *Jesus*, but of *Lazarus* likewise, whom he had rais'd from the Dead; but, when the *Sanhedrim* understood that the Resurrection of *Lazarus* occasion'd many People to believe on *Jesus* †, they consulted how to destroy him likewise.

In the mean Time, *Jesus*, having tarry'd all Night at *Bethany*, set forward, next Morning, with his Disciples, and others attending him on his Way to *Jerusalem*. When he came to a Place called *Bethphage* †, on the Side of Mount *Olivet* †, he

From Matth. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1. to Matth. xvii. 14. Mark ix. 14. Luke ix. 37. John vii. 1.

Matth. xxi. 1. Mark xi. 1. Luke xix. 29. John xii. 12. In the Morning he enters Jerusalem, riding upon an Ass, and, with the joyful Acclamations of all the Company, tho' himself lamented the Fate of the City.

† *Nard*, or *Spikenard*, is a Plant, that grows in the *Indies*, with a very slender Root, a Stalk small and long, and several Ears, or *Spikes*, even with the Ground, from whence it has the Name of *Spikenard*. The *Indian Nard* (if it be right) must be of a *yellowish* Colour, inclining towards *Purple*, with long *Spikes*, and the *Bristles* of its *Spikes* large, and odoriferous. Of the *Blade*, or *Spike* of this *Nard*, the Ancients were us'd to make a Perfume of great Esteem, and, when genuine, very precious. *Pliny* tells us, [Nat. Hist. lib. xii.] there were nine several Herbs, which imitated *Nard*, and that the great Price, it carry'd, tempted many to adulterate it; but where it was found pure and unspiciated, there it obtain'd the Name of *Nardus pistica*, which is the *Epithet*, that occurs in *Mark* xiv. 3. and *John* xii. 3. unless, as some think, it may be a Mistake in the *Copiers* for *Spicata*. *Calmet's* Dictionary, under the Word, and *Whitby's* and *Hammond's* Annotations on *Mark* xiv. 3.

† As the *Roman Penny* was seven Pence half-penny of our Money, so *Three hundred Pence* must amount to nine Pounds seven Shillings and Six-pence.

† It was a Custom, in these *Eastern* Countries, for Kings and great Persons, to have their Bodies, at their Funerals, embalm'd with Odours, and sweet Perfumes; and, in Allusion hereunto, our Saviour here declares of *Mary*, that she, to testify her Faith in him, as her King and Lord, had, as it were before-hand, embalm'd his Body with precious Ointment for his Burial.

† Never was there Rage and Malice more unreasonable than this; for admitted that Christ had broke the *Sabbath*, and spoken *Blasphemy*, yet what had *Lazarus* done? No Crime was ever alledg'd against him; and yet these *Rulers of the People* conspire to put him to Death, merely to preserve their own Honour and Reputation. But see the Providence of God, which, notwithstanding all their Contrivances, was pleas'd to preserve him, as a Monument of his Glory, and a Testimony of the Miracle, which *Jesus* perform'd on him, thirty Years after our Saviour's Death. *Pool's* and *Whitby's* Annotations, and *Taylor's* Life of Christ.

† *Bethphage* signifies the House of *Figs*, or *Dates*, and might, very probably, have its Name from the several Trees of these Kinds, that grew there. It was a small Village of the *Priests*, situate in Mount *Olivet*, and, as it seems, somewhat nearer *Jerusalem* than *Bethany*. *Beaufobre's* Annotations, and *Wells's* Geography of the New Testament.

† This Place, doubtless, had its Name from the great Number of *Olive-Trees*, that grew upon it. It lay a little without *Jerusalem*, on the East Side of it, about five Furlongs from the City, says *Josephus*; but he must be understood of the very nearest Part of it, since *St Luke* makes the Distance to be a *Sabbath Day's Journey*, i. e. eight Furlongs, or a Mile, unless we suppose, that he means the Summit of the Hill, from which our Saviour ascended, *Acts* i. 12. Mr *Maunderell* tells us, that he, and his Company, going out of *Jerusalem* at *St Stephen's* Gate, and crossing the Valley of *Jehosaphat*, began immediately to ascend the Mountain; that, being got above two Thirds of the Way up, they came to certain *Grottos*, cut with intricate Windings and Caverns under Ground, which were called the *Sepulchres of the Prophets*; that a little higher up were twelve arch'd *Vaults*, under Ground, standing Side by Side, and built in Memory of the *Apostles*, who are said to have compiled their *Creed* in this Place; that, sixty Paces higher, they came to the Place, where *Christ* is said to have utter'd his Prophecy concerning the final Destruction of *Jerusalem*; and, a little on the Right Hand, to another, where he is said to have dictated, a second Time, the *Lord's Prayer* to his Disciples:



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he sent two of his Disciples into the Village, to bring from thence an *Ass*, and her Colt, \* which was not yet back'd, that, to accomplish a remarkable Prophecy (b), he might ride thereon to *Jerusalem* ||. The Disciples † did as they were or-der'd; and, having mounted their Master on the Colt, he proceeded, as it were, in Triumph towards the City, amidst the loud Acclamations of an innumerable Multitude, whilst Crouds of People came forth to meet him, with Branches † of *Palm-Trees*

From Matth. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1. to Matth. xvii. 14. Mark ix. 14. Luke ix. 37. John vii. 1.

Disciples; that, somewhat higher, is the Cave of a Saint, called *Pelagia*; a little above that, a Pillar, denoting the Place, where an Angel gave the Blessed *Virgin* three Days Warning of her Death; and, at the Top of all, the Place of our Blessed Lord's Ascension. *Wells's Geography of the New Testament.*

\* It is well remark'd by *Grotius*, that such Animals, as were never employ'd in the Service of Men, were wont to be chosen for sacred Purposes, insomuch, that the very *Heathens* thought those Things, and Sacrifices most proper for the Service of their Gods, which had never been put to profane Uses. Thus the *Philistines* return'd the *Ark*, in a new Cart, drawn by *Heifers*, that had never before undergone the Yoke, 1 Sam. vi. 7. and thus *Apollo's* Priest admonish'd *Aeneas*:

Nunc grege de intacto septem mactare juvencos

Præstiterit, - - - - - *Æn. vi.*

But the chief Design, that our Saviour might have, in the Orders, which he gave his Disciples, was, that the Prophecy might, by this Means, receive its full Completion. Tell ye the Daughter of Sion, behold thy King cometh unto thee, meek, and sitting upon an *Ass*, and a Colt, the Fole of an *Ass*. The former Part of the Verse is taken from *Isa.* lxii. 11. and the latter, from *Zech.* ix. 9. Both by the *Jews* are acknowledg'd to relate to the *Messiah*, and, with Regard to the latter, R. *Joseph* was wont to say, May the *Messiah* come, and may I be worthy to sit under the Shadow of the Tail of his *Ass*! *Whitby's Annotations*, and *Surenhusii Concil.* in Loc. ex. V. T. apud *Matthæum*.

(b) *Isa.* lxii. 11. *Zech.* ix. 9.

|| A great Contest there is among learned Men, whether our Lord rode upon the *Ass*, or the Colt, or on both alternately. Those, who contend for his riding upon both, observe from the Words of the Prophet *Zechariah*, Chap. ix. 9. that Mention is made of riding both upon an *Ass*, and a Colt, the Fole of an *Ass*; and from St *Matthew*, Chap. xxi. 7. they observe farther, that the Disciples, having brought the *Ass*, and the Colt, which our Saviour had sent them for, Put on them their Clothes, and set him thereon. Since therefore the Relation of St *Matthew* thus literally agrees with the Prophecy of *Zechariah*, and both expressly assert, that our Saviour did ride upon the *Ass*, as well as the Colt, they see no Reason, why these Texts should not be taken in their most plain and obvious Meaning, and do thence infer, that, for the more exact fulfilling of the Prophecy, our Saviour did actually ride, Part of the Way upon the one, and the remaining Part upon the other. The Generality of *Interpreters* however are against this. They suppose, that, as there was no Occasion for our Saviour's riding upon both in so short a Journey, and, as the other three *Evangelists* only make mention of the Colt, there seems to be a Necessity for admitting of the Figure, called *Enallage Numeri*, in this Place; and that, as when we read, that the *Ark* rested upon the Mountains of *Ararat*, *Gen.* viii. 4. we understand only upon one of them; so here, when St *Matthew* tells us, that the Disciples brought the *Ass*, and the Colt, and put their Clothes on them, by, ἐπὶ αὐτῶν, he must necessarily mean, ἐπὶ ἀνὰ ἑνὸς αὐτῶν, upon one of them, i. e. the Colt, as the Words of the Prophecy itself will fairly bear: Nor was there any other Reason, for bringing the Mother along with it, but that Foles will not usually go without their Dams. *Wells's Geography of the New Testament*, Part i. and *Surenhusii Concil.* in Loca ex V. T. apud *Matthæum*.

† Very remarkable is our Saviour's Prescience, even as to the most minute Matters, in the Orders, which he gives his Disciples, viz. 1. You shall find a Colt; 2. On which no Man ever sat; 3. Bound with his Mother; 4. In *Bivio*, or where two Ways meet; 5. As you enter into the Village; 6. The Owners of which will, at first, seem unwilling that you should unbind him; 7. But when they hear, that I have Need of him, they will let him go. And no less remarkable is the cheerful Obedience of these Disciples to a Command, which carnal Reasoning might have started many Objections against, and which nothing less than a stedfast Persuasion, that he, who sent the Message, would be sure to give Success to it, could have prevailed upon them to execute, as they did, without any Demur, or Delay. *Whitby's Annotations*, and *Stanhope*, on the Epistles and Gospels, Vol. I.

† At the Feast of *Tabernacles*, it was a Custom among the *Jews*, not only to sing *Hosannas* with the greatest Joy, but also to carry *Palm-Branches* in their Hands, *Lev.* xxiii. 40. and to desire, (as the *Jews* still wish at the Celebration of this Feast) that they may rejoice in this Manner, at the Coming of the *Messiah*. Nor was it only at this Festival, but upon any other Occasion of solemn Rejoicing, that the *Jews* made use of this Ceremony: For so we find, that, upon the *Enemies* evacuating the Tower of *Jerusalem*, *Simon*, and his Men, entered into it, with Thanksgiving, and Branches of *Palm-Trees*, and with Harps, and Cymbals, and with Viols, and Hymns, and Songs, 1 Maccab. xiii. 51. Nay, the very same Manner of expressing their Joy prevailed among other Nations, as well as the *Jews*; for so *Herodotus* relates, that they, who went before *Xerxes*, as he pass'd over the *Hellefpont*, strewed the Way with *Myrtle-Branches*: And therefore we need less wonder, that we find such of the Company, as were by our Blessed Saviour's Miracles convinc'd of his being their King, and the promis'd *Messiah*, testifying their Joy upon this his Inauguration into his Kingdom, in such a Manner as they, as well as other Nations, upon such joyful Occasions, were accustom'd to. *Whitby's Annotations*, and *Surenhusii Concil.* ex V. T. apud *Matthæum*.



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*Palm-Trees* in their Hands, some spreading their Garments \* in the Way, others cutting down Branches, and strewing them where he was to pass, and all, as it were, with one Voice, crying †, *Hosanna to the Son of David! Blessed is he, that cometh in the Name of the Lord! Hosanna in the Highest!*

Luke xix. 37.

IN this triumphant Manner they advanced, till they came to the Descent of Mount † *Olivet*, when the whole Body of Disciples, being transported with the Honours shewn to their Master, broke out into Raptures of Thanksgivings, and loud *Doxologies* to God, for all the mighty Works, which they had seen; while the whole Body of the People, as well those, that went before, as those, that follow'd after, join'd with the Disciples in their

*Hosannas*, and Acclamations; so that, when some *Pharisees*, being envious of his Glory, desir'd him to command their Silence, *if they should be silent*, he told them, † *the very Stones would proclaim his Praise.*

From Matth.  
xii. 1. Mark  
ii. 23. Luke  
vi. 1. John  
v. 1. to Matth.  
xvii. 14. Mark  
ix. 14. Luke  
ix. 37. John  
vii. 1.

BUT, notwithstanding all this glorious *Procession*, as he advanced nearer to *Jerusalem*, so as to have a full View of the City, and Temple, he paus'd, and look'd stedfastly on the City, and then, with Tears in his Eyes †, made this Lamentation over it: *Oh! that thou hadst known, at least in this thy appointed Day, the Things conducing to thy Peace; but now, alas! they are hidden from thine Eyes. For the fatal Time shall come, when thy Enemies \* shall throw up Trenches about thee, hem thee in on every Side, destroy thy Children,*

\* It was a common Practice among the People of the *East*, upon the Approach of their Kings and Princes, to spread their Vestments upon the Ground, for them to tread, or ride over. In Conformity to which Custom, we find the *Captains*, when they proclaim'd *Jehu* King, putting their Garments under him, 2 *Kings* ix. 13. and *Plutarch* relating, that, when *Cato* left his Soldiers, to return to Rome, they spread their Clothes in the Way, which was an Honour (as he observes) then done to few Emperors. But the *Jews*, that accompany'd our Saviour at this Time, look'd upon him, as greater than any Emperor; as a Prince, that was come to rescue them from the Roman Yoke, and reduce all Nations under their Subjection; and therefore, in this Manner they chose to testify their Homage and Veneration of their universal Monarch, making now a publick Entry into his Capital of *Jerusalem*. *Whitby's* Annotations.

† *Hosanna*, or rather *Hosa-na*, is an Hebrew Word, which signifies, *Save, I beseech thee*, and was a common Acclamation, which the *Jews* us'd in their Feast of *Tabernacles*, not only in Remembrance of their past Deliverance from *Egypt*, but in Hopes likewise of a future one, by the Coming of the *Messiah*. Now the Reason, why the Acclamations, upon this Occasion, ran rather in these Words, than in the common Form of *Long live the King*, or the like, was, because, in the Character, which the Prophet gives of the *Messiah*, he is called a Saviour, or one bringing Salvation to them, *Zech.* ix. 9. And therefore, to shew the Excellency of this, above all other Kings, the People address him in Words, taken from the Psalmist, *Help us now, O Lord, send us now Prosperity*, *Psal.* cxviii. 25. But because *Hosanna* is likewise a Form of Blessing, and, in the Inauguration of Princes, People are always pleas'd with the rightful Succession; therefore they adjoin *Hosanna to the Son of David*, i. e. the Lord prosper, and heap Favours and Blessings upon him. Now, because God had promis'd the *Jewish* Nation a King descended from that Royal Line, therefore they continue their good Wishes, *Blessed is he, that cometh in the Name of the Lord*; and because again it is natural for Men, in such Transports, to reiterate their joyful Acclamations, even as if they desir'd to make them reach Heaven, as well as Earth, therefore it is added, *Hosanna in the Highest*. *Hammond's* and *Beaufobre's* Annotations, and *Surenhusii* Concil. ex V. T. apud Matthæum.

† Between this Mount and the City of *Jerusalem*, there lay nothing, but only the Valley of *Jehosaphat*, thro' which ran the Brook *Kedron*. *Calmet's* Commentary.

† This is a proverbial Expression, and signifies no more, than that God was determin'd to glorify our Saviour that Day, and therefore, if these his Followers should be prevailed upon to hold their Peace, and say nothing in his Praise, God would find out some other Means (tho' not so competent perhaps) to make it effectually be known. *Beaufobre's* and *Whitby's* Annotations.

† The Tears, which our Saviour shed upon this Occasion, were such as proceeded from a profound Charity, and deep Commiseration of the Evils, that were coming upon *Jerusalem*, in both which Virtues he came to be an Example to us, and therefore his Behaviour in this Respect could not be unworthy of himself. They farther shew, that the Calamities, which befel that impious City, might have been avoided, had they made a right Use of the Time of their Visitation; otherwise, his Tears may rather be look'd upon as the Tears of a *Grocodile*, than those of true Charity and Commiseration. *Whitby's* Annotations.

\* How exactly this Prediction was fulfilled by the Romans, we may learn by the *Jewish Historian*, who not only tells us, that, in this very Mount *Olivet*, where our Lord spake these Words, the Romans first pitch'd their Tents, when they came to the final Overthrow of *Jerusalem*; but that, when *Vespasian* began the Siege of it, he encompass'd the City round about, and kept them in on every Side; that to this Purpose (how impracticable soever the Enterprize



A. M. 4035, &c. Ann. Dom. 31, &c. *Children, demolish thee, and \* not leave in thee one Stone upon another, because thou wouldest not know the Time of thy Visitation †.*

From Matth. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1. to Matth. xvii. 14. Mark ix. 14. Luke ix. 37. John vii. 1.

## The OBJECTION.

“ **A**ND a strange *Visitation*, no  
 “ doubt, it was, when the great  
 “ and long expected *King of the Jews*  
 “ made his *solemn Entry* into the *Capi-*  
 “ *tal* of his Dominions, in so *inglorious*,  
 “ and *absurd* a Manner. Had he been  
 “ carry’d indeed in a *triumphal Chariot*,  
 “ with the Nobles of the Nation attend-  
 “ ing him, and *Heralds* before proclaim-  
 “ ing his great and wonderful Acts; nay,  
 “ had he been but mounted upon a *toler-*  
 “ *able Horse*, with a little *riding Furni-*  
 “ *ture* to set him off, and a Company  
 “ of *honest Yeomen*, each on his own  
 “ *Steed*, to make up the *Cavalcade*, some-  
 “ thing then might have been said to  
 “ the Matter: But, to represent him  
 “ riding upon an *Ass*, the most contemp-  
 “ tible of all Creatures, without either  
 “ Bridle or Saddle, and nothing, but an  
 “ old Coat or two thrust under him;  
 “ without one Person of Figure in his  
 “ Retinue, and nothing, but a noisy  
 “ Rabble, running before, and bawling  
 “ out, *Hey for our King, for our King for*  
 “ *ever*; this is making such a *Farce* of  
 “ the whole Matter, and setting our  
 “ *Saviour* out in so ridiculous a Dress,  
 “ as badly comports with the Gravity of  
 “ his Behaviour upon all other Occasi-

“ ons. Well might the *Town* be in an  
 “ Uproar, to see a King *inaugurated* in  
 “ this *mock Manner*; and well might the  
 “ *Mob*, when the ferment of their Joy  
 “ was over, reflect on what they had  
 “ done, and turn their *Hosannas* into  
 “ *crucify him*: But, what Colour of Ex-  
 “ cuse can we make for the Four *Evan-*  
 “ *gelists*, who have all related this Part  
 “ of our *Saviour’s History* so much to  
 “ his Disadvantage, and (c) thence given  
 “ occasion to such an Excess of profane  
 “ Wit and Ridicule?

“ WELL had it been for their Credit,  
 “ if the *three* first had omitted this Ac-  
 “ count of our *Saviour’s Entry*, as they  
 “ have done that of his *raising up Laza-*  
 “ *rus from the Dead*. In this *St John*  
 “ stands alone, but not without some  
 “ Suspicion of the Truth of his *Narra-*  
 “ *tive*, when he represents the very Per-  
 “ son, whom (in the Beginning of his  
 “ *Gospel*) he extolled so gloriously, sink-  
 “ ing into a Passion, below the Dignity  
 “ of some *Heathen Sages*, and foolishly  
 “ (d) weeping for the Loss of a Friend,  
 “ whom, that very Moment, he was go-  
 “ ing to restore; and when he represents  
 “ his Friend, who *was dead, coming*  
 “ *forth from his Sepulchre, tho’ (e) bound*  
 “ *Hand*

Enterprise might seem) *Titus* prevailed with the Soldiers to build a Wall of thirty-nine Furlongs, quite round the City, with thirteen Turrets in it, which, to the Wonder of the World, was completed in three Days; and that, when this was done, all Possibility of escaping was cut off, and the greatest Distress, that ever befel a City, ensu’d, whereof that Author gives us a very lively, but most dolorous Account. *Joseph. de Bello*, lib. vi. c. 13, &c.

\* How exactly this was likewise fulfilled, the same Historian relates, viz. That *Titus*, having order’d the Soldiers to lay the City level with the Ground, and to leave nothing standing, but three of the most famous Turrets, that overtopp’d the rest, as Monuments to Posterity of the *Romans* Power, and Conduct in taking the Place, his Orders were so punctually executed, and all the rest laid so flat, that the Place look’d, as if it had never been inhabited. *Joseph. de Bello*, lib. vii. c. 18.

† The Word *Visitation* may be taken either in a good, or bad Sense; for either the *Mercies*, or *Judgments* of God; but here it denotes the former, and, particularly, the Dispensation of the Gospel, first by the Ministry of *John*, then by the Preaching of Christ himself, and afterwards by the Labours of his Apostles and Disciples. *Beausobre’s* and *P. d’A’s* Annotations.

(c) Bishop *Sherlock’s* IVth Dissertation.

(d) John xi. 35.

(e) Ibid. ver. 44.



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" *Hand and Foot with his Grave-Clothes,*  
" (which is not so easy, one would think,  
" to be done) and, at the same Time,  
" having *his Face* (that it might not be  
" known who he was) *bound about with a*  
" *Napkin.*

" THESE Circumstances look a little  
" oddly, and seem to impair the Strength  
" of the Miracle; as our *Saviour's (f)*  
" curing the Man, that was *born blind,*  
" (another Piece of History, wherein  
" St *John* stands alone) by a Kind of  
" *whimsical Eye-Salve* made of *Dirt* and  
" *Spittle*, sounds not a little *romantick,*  
" unless we may suppose, (g) that, *under-*  
" *hand* he made use of a proper Medicine,  
" and had privately in his Mouth, some  
" *sanative* and *balsamick* Matter, which,  
" dissolv'd in *Spittle*, might effect the  
" Cure.

" THE Truth is, whatever high Com-  
" mendations may be given of the Gos-  
" pel of St *John*, as an History greatly  
" conducive to our *Saviour's* Honour,  
" and calculated on purpose, as it were,  
" to assert the Doctrine of his *Divinity,*  
" yet it is no small Objection to its *Au-*  
" *thority*, that the whole Account of the  
" *Woman taken in Adultery*, and brought  
" before him, is suppos'd to be a *Forgery,*  
" and therefore omitted in the best Co-  
" pies; and, if we look into some other  
" Passages during the same *Period,* we  
" shall soon perceive, that it falls infinitely  
" short of the *orthodox* Character, which  
" some have given it.

" FOR, when (according to St *John*)  
" we find *Christ* declaring, that (b) *He*  
" *was to work the Work of him that sent*  
" *him; that (i) the Doctrine, which he*  
" *taught, was not his own, but His, that*  
" *sent him; and that he (k) spake not of*  
" *himself, but as his Father had taught*  
" *him, so he spake,* can we think other-  
" wise, than that he acknowledges his  
" *Inferiority* to the Deity, (l) as subject  
" to the Command of another, which the

" true God can never be; and as receiv-  
" ing his Instructions from another,  
" which, had he a *Divine*, besides the  
" *Human* Nature, he must have been the  
" *prime Author* of.

" THE very Socinians allow, that, in  
" Respect of the Commission, which he  
" had from God, the Scriptures might  
" indulge him with a Title extraordinary;  
" and, when (m) *the Jews took up Stones*  
" *to stone him,* for assuming (as they  
" thought) a *Co-Equality* with God, how  
" is it, that this *beloved Apostle* of his  
" brings him off? Why; by making him  
" acknowledge himself to be God, in the  
" same Sense, that *Judges,* and other  
" great Magistrates are so called, viz.  
" (n) In Virtue of the Divine Authority  
" wherewith they are invested.

" NAY, well it were, if St *John* were  
" the only sacred *Penman*, who seems to  
" impair the Truth of *Christ's* Divinity:  
" But, if we look into two other *Evangelists* (o), we shall find them, on a  
" very remarkable Occasion, doing the  
" same Thing. For, when the two Sons  
" of *Zebedee* came and requested of our  
" *Lord* to have a certain Pre-Eminence in  
" his future Kingdom, these Writers  
" make him modestly decline all Power  
" of conferring such like Honours and  
" Dignities, as the peculiar Prerogative  
" of God alone: (p) *To sit at my Right-*  
" *Hand, and my Left, is not mine to give;*  
" *but it shall be given to them, of whom*  
" *it is prepared of my Father:* Words,  
" that he never would have spoken, say  
" the *ancient Arians*, had he not been  
" conscious of an *Inferiority.*

" BUT, even besides these, there are  
" other Difficulties, in the Compass of  
" this Part of the *Evangelical* History,  
" that we cannot so well account for.  
" For, if *Innocence* is better than *Amend-*  
" *ment,* and there is no Proportion in  
" the Numbers, why is *there more (q)*  
" *Joy in Heaven, over one Sinner, that*  
" *repenteth,*

From Matth.  
xii. 1. Mark  
ii. 23. Luke  
vi. 1. John  
v. 1. to Matth.  
xvii. 14. Mark  
ix. 14. Luke  
ix. 37. John  
vii. 1.

(f) John ix.

(g) *Woolston's* Discourses on the Miracles.

(b) John ix. 4.

(i) Ibid. vii. 16.

(d) Ibid. viii. 28.

(l) *Whitby*, in Locum.

(m) John x. 31.

(n) Ibid. ver. 34, 35

(o) Matth.

xx. 20. and Mark x. 35.

(p) Matth. xx. 23.

(q) Luke xv. 7.



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“ *repenteth, than over ninety and nine just*  
 “ *Persons, who need no Repentance? If the*  
 “ *Judge of all the Earth cannot but do*  
 “ *right, and will reward every one ac-*  
 “ *cording to his Works, why does the*  
 “ *Houfholder, in the Parable (r), make*  
 “ *the Wages of all the Labourers in the*  
 “ *Vineyard, of those that wrought but*  
 “ *one Hour, and of those that bore the*  
 “ *Heat and Burthen of the Day, equal?*  
 “ *If our Saviour, at other Times, in*  
 “ *his Travels from Galilee to Jerusalem,*  
 “ *met with no Let, no Incivility from*  
 “ *the People of Samaria, why did they*  
 “ *once, merely (s) because his Face was,*  
 “ *as tho’ he would go to Jerusalem, deny*  
 “ *him the common Rights of Hospita-*  
 “ *lity? And (to name no more) suppos-*  
 “ *ing the last was the greatest Day of the*  
 “ *Feast of Tabernacles, yet why should*  
 “ *our Saviour, on that, more than any*  
 “ *other, cry out, (t) If any Man thirst,*  
 “ *let him come unto me, and drink; nor*  
 “ *can we conceive where the Passage is,*  
 “ *or in what Sense it is to be understood,*  
 “ *that he, who believeth in Christ, shall*  
 “ *out of his Belly have Rivers of living*  
 “ *Waters flowing.”*

*Answer’d, by  
showing the  
Time when,*

(u) AT a former Passover, when the People, in Admiration of our Saviour’s Miracles, would have paid him Kingly Honours, he withdrew, and refus’d that unseasonable Testimony of their Zeal, because the accepting these Honours then, would have been liable to Misrepresentation, and might have obstructed the Efficacy of his Preaching. But now that the Course of his prophetick Office was finish’d, and the Time of his leaving the World, and returning to his Father, so near at Hand, he thought it not amiss to accept of their Readiness to acknowledge and proclaim his Royal Dignity, and himself to go up to Jerusalem in a more publick Manner than usual, that thereby he might exasperate his Blood-thirsty

Enemies, and so draw on his intended Passion.

To exasperate his Enemies indeed, a more pompous Appearance might have been more conducive, and more agreeable to his Regal Dignity; but in this our Saviour was not left to his own Option. Since the Prophet, so long before, had prescrib’d the Form of his Entry into Jerusalem, as a Characteristick of his being the true Messiah, there could be no deviating from it, even tho’ he could have procur’d his numerous Guards, and triumphal Chariots, splendid Attendants, and other Ensigns of Royalty, to adorn the Day of his Inauguration. (x) Rejoice greatly, O Daughter of Zion, shout, O Daughter of Jerusalem, behold thy King cometh unto thee! He is just, and having Salvation, lowly, and riding upon an Ass, and upon a Colt, the Fole of an Ass. This is the Prophecy, whereby our Saviour was directed, at this Time, in his Approach to Jerusalem; and, to justify his Conduct in this Particular, it may not be amiss to enquire a little into the true Reason of it.

To this Purpose we may observe, (with a learned Prelate (y) of our own) that the Law, which God gave to the Kings of Israel (whenever there should be any) (z) not to multiply Horses to themselves, was founded upon a special Promise, that he would continue to be (as he had all along been) (a) their Defence against their Enemies; that this was a Law, wherein every Prince, that was to succeed to the Government of Israel, was concern’d, and design’d for a standing Trial, both of Prince and People, whether they had Trust and Confidence in God; that, while this Law was observ’d, the Troops of Israel were victorious, and, tho’ few in Number, and seemingly unfit for Action, prov’d an Over-Match for Royal Armies; that, when it came to be laid aside, and Kings, as they declin’d in their

From Matth. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1. to Matth. xvii. 14. Mark ix. 14. Luke ix. 37. John vii. 1.

*And the Manner how, our Lord made his Entry into Jerusalem.*

*The Reason of the Prophecy relating to this Matter explain’d,*

(r) Matth. xx. 12. and Gospels, Vol. I. and Intent of Prophecy.

(s) Luke ix. 53.

(x) Zech. ix. 9.

(z) Deut. xvii. 16.

(t) John vii. 37, 38.

(y) Bishop Sherlock’s fourth Dissertation, annex’d to his Use

(a) Ibid. xx. 1.

(u) Stanhope, on the Epistles



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Confidence towards God, began to multiply their Horses and Chariots of War, and soon sunk in their military Successes, till, at length, the whole Land was carry'd away captive: And therefore, (b) *Woe unto them, says the Prophet, that stay on Horses, and trust in Chariots, because they are many, and in Horsemen, because they are strong, but look not unto the Holy One of Israel, neither seek the Lord.*

And apply'd.

Now to apply this to the Prophecy before us. Since the Kings of *Israel* were oblig'd to renounce the Assistance of Horses and Horsemen, and to depend on God for Success in the Day of Battle; and, since those, who did so, were their Nation's Deliverers, and those, that did otherwise, were Destroyers of it; under which of these Capacities, think we, should the King, whom God promis'd to the *Daughter of Jerusalem*, come? Should he appear (as some of the late Kings of *Israel* did) in all the Pomp and Pride of War, surrounded with Horses and Chariots, in direct Opposition to the Law of God? Or should he appear, like some of the ancient *Worthies*, (c) *who by Faith subdued Kingdoms, and out of Weakness were made strong?* Kings, who fear'd God, and therefore fear'd no Enemy, and who, tho' mounted on Asses, were able to put to Flight the Thousands and Ten Thousands of Chariots and Horses, that came against them? To resolve us in this Enquiry, the Prophet himself comes into our Aid: For, immediately after his Description of the promis'd King, he adds, (d) *and I will cut off the Chariot from Ephraim, and the Horse from Jerusalem;* plainly shewing, that the Character given of the *Messiah*, viz. *That he should ride on an Ass*, was in Opposition to the Pride of their warlike Kings, who, by their Strength in Chariots and Horses, had ruin'd themselves and their People.

In An. no improper Creature for our Saviour to ride upon.

Thus necessary it was for the promis'd

(b) Isaiah xxvi. 1. (c) Heb. xi. 33, 34.  
fertation, annex'd to his Use and Intent of Prophecy.  
(d) 2 Sam. xvi. 1. (e) Ibid. xviii. 9.  
Vol. I.

*Messiah*, and for our *Saviour*, consequently, who came in that Character, to approach the *Daughter of Zion*, riding on an Ass, even tho' it were a Creature more despicable than we imagine it. But, after all, it is mere *Prejudice*, and too fond an Attachment to the Manners and Customs of our own Country, that make us conceive any Thing contemptible in an Ass, or any Thing ridiculous, or inconsistent with the Gravity and Dignity of our Blessed *Saviour*, in riding upon one. For, (e) if we look into other Countries, particularly into *Judea*, we shall find Persons of the highest Distinction usually so mounted. We shall find (f) the chief Governors of *Israel*, describ'd in the *Song of Deborah*, as *riding on white Asses*; and (g) the thirty Sons of *Jair*, who was Judge and Prince of the Country for two and twenty Years, riding upon as many Asses, and commanding in thirty Cities. Nay, we shall find *Absalom*, (tho' in other Respects (h) a Man of *Pomp*) in the very Day of Battle, (i) mounted on a *Mule*, the Colt of an Ass, and, on his Coronation-Day, *Solomon* provided with no better Equipage. And therefore, we can never account it any Reproach, for the meek and humble *Jesus*, to ride into *Jerusalem* on the *Fole of an Ass*, when *David*, the greatest of his Ancestors, and *Solomon*, the wisest, (as long as he was wise) rode in the same Manner.

(k) THE Persons, who attended him in this Procession, were a mix'd Multitude, consisting of *Disciples*, and common People, such as were mov'd to do thus, from the Doctrines and Miracles, which they had heard and seen, and were forward to pay him what Honour they could. They had no Quality, or outward Splendor indeed, no Titles, or eminent Posts to recommend them, but they were very remarkable for their Sincerity, and honest Zeal, their hearty Affection to

*Christ*,

From Matth.  
xii. 1. Mark  
ii. 23. Luke  
vi. 1. John  
v. 1. to Matth.  
xvii. 14. Mark  
ix. 14. Luke  
ix. 37. John  
vii. 1.

The Persons  
that attended  
him.

(d) Zech. ix. 10. (e) Bishop *Sherlock's* IVth Dis-  
(f) Judg. v. 10. (g) Ibid. x. 4.  
(h) *Stanhope*, on the Epistles and Gospels.



A. M.  
4035, &c.  
Ann. Dom.  
31, &c.

*Christ*, and firm Persuasion of his being the true *Messiah*; and these, to him, who is *no Respector of Persons*, and who came to set up a *Kingdom not of this World*, render'd those Tributes of Praise and Acknowledgment (tho' from Men mean and insignificant as to any *temporal* Respects) more acceptable, more becoming his Character, and more truly for his Honour, than any *dissembled*, or *interested* Homage of *Rulers* or *Rabbins*, the greatest or wisest of the *Sanhedrim*, could have been; for *external* Advantages are of no Consideration with God, while they want good Dispositions *within* to recommend them.

And the Reason of their turning so suddenly against him.

WHETHER this was the same Multitude, or not another' *spirited* up, that clamour'd so loudly against our Blessed Saviour but five Days after these joyful Exclamations, 'tis much to be question'd; but, supposing it was, whoever considers the *subtle* Management of Men in Post and Power, and the Easiness, and *servile* Fears usual in those of a mean, depending Condition, will not be much surpris'd at such a sudden Change. Popular Applause is at all Times a very Fickle and uncertain Thing: But, in the Case before us, there were some Incidents, which might occasion this Instability. Our Saviour after his triumphant Entry into *Jerusalem*, seem'd to assume a Kind of *Sovereignty*: He purg'd the Temple from its Abuses, healed the Diseases of the People, receiv'd the *Hosannas* of the Children, and, for some few Days, preach'd, *exhorted*, and *rebuk'd* with all Authority; so that, during this Time, no one almost doubted, but that he was the *mighty Prince*, who was to *gird his Sword upon his Thigh*, and bring Salvation unto *Israel*. But when, instead of this, they saw him fallen into the Hands of his Enemies, and quite deserted by his Friends; apprehended by the publick Officers as a common Malefactor, haled from one High-Priest to another, and there blindfolded, spit upon, buffeted, and insulted; when, in the Midst of all this Distress, they saw him left alone,

without any Disciple to stand by him; any Messenger from Heaven, (as they might expect) or any Exertion of his own Power, to rescue him; nay, on the contrary, when they saw that one of his own Servants had sold and betray'd him, another deny'd and abjur'd him, and all unanimously had fled and forsook him, and yet, these were the Persons, who, for some Years, had been his constant Companions, and, consequently, were the best Judges of his Merit and Pretensions: When the Multitude, I say, saw Matters reduc'd to this Extremity, and that Terror and Desertion was on every Side, while the Rulers conspir'd to take away his Life, it is no wonder, that, at the Instigation of these Rulers, they chang'd their Tone, as they saw the Scene change, and their Hopes vanish, and struck in with the prevailing Party: For, whoever has seen a great Man disgrac'd at Court, (even tho' before he was the Nation's *Darling*) may easily satisfy himself, what very *Reeds* the Affections of the Populace are; how apt they are to bend to every Wind of Faction and Interest, and to be sway'd by every Calumny, or malicious Insinuation, even when most zealous, and seemingly most sincere.

IF we take a View of the vast Extent of the *Subject*, which the *Evangelists* had before them, and the intended Brevity of their Books to make them more useful to the Generality of Mankind, we cannot but perceive, that it was absolutely necessary for them to omit several Things, which must have occur'd to their Remembrance. The whole four *Gospels*, bound together, make not a large Volume, but each singly is a very *small* Book; and yet, besides the Miracles of our Saviour, attended, as they are, with the Circumstances of Place and Time, the Names of the Persons and the Occasions of their being wrought, they have, in these small Tracts, inserted an Account of the wonderful Manner of our Saviour's Birth, the Dangers of his Infancy, the miraculous Appearances of Provi-

dence

From Matth.  
xii. 1. Mark  
ii. 23. Luke  
vi. 1. John  
v. 1. to Matth.  
xvii. 14. Mark  
ix. 14. Luke  
ix. 37. John  
vii. 1.

Why three of  
the Evange-  
lists have  
omitted the  
Account of  
Lazarus's Re-  
surrection.



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dence in his Favour, and his *Removals*, and Journeyings from one Place and Country to another. They have recorded the Substance of his Doctrine in plain Terms; have set down many Parables, spoken by him, together with their Explications; and given us a full Account of the Mission of his *twelve* Apostles, and the other *seventy* Disciples. The Cavils and Questions of the *Pharisees*, *Sadducees*, and *Herodians*, together with his Answers and Solutions; the Observations and Reflections of the People; his publick Discourses before all, and his private Instructions to his Disciples; his Predictions of his own Sufferings; of the Destruction of *Jerusalem*, and many other Events; a long and particular Account of his *Prosecution*, *Condemnation*, and *Crucifixion*; as also of his *Resurrection*, and *Ascension*; (not to mention the History of the Birth, Preaching, Baptism, and Sufferings of *John the Baptist*, his Fore-runner) are all compriz'd in a short Volume. And therefore, having such Plenty of Matter before them, they were oblig'd to be silent as to some Particulars, after they had related others of the like Nature, for fear of incurring that *Prolivity*, which they had determin'd to avoid. And hence it is easy to suppose, in Behalf of the three first *Evangelists*, that, when they came to a certain Period in their History of the Ministry of *Jesus*, and observ'd, that they had given a sufficient Account of his Doctrine and Miracles, being to reserve a Space for his last Sufferings and Resurrection, they thought proper to pass over in Silence whatever happen'd between that *Period*, and his last Journey to *Jerusalem*. Thus some have observ'd, that, from the Time, when our Saviour return'd into the Coasts of *Judea* beyond *Jordan*, which (as *St John* (m) tells us) was soon after the *Feast of the Dedication*, (and that was always observ'd in Winter) to the Time of his last going up to *Jerusalem*, a little before *Easter*, these three *Evangelists* make no Mention

at all of any Journeys, or Movings from thence; and yet from this Country (according to *St John's* Account) it was, that *Jesus* afterwards came up to *Bethany*, and rais'd *Lazarus*, and then (n) went into the Country near the *Wilderness*, into a City, called *Ephraim*, and there continued with his Disciples. And therefore, since these sacred Penmen, for the Avoidance of *Prolixity*, thought it not proper to take any Notice of what pass'd in this Interval of Time, they could not (with any *Justness* or *Propriety*) introduce into their Gospels an Account of the *Resurrection* of *Lazarus*.

BUT there is a farther Reason, which some learned Men (o) have given us for their Silence in this Respect. They tell us, that, according to an antient Tradition, *Lazarus* liv'd thirty Years, after his being rais'd from the Dead, and that, as the latest of these three *Evangelists* wrote but fifteen Years after our Lord's Ascension, they might think it a needless Matter to mention a Miracle concerning a Person, living so near *Jerusalem*, when the Fame of it was so great, and so many Witnesses living to attest it: Nor can they suppose, but that, in Point of Prudence, the *Evangelists* declin'd mentioning this Story, for fear of exasperating the *Jews*, and giving their Rage and Malice a fresh Provocation to cut off *Lazarus*. But now *St John*, undertaking to write his Gospel, on purpose to supply the Omissions of the former *Evangelists*, above sixty Years after our Lord's Ascension, when, by the Death of *Lazarus*, and most of the Witnesses, who were present at his Resurrection, the Fame of it might be much impair'd, had good Reason to perpetuate its Memory by a full and particular Rehearsal.

HE had not, however, given us so fair and unexceptionable an Account of the Matter, had he not represented our Blessed Saviour compassionating the Circumstances of his Friends, and weeping upon

From Matth.  
xii. 1. Mark  
ii. 23. Luke  
vi. 1. John  
v. 1. to Matth.  
xvii. 14. Mark  
ix. 14. Luke  
ix. 37. John  
vii. 1.

(m) John x. 22.

(n) Ibid. xi. 54

(o) Grotius and Whistly, on John xii.



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so sad an Occasion, as the Death of *Lazarus*. For “there is something in human Nature (as an ingenious Author (p) elegantly expresses it) resulting from our very Make and Constitution, while it retains its genuine Form, and is not alter’d by vicious Habits, or oppress’d by Stupidity, which renders us obnoxious to the Pains of others, causes us to sympathize with them, and almost comprehends us in their Case. This Compassion appears eminently in those, who, upon other Accounts, are justly reckon’d among the *best of Men*. They, who (of all Writers) undertake to imitate Nature most, often introduce even their *Heroes* weeping. The Tears of Men are, in Truth, very different from the Cries and Ejaculations of Children; they are silent *Streams*, and flow from other Causes; commonly some tender, and perhaps *Philosophical* Reflections.” And, in the Case now before us, there might be other Considerations, besides the Loss of *Lazarus*, and the Lamentation of his Friends, that might draw from our *Saviour* these Tears of Compassion.

HE might, at that Time, be affected with the Thought of the many Afflictions, to which human Nature is liable in this imperfect State; and his *Groans* and inward *Grief* might proceed from the Want of Faith observable in the Sisters, and Company attending them, and a Diffidence of his Ability to raise the Dead, notwithstanding they had seen so many, so frequent Manifestations of a *Divine* and Omnipotent Power residing in him. He knew, that the Obstinacy, and inveterate Prejudices of some of the *Spectators*, and of the Generality of the *Jewish* People was such, that the astonishing Miracle, he was going to work, would not have its due Effect upon them. This recalled to his Mind that Scene of Misery and Desolation, which he foresaw would overtake them, and therefore he griev’d, and sigh’d *deeply* at the

Prospect of the Calamities, which that perverse People were bringing upon themselves; and which all his Endeavours, his Miracles, and Sufferings could not prevent. So that, upon the whole, the Concern, which our *Lord* express’d upon this Occasion, proceeded from the noblest Motives; Wisdom, Goodness, Friendship, Compassion, and every View, that is just and laudable, when he sympathiz’d with his Friends, and griev’d for his Enemies.

WITH these genuine Expressions of solemn Grief and Sorrow, our *Saviour* drew near to his Friend’s *Sepulchre*, which, (as we may conjecture) was an *hollow* Place hewn in a Rock, whose *Entrance* (which was clos’d with a Stone) lay level with the *Surface* of the Earth: But then, we have so imperfect an Account of the *funeral* Habits, that were in Use among the *Jews*, that we can form no Notion, how far *Lazarus*, when reviv’d, and set upon his Feet, might be able of himself to walk to the Mouth of his *Tomb*. In this however, we may satisfy ourselves, that our *Saviour*, who was able to recal his Soul from its *separate* State, and convey fresh Life into his Body almost putrify’d, could give that Body, tho’ *bound Hand and Foot*, a Power of moving forward, even tho’ we suppose, (as most of the *Antients* do) that herein he put himself to the Expence of a *second* Miracle, because the proper Demonstration of the *Reality* of the Resurrection was, not to send any Body into the Tomb to unbind him, which might occasion a Suspicion of some *clandestine* Practice, but to have him come forth alive, in the Presence of all the Spectators, fairly, and without any Change or Alteration in his *Funeral* Dress, but what was made before the People themselves, by our *Saviour*’s saying, *Loose him, and let him go*.

THAT some or other in the Company was ready enough, upon this Occasion, to obey our *Lord*’s Commands, can hardly be doubted; and therefore, it is very wonderful

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xii. 1. Mark  
ii. 23. Luke  
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v. 1. to Matth.  
xvii. 14. Mark  
ix. 14. Luke  
ix. 37. John  
vii. 1.

No Deception  
in the Miracle  
of his Resur-  
rection.



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wonderful, that (had there been any Confusion in the Matter) among so great a Multitude, no one should have had Sagacity enough to find it out. But the Truth is, they none of them suspected any such Thing. They none of them thought, that, when a Man had been four Days bury'd, there wanted any Proof of his being dead. They none of them thought, that *Christ* was only a *pretended* Worker of Miracles; for, how unwilling soever they were to own him for their *Messiah*, by long Experience they were convinc'd, that he was a Person *mighty in Word and Deed*.

Nor in that  
of his curing  
the Man, that  
was born  
blind.

OF all the wonderful Deeds, that we find recorded of him, there is none, I think, that is related so fully, and set off with so many Circumstances, to prevent the least Suspicion of Fraud, as that of his curing the Man, who *was born blind*. The *Evangelist* has expended a whole Chapter upon it, and therein acquainted us with some previous Questions of his Disciples, which led to it; the uncommon Manner of his performing it; the Surprise and Astonishment of the blind Man's Neighbours, when they saw such an Alteration wrought in him; the Man's open and undisguis'd Relation of the Matter, and repeated Attestation of the Greatness and Reality of the Cure; the great Disturbance and Perplexity, which it gave the *Jews*; their examining, and *cross-examining* the Man, who still continu'd firm, and *uniform* in his Account; their *tampering* with his Parents, who avow'd the Truth of his being born blind; and, at last (when they saw that they *could prevail nothing*, but the more they examin'd, the more Evidence they found) their Rage and Malice, which carry'd them to such a Degree, as to *excommunicate* the poor Man, and cast him *out of their Synagogue*. These, and some more Circumstances, are told in such a plain, convincing Manner, as shews the whole Story to be too well founded, for

any *Cavils*, or *Fictions* to weaken or impair.

OUR Saviour might have had some *sac-native Balsam in Reserve*; but what would all the Balsam in the World have availed towards the Cure of the Distemper, we are now considering? *Physicians*, and *Surgeons*, who have studied the Texture of the Eye, and made the Cure of its Maladies their chief Employ, may give us indeed something, that will strengthen the *Optick Nerves*, when weaken'd or relax'd; or, by some outward *Operation*, may remove such *Obstructions*, as would otherwise impede the Sight: But, (q) *since the World began*, (as the poor Man here excellently argues) *was it ever heard, that any Man opened the Eyes of one, that was born blind?* And (as he might have added) by a *Medicine*, so incongruous, as a *Plaster of Clay*; because the Uncommonness of the Application is so far from *diminishing*, that it rather *raises* the Credit and Reputation of the Miracle: At least, it must be allow'd to be as great and triumphant a Display of a *supernatural Power*, to work a Cure by *Means*, that have no Fitness to that End, as it is to do it without any Means at all. In the former Case, the Person, who undertakes the Cure, has only the Distemper to contend with; but *here*, he has a double Difficulty to conquer, and must not only controul the Power of the Disease, but change the repugnant Qualities of Bodies, and make them productive of quite contrary Effects. (r) The Fathers here say, that *Christ*, to illustrate his miraculous Power, us'd *that*, to anoint the blind Man's Eyes with, which was the greatest Impediment to seeing, and most pernicious to the Eyes. But, tho' all must allow, that the Method, which he here made use of, was of no Significance, as to the Cure of the Man's Blindness, yet, was it, nevertheless, highly pertinent, in order to convince the *Spectators*, as well as the *Patient* himself, of his sovereign Virtue,

From Matth.  
xii. 1. Mark  
ii. 23. Luke  
vi. 1. John  
v. 1. to Matth.  
xvii. 14. Mark  
ix. 14. Luke  
ix. 37. John  
vii. 1.

(q) John ix. 32.

(r) *Whitby's Annotations on John ix. 6.*



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Virtue, which could produce such a wonderful Effect, by no other *Application*, but what was *indifferent*, if not *obstructive* to the Cure.

Why the History of the Woman taken in Adultery came to be disputed.

SOME of the *ancient Fathers* were so rigid in their *Censures* against *Adultery*, that they would not admit any Persons, convicted thereof, into the Communion of the *Church*, even after the longest *Penance*; and carried their Zeal and Resentment to such an Height, as to think it no great Harm to kill them. No Wonder then, if Men of such severe Opinions were unwilling to receive into the *Canon* of Scripture the History of the Woman, taken in this Crime, because, as they imagin'd, it gave Permission to *Lewdness*, since our *Saviour* sent her away without condemning her; whereas, (s) in his present Circumstances, he had no Commission to pass Sentence upon her, tho', in bidding her (t) *go*, and, for Fear of the divine Judgment, repent, *and sin no more*, he sufficiently declar'd himself against all such Practices.

Its Genuine-  
ness.

\* UPON a different Persuasion however it was, that this Passage came, at first, to be mark'd as *dubious*, and, in Time, was quite thrown out, as *spurious*, in many *ancient*, especially *Greek* Copies: But, in Opposition to this, we need only observe, (u) that this Part of History was found in the *sixteen Manuscripts*, which *Stephanus*, in all the *seventeen*, (save one) which *Beza*, and in that infinite Number, which our learned *Mills* has made use of; that *Tatian*, who lived in the Year 160, *i. e.* sixty Years after the Death of *St John*, and *Ammi-  
anus* of *Alexandria*, who flourish'd about the Year 220, and made their several *Harmonies of the Gospel* out of the Copies then in Use, do both (as appears from the *Canons of Eusebius*) relate it; that most of the Copies of the *East* (according to *Sel-*

*den's Report*) retain it; and, tho' it be not found in some *Manuscripts*, (as the *Greek Code*, cited by *Cotelerius*, expresses the Matter) yet it is entire in the *ancient Manuscripts*, and all the *Apostles* make mention of it in the *Constitutions*, which they set forth for the *Edification of the Church*.

From Matth.  
xii. 1. Mark  
ii. 23. Luke  
vi. 1. John  
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xvii. 14. Mark  
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ix. 37. John  
vii. 1.

THIS is enough to vindicate the Truth and Sincerity of this Part of *St John's* History from the Censures of *Criticks*, who suspect it; and, to rescue his Doctrine from such false Constructions, as the Adversaries of our *Lord's Divinity* would put upon it, we need only be mindful to distinguish between his *divine* and *human* Nature, and not to apply such Words and Actions of his, as relate to the *one*, to the Prejudice of the *other*. Those, who deny the *Deity* of *Christ*, do nevertheless acknowledge, that he was a Prophet sent from God, and invested with an high Commission. Now, under this Character, he could only appear and act, in Virtue of his *human* Nature, and must thereupon be deem'd subservient to the Orders and Commands of his heavenly Father: And therefore, as the very Office of a Prophet requires, that he should speak nothing of himself, not deliver his own Mind or Doctrine, nor seek his own Glory, but speak all Things in the Name, and do all Things for the Glory of him, that sent him: So are we not to wonder, that we find our Blessed Lord, tho' he had in him *all the Fulness of the Godhead*, yet, in his *Prophetical* Capacity, speaking and acting, as if he had no Power, but what was given him from above, (even as Embassadors here on Earth are oblig'd to pursue their Master's Instructions) and therefore professing so frequently, that he deliver'd no Doctrine of his own Invention, nor did any Thing, but what he had a Commission to do.

Christ's speaking and acting not of himself.

T H E

(s) *Whitby's* Annotations on *John* viii.

(t) *John* viii. 11.

\* The Words of *St Justin* upon this Occasion are these, — " Ut nonnulli modice Fidei, vel potius Inimici verae Fidei, credo metuentes peccandi Impunitatem dari Mulieribus suis, illud, quod de Adulterae Indulgentia Dominus fecit, auferrent de Codicibus suis; quasi Permissionem peccandi tribuerit, qui dixit, jam deinceps noli peccare." De Conjug. Adult. lib. ii. c. 7.

(u) *Gabnet's* Commentary, and *Whitby's* Annotations.



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*His calling  
Judges and  
Magistrates  
Gods,*

THE Socinians indeed allow, that the Commission, wherewith our Saviour was sent into the World, to do, and reveal God's Will, was Reason enough to entitle him to the Appellation of the Son of God, and that this is all, that he pretends to, when he seems to clear himself to the Jews from any higher Assumption. But now (x) it appears, from a due Inspection of the Context, that Christ did not intend to say, or prove, that he was the Son of God, as being only his *Embassador*, extraordinarily instructed, and so sent into the World; but on a far more excellent Account, viz. that, before he came into the World, he was with God the Father, and so was his true and essential Son, as being God of God, and partaking of the same Nature, as a Son does with his Father. From the 25th to the 30th Verse inclusively, 'tis manifest, that our Lord discours'd to the Jews in such a Manner, that they still thought he was asserting his Godhead, and therefore (y) *we stone thee*, say they, *because thou, being a Man, makest thyself God*, viz. by calling God so emphatically, and with such Peculiarity his Father, as that he was so to him alone, and so, that (z) *he and his Father were one*. But to this our Saviour does not answer by denying, either that he was God, or that he had ever challeng'd to himself that Dignity, which (had he been only Man) had been the most proper Thing he could have said to take off the Objection of his Blasphemy; but, instead of that, he seems rather to argue, that he was so the Son of God, as to have the Divine Nature in him: "For, if Judges  
" and Magistrates, says he, are called  
" Gods, from an imperfect Resemblance,  
" and Participation of the Divine Au-  
" thority, how much more may I be  
" called God, who am both by Nature  
" the Son of God, and, in the most ex-  
" cellent Manner, authoriz'd by him?" For this he signifies by saying, that (a)

his Father had sanctified him, and sent him into the World; wherein he still declares, that God was his Father, and that he was first sanctified, and then sent, which plainly implies, that he was the Son of God in Heaven, before his Mission into the World; and therefore, as an additional Proof of his Divine Original, he appeals to the Divine Operations he perform'd: (b) *If I do not the Works of my Father, believe me not; but if I do, though you believe not me, believe the Works; that ye may know, and believe, that the Father is in me, and I in him.*

WHEN therefore our Blessed Saviour says of himself, that (c) *All Power was given unto him both in Heaven and Earth*; and that unto his Disciples, (d) *he had appointed a Kingdom, even as his Father had appointed unto him*; when St Paul styles him the (e) *righteous Judge*, who shall give a Crown of Righteousness to all, that love his Appearance; and St Matthew, (f) that King, who shall separate the Sheep from the Goats, and (g) reward every one according to his Works; it can hardly be thought, that, to distribute Rewards in the Kingdom of Glory, is a Prerogative peculiar to the Father alone, and such as no Way belongs to the Son; because our Saviour, in his Reply to Zebedee's Children, tells us, (h) *that to sit on his Right-Hand, and on his Left, was not his to give, but it shall be given to them, for whom it was prepared of his Father*; since the whole and only Design of the Passage is to shew, that those Rewards shall not be distributed, upon such Conditions, and in such a Manner, as these Petitioners vainly imagin'd. (i) To this Purpose we may observe, that the Words, *shall be given to them*, are only a Supplement made by the Translators, for they are not in the Original, which is literally thus, — *To sit on my Right-Hand, and on my Left, is not mine to give, but, or except to them alone, for whom it is prepared of my Father*: And

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xii. 1. Mark  
ii. 23. Luke  
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v. 1. to Matth.  
xvii. 14. Mark  
ix. 14. Luke  
ix. 37. John  
vii. 1.

*And seeming to  
deny his hav-  
ing any Hand  
in dispensing  
the Rewards  
in Heaven, no  
Argument a-  
gainst his Di-  
vinity.*

(x) Bishop Bull, de Judicio Eccl. Cath.  
ver. 36.

(y) 1 Tim. iv. 8.

(z) Stanhope, on the Epistles and Gospels, Vol. I.

(b) Ibid. ver. 37, 38.

(c) Matth. xxv. 31, &c.

(d) John x. 33.

(e) Matth. xxviii. 18.

(f) Ibid. xvi. 27.

(g) Ibid. ver. 30.

(h) Luke xxii. 29.

(i) Ibid. xx. 23.



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this means no more, than that the Honours and Degrees of Happiness in the other World are not the Son's to give, in the Sense, that these *Apostles* fancy'd, *i. e.* he does not give them absolutely, and arbitrarily; he is not led by Partiality, and Fondness, and Respect of Persons; he is not carry'd by Humour, or vanquish'd by the Importunity of Friends and Suiters, as *earthly* Princes are; but is limited by the Considerations of Equity and strict Justice, from which it can never be consistent with the Perfections of his Nature to depart: For, that the whole *Process* of the *final* Judgment, and, consequently, the Dispensation of future Rewards and Punishments, is to be transacted by our Blessed *Saviour*, we have this express Testimony in Scripture, *(k) The Father judgeth no Man; but hath committed all Judgment to the Son, that all Men should honour the Son, even as they honour the Father.*

Why the Joy  
in Heaven for  
a converted  
Sinner, is so  
very great.

THO' we are not much acquainted with the Condition of Angels, or the Ingredients of their Happiness, yet thus much the Scripture has inform'd us concerning them, that *(l) they are ministering Spirits, sent out to minister for them, that shall be Heirs of Salvation*; and therefore, we may reasonably presume, that they are full of Tendernefs for their *Charge*, solicitous for their particular Safety, and extremely glad of any Good, that befalls them. *(m)* How these Heavenly Hosts were affected with the Salvation of Mankind in general, is evident from the *Hymn*, with which they attended at the Birth of *Christ*, to welcome him into the World; and though their Nature be far distant from us *Mortals*, and their Bliss exquisite, beyond what we are able to conceive; yet, in Regard, that both their Nature and their Bliss are finite, their Joy may certainly admit of an Increase; and, as often as a Sinner is converted from the Evil of his Ways, there

may spring up a fresh *Object*, and a large, and literal Addition to it.

BUT can this properly be said of God too, whose Perfection of Happiness allows no such *Accumulation*? No, doubts; and therefore, with Respect to him, we must interpret *this*, as *Reason* and *Religion* oblige us to understand many such like Passages, where *human Parts* and *Passions* are attributed to him. As therefore the *Holy Ghost*, meaning to represent his Displeasure, and our Baseness, does it, by saying, that *we provoke him to Anger, kindle his Fury, grieve, and weary his Spirit*, and the like; so here, by saying, that God *rejoiceth* over a repenting Sinner, is intended, that such Repentance is highly agreeable to him, and that, were his Nature capable of the same unequal Motions with ours, the Joy of a Father or a Friend, for retrieving the Person he loves best, and had been most in Pain for, would be but a feeble and a very faint Image of that Satisfaction, which this excites in Him, who loves us better, than the tenderest Parent, or most affectionate Friend upon Earth does, or can do.

BUT why should the Degree of Joy be so *intense* upon this Occasion? Why should the *Reformation* of one Sinner raise it above the *Safety* of many Souls, who never fell from their Integrity? And the *ninety nine Sheep*, which never stray'd, excite less of it, than one poor, silly *Wanderer*? In order to resolve this Difficulty, we must observe, *(n)* that, in the Parables of the Gospel, it is usual to represent *all* of the same Kind, tho' they be sometimes the greater Number, by one Man. Thus, in the Parable of the *Marriage-Supper*, the Man, who had not on his Wedding-Garment, (according to the Sense of most Interpreters) represents *all* wicked Men; and, in that of the several Talents, the *sllothful* Servant, who hid *his* in a Napkin, is said to be *one*, whereas they, who improv'd theirs are *three*; and yet it can hardly be doubted, but that there are

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fewer

From Matth.  
xii. 1. Mark  
ii. 23. Luke  
vi. 1. John  
v. 1. to Matth.  
xvii. 14. Mark  
ix. 14. Luke  
ix. 37. John  
vii. 1.

*(k)* John v. 22, 23.

*(l)* Heb. i. 14.

*(m)* *Whitby's* Annotations, on Luke xv. 7.

*(n)* *Stanhope*, on the Epistles and Gospels, Vol. III.



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31, &c.

fewer, who receive the Grace of God to any good Purpose, than they, who receive it in vain; and, in like Manner, though, in the preceding Parables, there is Mention made but of *one* lost Piece of Silver, and of *one* stray'd Sheep, yet is that *one* the Representative of the whole Tribe of Sinners, which do certainly out-number the few, that are righteous; and therefore, according to this Acceptation, the Joy in Heaven may be allow'd to be greater, because the Objects, that give occasion to it, are more.

BUT even if this were not, as these Words were spoken of God after the Manner of Men, so are they to be understood in a Sense agreeable to human Passions. Now in ourselves we perceive, that, in obtaining what we passionately desir'd, in regaining what we look'd upon as lost, and in securing what was in great and imminent Danger, our Joy is strong, and our Delight transporting. The Surprise of an Escape, which we did not expect, and the regaining of a Treasure, we had given over as gone, is entertain'd with Rapture, because it is a Kind of new Accession to our Fortunes, and like a Thing we never enjoy'd before. A loving Father, no doubt, finds great Comfort in seeing all his Children in a perfect State of Health; but if one of them chance to fall sick, beyond Expectation of Recovery, to see him out of Danger, administers more present Joy, than does the constant Health of all the rest; and, in like Manner, tho' a continu'd Course of Goodness be in itself most valuable, yet the Recovery of a lost Sinner, the reviving one dead in Trespasses and Sins, the seeing him snatch'd as a *Fire-brand out of the Fire*, when he was just going to fall into it, gives a more fresh and lively Joy; and therefore, (o) *it is meet*, says the Father in the Parable, that, upon this Occasion, *we should make merry and be glad; for this thy Brother was dead, and is alive again; was lost, and is found.*

SOME *Interpreters* are of Opinion, that the *Parable* of the *Lord of the Vineyard*, paying all his Labourers *alike*, is to be understood of the *Gift of Grace*, or first Admission to the Privileges of the Gospel, and not of the Fruition of Glory; because the *Wages* here mention'd, are given to the *Envious* and *Unthankful*. But allowing this to be no more than a Passage inserted for Ornament and Illustration only, or that it may mean a Reward so surprizingly great, as, among Men, would provoke the Envy of others; yet, if we state the Case of the several *Labourers* in the Parable, as it includes the *Jews* and *Gentiles* in general, and private Christians in particular, we shall find no Injustice in what the *Lord of the Vineyard* did unto them.

(p) To the *Jews* God was pleas'd to make the first express Discoveries of his Will by a *written Law*: In Process of Time the like Benefit was extended to the *Gentiles*. They readily accepted it, and, by so doing, became *Partakers* of the same Grace and *precious Promises* with those, who had long been brought up under the *Legal*, and, from that, remov'd sooner under the *Evangelical* Dispensation. The *Apostles* left all and follow'd *Christ*. The *Primitive* Christians gave in their Names to his Doctrine, and continu'd steadfast in it, at the certain Peril of their Liberties, their Fortunes, their Lives; and yet, in any After-Ages of *Christianity*, they, who live and die (tho' quietly and peaceably) in the sincere Profession of this Religion, are promis'd the Kingdom of Heaven, as a Reward for their Faith and Obedience.

IN like Manner, some have the Happiness of a pious Education, and carry on their early Virtue through the several Stages of Life; others, who either wanted that Advantage, or have neglected to improve it, run into the same Excess of Riot with the unthinking Part of the World; and yet, if these, tho' late, see their

From Matth.  
xii. 1. Mark  
ii. 23. Luke  
vi. 1. John  
v. 1. to Matth.  
xvii. 14. Mark  
ix. 14. Luke  
ix. 37. John  
vii. 1.  
God's Justice  
clear'd in the  
Distribution of  
Rewards.

(o) Luke xv. 23, 24.

(p) Ezek. xviii. 26.



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their Follies, and effectually forsake them, the Promise of God standeth sure; (q) *that, at what Time soever the wicked Man turneth away from the Wickedness he hath committed, and doth that which is lawful and right, he shall save his Soul alive.* This is the whole Sense of the *Parable*, and these are the common Cases, to which it is apply'd: But we mistake the Meaning of it widely, if we think that it denotes an Equality of Rewards in the Kingdom of Heaven, since we have this Assurance given us, that as there (r) *is one Glory of the Sun, another Glory of the Moon, and another Glory of the Stars, so also is the Resurrection of the Dead.* Those, that are rais'd to everlasting Life, shall indeed be all glorious, but still the Glory of some shall be greater than that of others. Every good Christian shall, no doubt, be admitted to a State of Felicity, but when we consider these Words of our Saviour, (s) *I have appointed unto you a Kingdom, that ye may eat and drink at my Table in my Kingdom, and sit on Thrones, judging the Twelve Tribes of Israel,* we cannot but infer, that there are some particular Marks and Instances of Glory, wherewith the Apostles of our Lord will be honour'd above other Christians: And, in like Manner, tho' a late Penitent (if he be sincere) shall be receiv'd to Mercy at last, yet he has not ordinarily any Reason to expect a Degree of Glory equal to his, who has never swerv'd from his Duty, or quickly return'd to it. His Bliss shall be perfect indeed, tho' it be not the most exalted, and tho' he be less happy than some other Christians, yet he shall be much happier than he deserves.

THO' the Difference between the *Jews* and *Samaritans*, in Matters of Religion, was great, and no small Obstruction to all Civil Intercourse, yet it was not at all Times carry'd to such an Height, as to deny to each other the common Rights of Hospitality. Our Saviour himself was,

once upon a Time, (t) when he met the *Samaritan Woman* at *Jacob's Well*, kindly receiv'd by the People of *Sychar*, for the Space of two Days, but then he was returning out of *Judea*, whereas he was now going up to *Jerusalem* with a Purpose to celebrate the *Feast of Tabernacles*. The *Samaritans* had likewise a Feast of the same Kind, tho' not observ'd at the same Time, (u) of as old a Date, as the first Separation under *Jeroboam*, and instituted both in Imitation of, and in Opposition to, the great *Festival*, that our Lord was now going to solemnize; and therefore, (x) this travelling through their Country, with a set Purpose to do this, was look'd upon as an Affront to their Way of Worship: For it argu'd our Lord's Judgment in this Case to be, that *Jerusalem* was the only Place, where these Feasts could be regularly celebrated, and, consequently, that the keeping them on Mount *Gerizzim*, and the Temple there, was a presumptuous Innovation, directly contrary to the Will and Law of God.

“BUT why was our Saviour alone treated in this rude Manner, when every Traveller to *Jerusalem*, upon the like Occasion, declar'd against the *Samaritan Schism* as much as he did, and yet, for any Thing we find, met with better Entertainment?” Now this different Sort of Treatment can be resolv'd into nothing, but the different Character of the Travellers. The *Samaritans* might think, that the Opinions and Practices of common People, were not worth their Regard, but that it would be of mighty Consequence, if a Person, so eminent as *Jesus*, should declare against them; and therefore, since his going to worship at *Jerusalem*, on this solemn Occasion, would, in all common Acceptation, bear this Meaning, they contriv'd to prevent, as much as in them lay, the Influence, which that suppos'd Indignity might have, by revenging it with

From Matth. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1. to Matth. xvii. 14. Mark ix. 14. Luke ix. 37. John vii. 1.

Why the Samaritans would not receive our Saviour.

(q) Stanhope, on the Epistles and Gospels, Vol. II.

29, 30.

(r) John iv.

Gospels, Vol. IV.

(t) 1 Cor. xv. 41, 42.

(u) Luke xxii.

(v) 1 Kings xii. 32, 33.

(x) Stanhope, on the Epistles and



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with another, of not *receiving him*; because such Refusal, they thought, was a constructive disowning of his Authority, and a plain Declaration to all People, that whatever Esteem and Veneration others might have for this *fam'd Man*, they themselves took him for no *Prophet*.

What is meant  
by Rivers of  
Waters flow-  
ing out of the  
Belly.

(y) IN this Feast of *Tabernacles*, it was a Custom among the *Jews*, (deriv'd, as some imagine, from the Institution of their Prophets *Haggai* and *Zechariah*) on the *last Day* more especially, to fetch Water from the Fountain of *Siloah* in great Pomp and Solemnity, with Trumpets, and other musical Instruments going before them. At such Fountains, it was usual to build Receptacles, or *Wells*, and, in the Middle of them, to have *Pipes* and Cisterns laid, through which the Water pass'd, and, coming out at *Cocks*, was receiv'd in *Urns*, or large big-belly'd Vessels, and so carry'd to the Temple. The Water thus carry'd was given to the *Priests*, who, mixing it with the Wine of the Sacrifices, offer'd it to God by Way of Intercession for the Blessing of *Rain* against the approaching *Seed-Time*: And, during the whole *Festivity*, they read the *lvth Chapter* of the Prophet *Isaiab*, which begins with these Words, *Ho! every one, that thirsteth, come ye to the Waters, and he, that hath no Money, &c.*

Now, whoever looks into the Method of our *Saviour's* Preaching, may easily perceive, that it was customary with him to take occasion from some obvious Thing or other, to discourse of *spiritual Blessings*, and frequently to make use of *Phrases metaphorically* taken from the Matter in Hand. Pursuant hereunto we find him, in Allusion to the Customs of this Feast, beginning his *Invitation* with Words, not unlike what we have cited from the Prophet, (x) *If any Man thirst, let him come unto me, and drink*. Water is, by God himself, represented as

no bad Emblem of the Dispensation of Grace; for (a) *I will pour Water*, says he, *upon him, that is thirsty, and Floods upon the dry Ground*. Which he explains in this Manner, — *I will pour my Spirit upon thy Seed, and my Blessing upon thine Offspring*; and (b) the frequent *Libations*, in the *Feast of Tabernacles*, were suppos'd, by the *Jewish Doctors* themselves, to have had a *mystick Sense* in them: And therefore, the Meaning of our Saviour's Words is this, — “ That “ whoever was desirous of the spiritual “ Blessings, which were prefigur'd in this “ *festival Rite*, if he would become his “ Disciple, and believe in him, as the promis'd *Messiah*, he would communicate “ to him such Gifts of the *Holy Ghost*, and “ in such a plentiful Measure, as the World “ was not yet acquainted with; for (c) *out of his Belly shall flow Rivers of living Water.*”

From Matth.  
xiii. 1. Mark  
ii. 23. Luke  
vi. 1. John  
v. 1. to Matth.  
xvii. 14. Mark  
ix. 14. Luke  
ix. 37. John  
vii. 1.

WHENCE it is, that our Saviour borrow'd this *metaphorical Expression*, is a Matter not so well agreed by the Learned. Some think from the Proverbs of *Solomon*; (d) *The Words of a Man's Mouth are as deep Waters, and the Well-spring of Wisdom a flowing Brook*. Others, from the xxxiid of *Isaiab*, (e) *Behold a King shall reign in Righteousness, and Princes shall rule in Judgment, and a Man shall be as Rivers of Waters in a dry Place*: And others, (with more Probability) from the lviiiith of that Prophet; (f) *Thou shalt be like a watered Garden, and like a Spring of Water, whose Waters fail not*. However this be, 'tis certain, (g) that our Saviour, taking the Rise of his Discourse from the customary *Libations* at this Time, had under his View and Consideration the *Make and Figure* of the Water-Vessels, that were us'd on this Occasion, which, by Reason of their large Bellies, being able to hold a great Quantity of Water, were therefore proper Emblems of that plentiful Effusion of the

Holy

(v) *Whitby's, Hammond's, and Beausobre's Annotations.*  
(b) *Surenhusii Concil. ex V. T. apud Johannem.*  
(c) *Ver. 1.*

(f) *Ver. 11.*

(g) *Surenhus. ibid.*

(x) *John vii. 37.*  
(c) *John vii. 38.*

(a) *Isaiab xlii. 3.*  
(d) *Prov. xviii. 4.*



A. M. Holy Ghost, which he intended to send  
 4035, &c. upon the Christian Church, when (b)  
 Ann. Dom. to one should, be given, by the Spirit, the  
 31, &c. Word of Wisdom; to another, the Word  
 of Knowledge, by the same Spirit; to  
 another, Faith, by the same Spirit; to  
 another, the Gifts of Healing, by the same  
 Spirit; to another, the Working of Mi-  
 racles; to another, Prophecy; to another,  
 discerning of Spirits; to another, divers  
 Kinds of Tongues; and to another, the  
 Interpretation of them.

From Matth.  
 xii. 1. Mark  
 ii. 23. Luke  
 vi. 1. John  
 v. 1. to Matth.  
 xvii. 14. Mark  
 ix. 14. Luke  
 ix. 37. John  
 vii. 1.

## DISSERTATION III.

*Of our Blessed SAVIOUR'S Miracles, and their Excellency.*

*The Evidence  
 of Miracles.*

**T**HAT the Accomplishment of antient Prophecies, in the Person and Actions of our Blessed Saviour, was one of the external Evidences of his Divine Mission, and, consequently, of the Truth of our most holy Religion, was the Subject of our last Dissertation; and how far the Evidence of the Miracles, which he wrought, is available to the same great End, we shall now endeavour to set before our Reader.

*What a real  
 Miracle is.*

(i) To this Purpose we must observe, that a true Miracle is properly such an Operation, as exceeds the ordinary Course of Things, and is repugnant to the known Laws of Nature, either as to its *subject Matter*, or the *Manner* of its Performance. For, tho' we readily acknowledge, that there are Beings in the *spiritual* World, which are able to perform Things, far exceeding the Power of Men, and therefore apt to beget *Wonder* and *Amazement* in us; yet, that any created Beings, and, consequently, Agents of a *limited* Power, are capable of working *such* Miracles, as our Saviour did; are capable of *controuling* the Course of Nature, of *supplying* Mens natural Defects, of giving Sight to the Blind, Speech to the Dumb, and Life to the Dead, (which are Miracles relating to the *subject Matter*) or of doing

NUMB. XCIII.

any of these Things, in an *Instant*, by a *Touch*, by a *Word*, at a *Distance*, and without any Kind of outward Means, (which are Miracles regarding the *Manner* of their Performance) is a Thing impossible; unless we can suppose, that limited, inferior, and created Beings have an equal Power of *creating*, *controuling*, and *restoring*, with Almighty God, which is Contradiction enough in all Conscience.

IT was upon this Persuasion therefore, viz. that true Miracles are the sole Operation of God, that the World has, all along, agreed to acknowledge, and accept of Miracles, as an *authentick*, and indisputable Testimony, that the Persons, entrusted with such Power, were certainly sent, and commission'd by God. To this Purpose we find Pharaoh's Magicians confessing, (k) that the Miracles, which Moses and Aaron exhibited, were the *Finger of God*; and, in the Controversy between Elijah and the Priests of Baal, it was readily accepted as a fair Proposal, that he, (l) who answered by Fire from Heaven, should be unanimously serv'd, and worshipped as God. The less Reason have we then to wonder, that we hear a learned Ruler of the Jews accosting our Lord in these Words, (m) Rabbi, we

*Miracles, a  
 sufficient Te-  
 stimony of a  
 Divine Mis-  
 sion.*

17 A

know

(b) 1 Cor. xii. 8, &c.  
 xviii. 24, &c.

(i) Bishop Smalbrooke's Vindication.

(m) John iii. 2.

(k) Exod. viii. 19.

(l) 1 Kings



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know that thou art a Teacher sent from God; for no Man can do those Miracles, that thou dost, except God be with him; or that a mean Man, who had been born blind, should confront the whole Assembly of the Pharisees, with this one Argument, (n) Since the World began, was it not heard, that any Man opened the Eyes of the Blind; if this Man were not of God, he could do nothing; or, that our Blessed Saviour himself should so frequently appeal to the Miracles, he wrought, as proper Testimonies of his Divine Mission, (o) The Works, which my Father hath sent me to finish; The Works, which I do in my Father's Name, the same bear witness of me, that my Father sent me.

That the Messiah was to work Miracles.

O U R Saviour indeed, and his Apostles both, do often appeal to the Predictions of the Prophets relating to the promis'd Messiah, as fulfilled and accomplish'd in him; and the Truth is, unless the Validity of this Appeal can be supported, Miracles alone, or exclusive of this Testimony, would not be a sufficient Evidence of our Lord's Commission: But then, it ought to be consider'd, that, when, among the particular Predictions of a Person promis'd to the Jews as their Messiah, it was foretold, that he should (q) be like unto Moses; that (r) the Spirit of the Lord should rest upon him; that (s) he should open the Eyes of the Blind, and unstop the Ears of the Deaf; and that he should make the Lamé to leap as an Hart, and the Tongue of the Dumb to sing. Miracles became then an essential Ingredient of his Character, and a sure Test of his being a Prophet sent from God.

(t) S O M E modern Jews indeed, when press'd with the Evidence of our Saviour's Miracles, make this their Subterfuge, — That the Messiah, at his Coming, was not to perform any Wonders of this Kind, but only to manage the Lord's Battles, and to overcome the People, that were

round about him. But that this was not of old the Sense of the Jewish Nation, is evident from the Words of the People in our Saviour's Time; (u) When Christ cometh, will he do more Miracles, than these, which this Man hath done? Nay, (x) an Author of theirs of no great Antiquity, (after his having mention'd the three glorious Gifts, viz. Prophecy, Miracles, and the Knowledge of God, which the Israelites, in the Time of their Captivity, had lost) gives us to understand, that, upon the Appearance of the Messiah, the Return of Miracles was justly to be expected, in Completion of this Prophecy, — (y) I will pour out my Spirit upon all Flesh, and your Sons and your Daughters shall prophesy, your old Men shall dream Dreams, and your young Men shall see Visions.

S I N C E the Messiah then was to work Miracles, when he came into the World, if we consider the Design of our Blessed Saviour's Mission, viz. (z) that he was a Teacher sent from God to abolish a Form of Worship, which had incontestably been establish'd by the Power of Miracles in Moses, and to introduce a new Religion, repugnant to the Wisdom of the World, in many mysterious Doctrines, and abhorrent to the vicious Inclinations of Men, in all its righteous Laws and Precepts; that he was appointed, in short, to destroy the Kingdom of the Devil, and, upon its Ruins, to erect a Kingdom of Righteousness, there was an absolute Necessity for him to be invested with a Power of working Miracles: Otherwise, his Pretensions to this high Character had been ridiculous, and the Jews, with good Reason, might have demanded of him, (a) Master, we would see a Sign from thee; what Sign therefore dost thou do, that we may see, and believe? But this Demand is effectually silenc'd by our Saviour's being able to make the Reply, — (b) If I had not done among you the Works, which

From Matth. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1. to Matth. xvii. 14. Mark ix. 14. Luke ix. 37. John vii. 1.

And our Saviour assuming that Character.

none

(n) John ix. 32, 33.

(o) Ibid. xxv. 5, 6.

(p) *Abraham in Fact.*

(q) John vi. 30.

(r) Ibid. v. 36.

(s) Maimonides, II. Melach. & Milch, cap. xi.

(t) Joel ii. 28. and Acts ii. 17.

(u) Ibid. xv. 24.

(v) Deut. xviii. 15.

(w) Isaiah xli. 2.

(x) John vii. 31.

(y) *Stillingfleet's Orig. Sacra*, pag. 171.



A. M. none other Man did, ye had not had Sin;  
 4035, &c. but now ye have both seen, and hated both  
 Ann. Dom. me, and my Father.  
 31, &c.

*JOHN the Baptist*, who was born a little before our Saviour, was his Fore-runner. (c) He appear'd at the Time, when the *Messiah* was expected; and, being much fam'd for his Virtue and Sanctity of Life, was follow'd by the People, who were prone to take him for the Prophet who was to come, as there was not indeed, at that Time, a greater Person born among Women: And yet, the Divine Providence so order'd the Matter, that, as great as he was, he wanted this Character of the true *Messiah*, viz. the working of Miracles; and therefore, our Saviour, comparing himself with the Baptist, a burning and a shining Light indeed, but who himself did no Miracles, (d) *I have a greater Witness*, says he, *than that of John; for the Works, which my Father hath given me to finish, the same Works, that I do, bear Witness of me, that I am the Messiah, or (which is all one) that my Father hath sent me.*

The Nature of  
his Miracles.

AND well indeed might our Lord be allow'd to claim a Pre-eminence, not above the Baptist only, but above every Prophet, that went before him; when, upon so many Occasions, he exercis'd a Power and Authority, not inferior to that of God; when, by the same Omnipotence wherewith he created all Things at first, he multiply'd a few Loaves, and two Fishes, into a Sufficiency to feed five Thousand; when, at his Command, the Wind and the Sea grew still, and unclean Spirits departed from Mens Bodies, confessing him to be the Son of God; when acute Diseases, and *chronical* Grievs, (e) such as no Length of Time, no Skill, no Remedies, no Expence could assuage, were equally cur'd with a Touch, nay with the Touch of his Garment, with a Word, nay, with a Word, that operated effectually upon the Absent, and at a Di-

stance; when Persons at Death's Door, nay, actually dead, and dead for some Time, were commanded back to Life and Health; and himself, when slain by the Jews, and committed to the Grave, was (according to his own Prediction) rais'd from the Dead, by the same Divine Spirit, whereby *He quickeneth and enliveneth all Things.*

From Matth. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1. to Matth. xvii. 14. Mark ix. 14. Luke ix. 37. John vii. 1.

THESE, and many more Actions of the like Nature, recorded in the Gospel, are plain Demonstrations of a Divine Power residing in our Blessed Saviour: But then there is something farther to be said, concerning these miraculous Acts of his, viz. that they were exceedingly well chosen to characterize the *Messiah*, in Regard of their Suitableness to the End and Design of his Coming.

Which were suitable to the Character he assum'd.

(f) THE Law was enacted with a very terrible Pomp, such as spoke it to be (what indeed it was) a Dispensation of Servitude and great Severity. But the Gospel is a Covenant of Reconciliation and Peace, of Friendship, nay, of Sonship with God, intended, not so much to strike Awe upon Mens Minds, as to charm, and win them over by all the endearing Methods of Gentleness and Love; and therefore, the Wonders, that bore Testimony to its Truth, were Works of Mercy and Kindness, such as never wrought any Harm, but always brought Comfort and Advantage to the Needy and Distress'd; (g) *Sustenance* to the Hungry, *Supplies* to those in Want, *Safety* to them that were ready to Perish, *Speech* to the Dumb, *Hearing* to the Deaf, *Eyes* to the Blind, *Understanding* to the Disturb'd, *Strength* to the Impotent, *Limbs* to the Maim'd, *Health* to the Sick, *Life* to the Dead, and *Release* to Souls and Bodies held in Bondage by the Devil. These, these are the Wonders, by which our Jesus prov'd his Mission, Wonders of Gentleness and Pity, of Beneficence and Love, wherein he manifestly excels, and, as it were,

(c) Kidder's Demonstration of the Messiah, Part i. Page 45.  
 Sermons at Boyle's Lectures.

(f) Stanhope, on the Epistles and Gospels, Vol. I.

(e) Stanhope's

(g) Stanhope's



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were, triumphs over all the Prophets; that went before him. They prov'd their Commission by Acts of Divine Vengeance, and sore Plagues, as well as by Cures, and corporal Deliverances; whereas our Blessed Lord (k) went about always doing Good; healing Diseases and Infirmities, but inflicting none; and releasing from Death, but never hastening it; insomuch, that through the whole Course of his Ministry, we have not one Instance of his Power exerted in the Suffering, or Annoyance even of his bitterest Enemies.

WHEN John the Baptist had heard of the Works, which (l) Christ did, he sent two of his Disciples, with this Message to him, *Art thou he that should come, (i. e. the promis'd Messiah) or look we for another?* To whom our Lord return'd this Answer, *Go, and shew John again these Things, which ye do hear, and see; the Blind receive their Sight, and the Lame walk; the Lepers are cleansed, and the Deaf hear, and the Dead are raised up.* The Answer is, in a great Measure, taken from the Prophet *Isaiah* (m), describing the great Operations of the Messiah; and, by remitting the Baptist to them, our Saviour intended to shew, that he must of Necessity be the Person, he sent to enquire after, because he had not only the Power of doing Miracles, but even of doing the self-same Miracles, that the Evangelical Prophet had predicted of the Messiah.

And therefore,  
a Proof of his  
Divine Mis-  
sion,

(n) Now, of all the great Attributes of God, there is none, that shine brighter, and more aimiable in our Eyes, than Truth and Goodness: The former cannot attest a Lye, nor the latter seduce Men into dangerous and destructive Mistakes. And yet, if God should communicate any Part of his Power to an Impostor, to enable him to work Miracles, and such Miracles, in Kind, as were foretold of the true Messiah, in Confirmation of his Pretences, what would become of these two sacred Attributes? To suspect, I say, that Almighty God

is capable of employing his infinite Power, with a Design to *mislead* and delude Mankind, in what relates to their eternal Concerns, is to destroy and subvert his very Nature, and to leave ourselves no Notion at all of such a Being. Nay, for him to permit the same Evidences to be produc'd for Errors, as for Truth, is, in Effect, to cancel his own Credentials, and to make Miracles of no Significance at all. And therefore, how artfully soever some Impostors may contrive their Delusions, yet we are not to doubt, but that, if we examine, 1st, The Works themselves, and their Manner of being done, and 2dly, The Persons themselves, and the Ends, for which they do them, we shall be able to discern the Difference between real Miracles, and lying Wonders.

(o) 1st, THEN, in Relation to the Works themselves, it is requir'd, that they be possible, since no Power whatever can effect that, which is strictly impossible; that they be probable, since the Divine Power will hardly concern itself in what favours of Fable and Romance; that they be not below the Majesty of God, as he is the Ruler and Governor of the World, nor inconsistent with his Character, as he is a good and gracious Being; that they be done openly, before a sufficient Number of Witnesses; readily, without any previous Forms or Ceremonies, which may make them look like Incantation; and upon all proper and important Occasions, to denote the Permanency of that Divine Power, by which they are effected.

because they  
had all the  
Marks of true  
Miracles.

2dly, IN Relation to the Person pretending to a Divine Mission, it is requir'd, that he be a Man of good Report for his unblamable Conversation; that he be in the perfect Exercise of his Reason and Senses, and constant and uniform in the Message he delivers; that the Doctrine, which he endeavours to establish by his Miracles, be consistent with the Principles of true Reason, and natural Religion, consistent with right Notions and Worship of

(k) Acts x. 38.  
Epistles and Gospels, Vol. II.

(l) Matth. xi. 2, &c.

(m) Chandler, on Miracles.

(n) Chap. xxxv. 5.

(o) Stanhope, on the



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4035, &c.  
Ann. Dom.  
31, &c.

of God, and consistent with the former *Revelations*, he hath made of his Will; of a Tendency, to destroy the *Devil's* Power in the World, to recover Men from their Ignorance, to reform them from their Vices, to lead them into the Practice of Virtue and true Godliness, by proper Motives and Arguments, and, in short, to advance the *general* Welfare of *Societies*, as well as every Man's *particular* Happiness in this Life, and in his Preparation for a better. And now to observe a little how all these *Characters* meet in the Blessed *Jesus*.

THAT *Jesus of Nazareth* was a Person of great Virtue and Goodness, in full Possession of his Reason and Senses, and constant and *uniform* in the Message, he deliver'd to Mankind, not only the whole Tenor of his *Conduct*, as it is recorded by the *Evangelists*, but the Nature of his *Doctrine*, and Excellency of his *Precepts*, the Manner of his *Discourses* to the People, and the Wisdom of his *Replies* to the insidious Questions of his Adversaries, are a plain Demonstration: And that (p) *this Jesus was a Man approved of God by Miracles, Wonders, and Signs, which God did by him in the Midst of all the People*, is manifest, not only from the Testimony of his Friends and Disciples, but (q) from the Concession of *Heathen Historians*, as well as the *Traditions* of the *Jewish Talmud*, wherein the Memory of them is preserv'd.

THESE Miracles indeed were above the Skill of Men or Angels to effect; but they were not therefore impossible, because subject to the Power of Almighty God; for the same *Agent*, who form'd the Eye, could restore the Blind to Sight; he, who wrought the whole Frame of our Bodies, could as easily cure the Maim'd, or heal the Diseas'd; and he, who *causes the Rain* to descend, and to water the Earth, *that it may minister Bread to the Eater, and Seed to the Sower*, could be at

no Loss to change Water into Wine, or to multiply the Loaves and Fishes for the Relief of the Hungry.

THESE Miracles again, being Acts of *Mercy*, as well as *Power*, were not consistent with the Character of an *Impostor*, or the Agency of any *wicked Spirit*; but that God should have Compassion on his Creatures, and exercise his tender Mercies over the *Works of his own Hands*; that he should give Bread to the Hungry, Limbs to the Maim'd, and Release to such, as were under the Captivity of *Satan*, is no *improbable* Thing at all. These were Actions suitable to his Majesty, and highly comporting with his Wisdom and Goodness, since they naturally tended, both to beget Reverence in the Minds of Men towards his *Messenger*, and to reconcile them to the Belief and Obedience of his Heavenly Will.

Now these Miracles our *Saviour* did *openly*, in the Temple, in the Synagogues, and on the Festivals, when the *Concourse* of People was greatest, and when the *Doctors of the Law*, who came on purpose to ensnare him, were sitting by, and *beholding what was done*. These he did *readily*, and with a Word's speaking: For (r) *Peace, be still*, quelled the raging of the Winds and Waves; (s) *Young Man, arise*, reviv'd the Widow's Son; (t) *Ephphatha, be opened*, gave the deaf Man Hearing; and (u) *Lazarus, come forth*, rais'd him from the Grave, who had been four Days dead. These he did *frequently*, and upon all proper Occasions; for, from the Time, that he enter'd upon his Ministry, scarce a Day pass'd without some fresh Instance of his Power and Goodness, insomuch, that if all his Actions of this Kind, had been particularly recorded, (x) *the World itself* (as St *John*, by an elegant *Hyperbole*, declares) *would not contain the Books, which should be written*: And (what crowns all) *these* he did with a Design to establish a Religion, whose

17 B

Business

From Matth.  
xii. 1. Mark  
ii. 23. Luke  
vi. 1. John  
v. 1. to Matth.  
xvii. 14. Mark  
ix. 14. Luke  
ix. 37. John  
vii. 1.

(p) Acts ii. 22.

(q) See Bishop Chandler's Defence, where he proves *this*, as well as the *Traditions* of the*Talmud*, by several Instances, p. 429

(r) Mark iv. 39.

(s) Luke vii. 14.

(t) Mark

vii. 34, 35.

(u) John xi. 43, 44.

(x) Ibid. xxi. 25.



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31, &c.

Business it is, to give Men the most *exalted Thoughts* of God and his Providence, and the *greatest Certainty* of future Rewards and Punishments; to oblige them, by the strongest *Motives*, to observe and practise *whatsoever Things* are true, and honest, and just, and pure, and lovely, and of good Report; to persuade them to mortify every *inordinate Affection*, and to attain those excellent *Dispositions* of Mind, which will make them *resemble* God, and best prepare them for future Happiness; in a Word, to establish the Practice of the two great Virtues, *the Love of God*, and *the Love of our Neighbour*, upon these two excellent Principles, *of Faith in God*, as the Rewarder of those that seek him, and *Faith in Jesus Christ*, as the Saviour and Judge of Mankind.

Were per-  
form'd with-  
out Assistance.

AND, if such be the End and Design of the *Christian Religion*, there is little

Reason to suppose (as the *Jews* are very willing to object) that the Devil could have any Hand, in assisting our Saviour to effect such Miracles, as gave Credit to the first *Appearance*, and Strength and Success to the *Propagation* of those Doctrines, which were calculated on Purpose to destroy his Dominion in the World, and, upon its Ruins, to erect the Kingdom of God, and his *Christ*. The Devil is not so silly a Being, as to join Forces with his avowed Enemy, in order to ruin and depose himself: And, if our Saviour could hope for no Assistance from that Quarter, the Pretence of his doing his Miracles, † by Virtue of the Name *Jehovah*, stolen out of the Sanctuary, and us'd as a Charm, is a Fiction too gross, and palpable, to stand in need of any Confutation.

From Matth.  
xii. 1. Mark  
ii. 23. Luke  
vi. 1. John  
v. 1. to Matth.  
xvii. 14. Mark  
ix. 14. Luke  
ix. 37. John  
vii. 1.

*PHILOSTRATUS* indeed, in his History of the Life of *Apollonius* †, sets him

And beyond the  
Competition  
of any other.

† The Account, which some later *Jews* give us of this Transaction, is thus related, — That, in the Time of *Helena* the Queen, *Jesus of Nazareth* came into *Jerusalem*, and in the Temple found a Stone, (on which the Ark of God was wont to rest) whereon was written the *Tetragrammaton*, or more peculiar Name of God; that whosoever should get the Name into his Possession, and be skilled in it, would be able to do what he pleas'd; that therefore their wise Men, fearing lest any of the *Israelites* should get that Name, and destroy the World, made two Dogs of Brass, and plac'd them at the Door of the Sanctuary; that whenever any had gone in, and learn'd that Name, these Dogs were wont, at their coming out, to bark so terribly, that they forgot the Name, and the Letters they had newly learn'd. But when *Jesus of Nazareth*, say they, went in, he not only learn'd the Letters of this Name, but wrote them in a Parchment, and hid it, as he came out, in an Incision, which he had made in his Flesh; and, tho' through the Barking of the Dogs, he had forgot the Name, yet he learn'd it afterwards from his Parchment: And it was by Virtue of this, say they, that *Jesus* restor'd the *Lame*, healed the *Leprous*, rais'd the *Dead*, walked upon the *Sea*, and did all his other miraculous Works. Pug. Fidei, Part II. cap. viii. sect. 6. as quoted in *Kidder's Demonstration* Part I. p. 40.

† This *Apollonius* is, by the Enemies of Christianity, set up as a Rival to our Blessed Saviour, in Point of his Life, Miracles, and Predictions; and therefore, it may not be improper, in this Place, to give our Reader a short Sketch of some of the principal Incidents of his Life and Transactions. About three or four Years before the *Vulgar Christian Aera*, he was born at *Tyana*, a Town of *Cappadocia*, (from whence he was nam'd *Tyanicus*) of an antient Family, and rich Parents; but to make his Birth more resemble our Saviour's, 'tis said, that *Proteus*, under the Form of a Sea-God, acquainted his Mother, that he himself was to be born of her, and that, at the same Time, she was surrounded with *Savans*, which assid'd at her Labour, and, by their Singing and Gaiety, seem'd to presage the Infant's future Glory. However this be, while he was a Youth, he was observ'd to have a great natural Genius, an excellent Memory, and was in his Person so very beautiful, that he drew the Eyes of all Men upon him. When he was fourteen Years of Age, his Father sent him to *Tarsus* in *Cilicia*, in order to study *Rhetorick*, but he chose rather to apply himself to *Philosophy*, and, in a few Years, profess'd himself of the *Pythagorean* Sect. Pursuant to this, he abstain'd from the Flesh of all Animals, as reputed impure, liv'd upon nothing but Fruits and Vegetables, and, tho' he did not condemn the Use of Wine, yet he chose rather to abstain from it, as being apt to disturb the Serenity of the Mind. He was a Person of great Mortification and Abstinence, renounc'd Marriage, and profess'd Continence, and affected to live in the Temple of *Asculapius*, to make it be believ'd, that he was his peculiar Favourite, and, by his Assistance, was enabled to perform Cures. Before he appear'd in a publick Character, he kept Silence for the Space of five Years; but, as he did not totally refrain from Company, he usually spoke by Signs, or, when there was a Necessity for it, wrote some Words. After this five Years Silence, he came to *Antioch*, and there endeavour'd to improve upon the *Pagan Religion*. The Doctrines which he taught were deliver'd in a plain, perceptive Manner, and with a better Grace and Authority, than the Philosophers at that Time were accusom'd to. After some Stay at *Antioch*, he undertook a long Journey, in order to converse with the *Brackmans* of *India*, and, in his Way, to visit the *Persian Magi*. At *Nineveh* he contracted an



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him up for a great Worker of Miracles; and some, of late Times, have been bold enough to name him in Competition with our Blessed Saviour. But, besides that, this History of *Apollonius* has no other Voucher than his Servant *Damis*, (who was confessedly a weak and ignorant Person, and, consequently, very capable of being impos'd upon by the artful Juggles of his Master) the very Miracles, related therein, are, for the most part, ridiculous, unworthy the Character of a Prophet,

From Matth. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1. to Matth. xvii. 14. Mark ix. 14. Luke ix. 37. John vii. 1.

an Acquaintance with one *Damis*, who attended him ever after, and wrote an Account of his Life, Sayings, and Actions, which have been transmitted to us in the History of *Philostratus* the Sophist. Upon his Return from the *Indies* he went to *Ephesus*, where he was receiv'd with all the Tokens of Respect imaginable, was follow'd and admir'd by People of all Ranks and Conditions, and, by making his Observations upon the Chirping of a Bird, which came to call its Companions to pick up some Corn, which happen'd to be spilt, gain'd himself the Reputation of a very great Prophet. From *Ephesus* he remov'd to *Athens*, where he instructed the People in the Ceremonies of their Religion; in the Manner, and Time, and Place of their offering up Sacrifices, Libations, and Prayers, with other superstitious Rites; and where, by commanding a Devil to go out of a young Man, and, in Token of his being dispossest, to overturn a Statue, which stood by, he obtain'd the Character of a mighty Worker of Miracles. In the twelfth Year of *Nero* he came to *Rome*, where, having spoken some disrespectful Words against the Emperor, he was prosecuted by his Favourite *Tigellinus*, but, to his great Surprise, when his Prosecutor open'd the Bill of Accusation against him, he found nothing but a fair Piece of Paper, without one Word written in it; and not long after, upon his restoring a young Woman, who seem'd to fall down dead as she was going to be marry'd, to Life again, he was accounted by all a great Magician at least, if not a Person sent from Heaven. When *Nero* order'd all Philosophers to depart from *Rome*, he left the Place, and (to pass by other Circumstances of his itinerant Life) he was in *Asia Minor*, when *Domitian* order'd him to be apprehended for speaking with some Freedom against his Tyranny, and sent to *Rome*; where, notwithstanding the Emperor's cruel Usage of him, he behav'd with incredible Magnanimity, and, upon his Trial being honourably acquitted, immediately vanish'd out of the Court, and was that very Day seen at *Puteoli*, which is very near fifty Leagues from *Rome*. When *Domitian* was slain, he resided at *Ephesus*; and, as he was then discoursing to the People, he gave them to understand, that the fatal Stab was that Moment given him, which accordingly prov'd true; for not long after an Express arriv'd, that *Domitian* was dispatch'd, in the Manner he had mention'd, and *Nerva* unanimously declar'd Emperor. *Nerva*, upon his Accession to the Throne, is said to have sent *Apollonius* a Letter, desiring him to come and assist at his Councils, to which he return'd an Answer by his Servant *Damis*, but before *Damis* came back his Master was dead; tho' as to the Place and Manner of his Death, we have no certain Account. After his Death however, he had Statues erected, and Divine Worship paid to him; but, as he left few or no Disciples behind him, his Memory, which for a little while was greatly honour'd, dwindled away by Degrees, and, upon the Downfall of Idolatry, utterly ceas'd.

This Account we have from *Philostratus*, who, from the Commentaries of *Damis*, and a Book of one *Maximus*, which he happen'd to light on, wrote the Life of *Apollonius*, above an Hundred and Twenty Years after his Death; but whoever looks into it, will see how much his fabulous History falls short of the Gravity and Simplicity of the Gospel. The Truth is, *Julia*, the Wife of the Emperor *Severus*, affected to be thought a learned Woman, and therefore, she set up for a Wit, which was attended with an immoderate Desire, and Thirst after Novelty. She was continually surrounded with Poets, Sophists, Grammarians, &c. *Philostratus* made one of the Number, and, from her he had the Memoirs of *Damis*, to which he added, either from common Fame, or his own Fancy, whatever he thought would hit the Taste of the Empress, or work himself into the Favour of *Caracalla*, who had *Apollonius* in high Esteem, and were both great Admirers of the *Marvellous*. So that, wherever the Subject came not up to the Magnificence, which the Author desir'd, he usually added all the Ornaments, which his Imagination could invent, and, without any Regard to Truth, or even Probability itself, (witness the Conversation between *Apollonius* and the Ghost of *Achilles*, and the long Digressions on the Panthers of *Armenia*, the Elephants, the Phoenix, the Satyr, the Pygmies, &c.) made it not so much an History, as a wild Romance; in which Light all the great Men, not only Christians, but Pagans, and Ancients as well as Moderns, that have had occasion to mention it, look upon it. *Philostratus* however, might have a further Design in writing the Life of *Apollonius*: For, as the Christian Religion, by the Strength of its Miracles, had now made its Way in the World, those, who endeavour'd to oppose it, and yet, could not deny the Reality of its Facts, were at length reduc'd to this Expedient, viz. to produce Miracles in Paganism, and every other Argument, that they thought Christianity could boast of, by Way of Contraposition. As therefore the Actions of Jesus were handed down to us by the Four Evangelists, who wrote an Account of the principal Occurrences of his Life; so they, in like Manner, set about writing the Lives of their Philosophers, in Hopes of finding their Account in thus opposing Miracles to Miracles, and Magick to the Power of God: And, for this Reason, they have been more especially careful to accommodate the Transactions of their great Men to the more remarkable Passages in our Saviour's Life, as the learned *Huetius* shews, in many Instances relating to *Apollonius*, and thereupon, concludes in these Words, "Id præterea spectasse videtur *Philostratus*, ut invalescentem jam Christi fidem & doctrinam deprimeret, opposito hoc omnis doctrinae sanctitatis, & mirificæ virtutis fœditio simulacro. Itaque ad Christi exemplar hanc expressit effigiem, & pleraque ex Jesu Christi Historiâ *Apollonio* accommodavit, ne quid Ethnicæ Christianis invidere possent." Vid. *Huet. Demonstr. Evang.* Pag. 566. *Flcury's Eccles. Hist.* *Tellemont's Hist. des Empereurs*, Vol. II. and a Dissert. at the End of the Translat. of *Houtteville's Crit. & Hist. Discourse*.



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*Prophet*, and (as the learned *Photius* speaks) *full of Follies, and monstrous Tales*. Nay, in the highest Instance of his *miraculous Power*, viz. *his raising a dead Woman to Life again*, (y) *Philostratus* himself suspects (as he says the Company did) that there was some Confederacy and Collusion in the Matter; but, if even it were not so, the Doctrines, which *Apollonius* taught, and the Zeal he profess'd for the *Pagan Idolatry*, together with his excessive Pride, Ambition, and vain Affectation of divine Honours, are a plain Indication, that his Miracles were *false*, and his most surprizing Performances, either the Effects of *Magick*, or downright *Cheat* and *Imposture*.

*TACITUS* (z) indeed tells us of two Cures, one of a *blind*, and the other of a *lame* Person, which *Vespasian* pretended to work at *Alexandria*; but, whoever reflects on the Situation of his Affairs at that Time, will perceive some Reason to suspect a Collusion. He was now in a Dispute with himself what to do, whether to assume the *Roman Empire*, or restore the *ancient Form of Government, a Commonwealth*. The Restoration of the latter, was what *Dion*, and *Euphrates*, two eminent Philosophers, advis'd; but *Apollonius* (whom he likewise consulted upon this Occasion) with great Vehemence persuaded the contrary, and (being himself accusom'd to such *Artifices*) might, not improbably, suggest to *Vespasian* the Necessity of some Miracle or other, in order to recommend him to the People as a Person highly *favour'd by the Gods*.

AND, indeed, if we consider what an obscure Person, and of what mean Original *Vespasian* was, there seems to be the greater Reason, why *Apollonius*, and others of that Party, should think of some *Expedient* or other, to raise him a Reputation in the World, answerable to the *new Station of Life*, they had advis'd him to accept: And, whoever considers farther (a) what various Artifices were, at

that Time, made use of, to procure an Opinion of *Divinity* in the Emperors, will not much wonder, that such Reports should be spread of them, or that certain Persons should be suborn'd to feign such Distempers, and then, to give it out, that the Touch of the Emperor's Hand had cur'd them; tho' it must be confess'd, (b) some are of Opinion, that, what is reported by *Vespasian* to this Purpose, cannot fairly be deny'd, and might perhaps be *providentially* intended, to give some *Dignity* and superior Character to a Person, who (in Conjunction with his Son *Titus*) was appointed by God to be a signal Instrument of the *Divine Vengeance* on the *Jewish Nation*.

ALLOWING then, that God, for wise Ends of his *Providence*, might, now and then, permit some eminent Person to do a *real* Miracle; yet what is this to that vast *Number*, and great *Variety* recorded of our *Saviour*, who, in the small Space of his Ministry, did more wonderful Works of this Kind, than what *Moses*, and all the Prophets put together, from the earliest Account of Time, that we read of, are known to have done?

(c) THE *Jews* indeed, to swell the Account of *Moses's* Miracles, reckon each of those, that he did in *Egypt*, double; one, as a Miracle of *Justice*, in punishing *Pharaoh* and his *People*, and the other, as a Miracle of *Mercy*, in preserving the *Israelites* from the like Destruction. But, after all their Pains and Contrivance, the Sum amounts to very little, in Comparison to the many, that are recorded of our *Blessed Saviour*. The Miracles of all the *Prophets* put together, by the *Jews* own Computation, do not equal those of *Moses*; and yet we must remember, that *Moses* liv'd an *hundred and twenty Years*, forty of which were one continu'd Scene of Action; and that the Compass of the *Prophets*, from the Creation of the World, to the Destruction of the *second Temple*, includes Three Thousand and some hundreds.

From Matth.  
xii. 1. Mark  
ii. 23. Luke  
vi. 1. John  
v. 1. to Matth.  
xvii. 14. Mark  
ix. 14. Luke  
ix. 37. John  
vii. 1.

Especially in  
the Number of  
them.

(y) Vid. Vit. Apoll. lib. iv. c. 16.

(z) Hist. lib. iv

(b) Vid. Kilder's Demonstration of the Messiah, Part i. Page 62.

(c) Stillingfleet's Orig. Sac. pag. 171.

(c) Stanhope's Sermons at Boyle's Lectures.



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hundreds. Lay this together, and it evidently follows, that such *extraordinary* Demonstrations of the Divine Presence and Power were very thin, and sparingly exhibited, when set against the *innumerable* Instances of them, in the three, or (at most) four Years Preaching of the Blessed Jesus. And, if the Wonders related by the *Evangelists*, as done by himself, in so short a Time, do far exceed what both *Moses*, and all the *Prophets* did, what shall we say to those many more, that are not related? What to the infinitely more still, that were done by the Apostles and Disciples, in Confirmation of the Doctrine, he had taught? Doubtless, the miraculous Power, which he communicated to them, was infinitely great, when, in order to obtain Cures, (d) *the People brought forth the Sick into the Streets, and laid them on Beds, that at least the Shadow of Peter passing by might over-shadow some of them*; and when, from (e) *Paul's Body were brought unto the Sick Handkerchiefs, and Aprons, and the Diseases departed from them, and evil Spirits went out of them*.

To sum up what hath been said on this Subject. Since a *real* Miracle is such an Operation, as can be done by none but God, or such as are appointed by him, and was therefore, in all Ages, acknowledged as an *authentick* Proof of a Divine *Mission*; since the *Prophets*, in their Predictions of the *Messiah*, represent him, as working Miracles of a *kind* and merciful Nature; and our *Saviour*, when he enter'd upon his Ministry, and assum'd that

Character, display'd a wonderful Power in Works of the *same* Kind; since that Power could proceed from no other Cause, but a Communication from God, and yet, to imagine, that God would communicate any Part of his Power to give Sanction to an *Impostor*, is a Thing repugnant to his sacred *Attributes*; since, upon Examination, it appears, that all the Marks and Characters of true Miracles concur in the Works of Jesus, but violent Suspicions of Trick and Artifice in those, that are nam'd in Competition with him; since, besides these Characters of their Truth, the Number of those, which he did, (besides those, that were done by Persons, acting in his Name, and by his Authority) was greater, than what all the true Workers of Miracles, viz. *Moses*; and the *Prophets*, had done, through the whole Compass of the *Old Testament*: Since these Things appear to be thus, I say, we are under a Necessity to conclude, that our Blessed *Saviour* must have been the *true Messiah*, promis'd to the *Jews*, and characteriz'd in the Writings of their *Prophets*; that he was the great *Messenger of the Covenant*, sent from God; for, (f) *if he had not been of God, he could have done nothing*; and, consequently, that the Message, which he deliver'd to us containing this *Covenant*, or (what is all one) that the *Religion*, which he hath settled in the World, and confirm'd by so many incontestible Proofs, (so far as the *Testimony* of Miracles is available) cannot but be true.

From Matth.  
xii. 1. Mark  
ii. 23. Luke  
vi. 1. John  
v. 1. to Matth.  
xvii. 14. Mark  
ix. 14. Luke  
ix. 37. John  
vii. 1.

(d) Acts v. 15, 16.

(e) Ibid. xix. 11, 12.

(f) John ix. 33.





## C H A P. IV.

*From our LORD's last Entry into JERUSALEM, to his Ascension into Heaven; containing the Term of six Weeks and five Days.*

## The HISTORY.

A. M.  
4037, &c.  
Ann. Dom.  
33, &c.  
PALM-SUN-  
DAY.  
Matth. xxi. 10.  
Our Saviour  
drives the  
Dealers of  
several Kinds  
out of the  
Temple.

**U**PON our Lord's Entry into *Jerusalem*, with such a vast Retinue of People, the Citizens were alarm'd, and began to enquire, who this great Person was? To which the Multitude, that accompany'd him, answer'd aloud, that it was *Jesus*, the Prophet of *Nazareth*, a Town in *Galilee*. Having therefore permitted his Kingdom and Divine Authority to be thus proclaim'd by others, he proceeded, in the next Place, to exert it himself: For, going to the Temple, and there

looking about him, he found the *Court of the Gentiles* notoriously profan'd, and dishonour'd by *Trading and Merchandize*. That therefore he might end, as he had begun his Ministry, with the Reformation of his *Father's House*, he drove out all the Buyers and Sellers (as he did three Years before) from the sacred Ground; he overthrew the Tables of the Money-changers †, and the Stalls of those, that sold Doves; telling them, that they had made the Temple, which was deservedly called an *House of*

From Matth. xx. 10. to the End, Mark xi. 15. to the End, Luke xix. 45. to the End, and John xii. 19. to the End.  
Matth. xxi. 12.  
Mark xi. 15.  
Luke xix. 45.

† These *Money-Changers* were not unlike our *Merchants*, or *Bankers*, who deal in *Bills of Exchange*, and either remit Money to foreign Parts, or answer such *Draughts*, as, by their Correspondents abroad, are made upon them: And, considering that the *Jews* (how far soever they liv'd from it) were oblig'd to repair to *Jerusalem*, there to offer their Sacrifices, and pay their *half Shekel*, for the Use of the Temple, *Exod. xxx. 13*. The Institution of such *Dealers in Money* was highly necessary, that the *Jews*, in their several *Dispersions*, who were to come up to *Jerusalem* to worship, paying their Money to Merchants at home, might have it, to answer their Occasions, safe from Thieves, and from the Trouble of Carriage, when they arriv'd at *Jerusalem*. Whether therefore the Business of these *Money-Changers* was only to return Money from distant Parts, or to change foreign Money into current Coin, or larger Money into less Pieces, or perhaps to do all this, there was certainly nothing blame-worthy in the Profession, had it not been for some intervening Abuse. In like Manner, it may be said of those, who bought or sold Cattle for Sacrifices; since it would have been highly inconvenient for every Worshipper, who liv'd at a considerable Distance, to bring them up with him, such Men were necessary in their Way, as were likewise the *Sellers of Doves*, because every *Israelite* did not keep this Kind of Birds, and yet, no one Creature was so often requir'd in Sacrifice as they. Our Saviour therefore, in this Transaction, must not be thought to blame all such Traffick in general, but only to find fault with the People, for having taken up an improper Place for the Exercise of their respective Callings: And therefore, to let them know, that it was not out of Passion, or any peevish Repentment against them, but purely in Obedience to a Divine Command, that he made this Reformation, he told them, that it was written, *My House shall be called an House of Prayer*. This is the Character, which the Prophet *Isaiah* gives of it, Chap. lvi. 7. and if it be an House appointed for Prayer, and other religious Offices, then is it no proper Place for the *Tables of Money-Changers*, and the *Stalls of those, that sell Doves*, who have the Markets of *Jerusalem*, and their own Shops and Houses to trade in. Hammond's and Whitby's Annotations, and Surenhusii Conciliaciones in Loca V. T. apud Matthæum.



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*of Prayer, a Den of Thieves* †. And, to let the People see, that he had both Commission and Authority to act as he did, he cur'd, in that Instant, many blind and lame Persons, that were brought to him into the Temple.

Matth. xxi. 15.

THE People indeed were filled with Admiration at the Sight of these Things; but the *Chief-Priests*, and *Scribes*, when they saw the Miracles which he wrought, and heard the Acclamations of the *Children*, who cry'd out in the Temple, *Hosanna to the Son of David!* were greatly enrag'd, and discover'd their Anger, by asking him, *If he heard what they said?*

But he silenc'd their Question, by shewing them, that, what was so displeasing to them, did really fulfil the Scriptures, particularly, that Passage in the *Psalmist*, where it is said, that, † *out of the Mouth of Babes and Sucklings thou hast perfected Praise*. This Answer, however, did but enrage them the more, and put them upon seeking all Occasions to destroy him, tho' their Dread of the People, (who heard him with the greatest Eagerness and Attention) was some Check upon their Malice.

THE Jews were not the only Persons, who came up to Jerusalem at the *Passover*; for many devout *Greeks* † us'd likewise to

From Matth. xx. 10. to the End, Mark xi. 15. to the End, Luke xix. 45. to the End, and John xii. 19. to the End.

John xii. 20. Acquaints the People with his approaching Death, and testifies his Resignation to it.

resort

† This Expression is thought by some to be an *Allusion* to those Gangs of Robbers, which, at this Time, infested Judea, and us'd to hide themselves in Holes, and Dens of the Mountains, as appears from the History of *Josephus* in several Places: But our Lord here plainly refers to that Passage in *Jeremiah*, where the Prophet introduces God complaining, *Is this House, which is called by my Name, become a Den of Robbers in your Eyes? Behold, even I have seen it, saith the Lord*, Chap. vii. 11. But how could the House of God become a Den of Robbers? How could such Violence be committed in so sacred a Place? St *Jerom*, in his Commentary upon *Matth. xxi. 12, 13*, ascribes all this to the Avarice of the Priests, and gives us a lively Description of the several *Artifices*, whereby they endeavour'd to extort Money. "In the Temple of Jerusalem, says he, the finest, and most spacious of any in the whole World, whither Jews assembled almost from all Countries, Sacrifices of different Kinds, some for the Rich, and others for the poorer Sort, were prescrib'd by the Law; but, because those, who came from afar, often wanted such Sacrifices, the Priests took the Advantage to buy up all those Beasts, which were appointed for this Purpose, and, having sold them to those, that wanted, receiv'd them at their Hands back again. Because some, who came to worship, were so very poor, that they had not Money enough to purchase so much as the lesser Sacrifices, which were *Birds*; to remedy this Inconveniency, the Priests set up *Bankers*, in one of the Courts of the Temple, to lend them Money upon Security: But, finding that they could not do this, without transgressing the Law, which forbade *Usury*, they had recourse to another Device, which was to appoint a Kind of *Paron-Brokers*, instead of *Bankers*, i. e. Men, who, for the Advance of a small Sum, took Fruits, Herbs, and other *Consumables*, instead of Use-Money. Our Lord therefore having observ'd this Way of Traffick, which the Priests had set up in his Father's House, not only expelled their Agents, but arraign'd them likewise for a Pack of Thieves; for he is a Robber, says the Father, who makes Lucr of Religion, and whose Worship is, not so much the Veneration he has for God, as the Opportunity of making his own Interest, and Advantage." *Beausobre's* Annotations, and *Calmet's* Commentary.

† These Words are cited from *Psalms* viii. 2. and seem to vary a little from the *Original*, which is thus render'd, — *Out of the Mouth of the very Babes and Sucklings thou hast ordained Strength*. But, when it is consider'd, that the only Strength, which can proceed from the Mouth of Children, must be Praise, or Words put into their Mouths, to celebrate the Praises of the *Messiah*, the Phrase in the *Psalmist*, and in the *Evangelist*, must needs mean the same Thing; and our Saviour, in the Application of it to the chief Priests and Scribes, seems to insinuate, "That these Acclamations of the Children were not fortuitous, but by a Divine Instinct, and for the fulfilling of an antient Prophecy; and that therefore their declaring him to be the *Messiah*, or Son of David, should be look'd upon as a Kind of Call from Heaven, to inform, and instruct others in what they were to do." *Beausobre's* Annotations, and *Surenhusii* Conciliat. *ibid.*

† Who these *Greeks* were, the best of our Commentators are not agreed. Some are of Opinion, that they were mere *Gentiles*, who, either out of Curiosity, viz. to see the Magnificence of the Temple, the Solemnities of the Feast, or the Person of Jesus, of whose Fame they had heard so much, or perhaps out of a Principle of Devotion, and to worship the God of Israel, might, at this Time, resort to Jerusalem: For the Pagan Religion, which admitted a Plurality of Gods, restrain'd none from worshipping the Gods of other Nations, so long as they were not thereby tempted to abandon those of their own. Others imagine, that they were real Jews, who being scatter'd in *Grecian* Provinces, after the Conquests, which Alexander the Great, and his Successors made upon the Jews, still continu'd in these Countries, but kept so close to their ancient Religion, as to come, in great Numbers, to Jerusalem, upon the Return of every *Passover*. These were generally called *Hellenists*: And, that there was great Plenty of them in several Provinces of Asia, is manifest from St *Peter's* Address of his first Epistle to the Strangers, (as he calls them) who were scatter'd through Pontus, Galatia, Cappadocia, Asia-Minor, and Bithynia, 1 Pet. i. 1. but the most general Opinion is, that these *Greeks* were *Proselytes of the Gate*, who worshipp'd the God of Heaven and Earth, liv'd among the Jews, and conform'd to their Political Laws, but would not engage in Circumcision, or the

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resort thither at that *Feast*; and some of these, being desirous to have a Sight of *Christ*, address'd themselves † to *Philip*, one of the *Apostles*, and he, by the Assistance of *Andrew*, had them introduc'd. Our *Lord* was, at that Time, discoursing to the *Disciples* of many Things relating to his *Passion*, and, particularly, of the Efficacy of his Death, and what a powerful Means it would prove to convert the World to his *Religion*, more powerful indeed, than his Life could possibly be, even as *Corn*, tho' it dies in the Ground †, when sown, rises again with a vast Abundance and Increase. While he was thus discoursing of his Death, he seem'd, on a sudden, to be seiz'd with a natural Horror † of its approaching Hour, and was going to request of God a *Reprieve* from it; but then recollecting, that for this Purpose it was, that he came into the World, he chang'd his *Petition*, and,

with a resolv'd Acquiescence in his good Pleasure, desir'd of him, in what Method; he should think most proper, to glorify his Name; whereupon he was answer'd by a Voice from Heaven †, (which some of the Company took for a Clap of Thunder, and others for an Angel's speaking to him) that he had already glorified it †, and would glorify it again.

THIS Voice, he told them, was not so much for his Information in the Will of Heaven, as it was for their Conviction of his Divine Mission; and so he went on discoursing to them of his Death, and the beneficial Effects of it, until some of them, perceiving in what he said an Inconsistency (as they thought) with some Passages of Scripture, told him, that they could not rightly comprehend what he meant by his Death, since some Prophecies † had assur'd them, that the *Messiah* was to live for

From Matth. xx. 20. to the End, Mark xi. 15. to the End, Luke xix. 45. to the End, and John xii. 19. to the End.

John xii. 30.

Observance of their Ceremonies; and they came to *Jerusalem* at this Time, not because they were permitted to celebrate the *Feast*, along with the *Jews*, but because they were indulg'd the Privilege to behold their Solemnities, and to pay their Adorations to the Creator of the Universe (even while the *Jews* were in the Height of their publick Worship) in the Court of the *Gentiles*, as appears from the Case of the Eunuch of *Queen Candace*, Acts viii. 27. *Basnage's History of the Jews*, lib. v. c. 6. *Calmet's Commentary*. *Pool's* and *Hammond's* Annotations.

† These *Greeks*, says *Grotius*, seem to have been *Syro-Pœnicians*, who dwelt perhaps about *Tyre* and *Sidon*, and so might easily be acquainted with the *Galileans*, with whom they had Commerce, and with *Philip of Bethsaida*, to whom they made Application for Access to *Christ*.

† Our Saviour's Words upon this Occasion are not amiss paraphras'd in this Manner, ——— “ Look, as you see in your ordinary Husbandry, the Grains of Wheat are first bury'd in the Earth, and lose their Form, before they spring, and shoot up again, and bring forth Fruit; so it must be with me. I must be first lifted up, before I shall draw Men after me; I must first be crucify'd, before my Gospel shall be preach'd to all Nations, and the Fullness of the *Gentiles* shall come in: But when I am once dead, and have risen, then shall ye see this abundant Fruit.” *Pool's* Annotations.

† That Men might not have it to say, that our Blessed Saviour, in point of Suffering, was no proper Example for our Imitation, because he had no Dread of Death, or Sense of Pain, to make Sufferings distasteful to him, whereas we are most tenderly affected with these Things, he herein shews us, that he had the same natural Concern for Life, and Dread of Death, that we have, only that he over-ruled them by a Desire of promoting his Father's Glory. *Whitby's* Annotations.

† The only Way of Revelation, which the *Jews*, since the *Babylonish* Captivity, and Extinction of their Prophets, *Haggai*, *Zechariah*, and *Malachi*, pretend to, is that of *Bath-Koll*, or the Daughter of a Voice, so called, because it has some Resemblance (tho', as to its Distinctness, but an imperfect one) of that Voice, which was uttered from the Holy of Holies, when the Lord spake to *Moses*, and (according to them) it is the Will of God revealed in Thunder from Heaven; and therefore, tho' upon this Occasion, some of the Company thought it thundered, and others, that an Angel spake, yet neither of them were mistaken, because in this *Bath-Koll*, there was always Thunder join'd with an articulate Voice. *Hammond's* Annotations.

† I have glorified it, by causing my Glory to be publish'd, and proclaim'd in the World, by thy Preaching, and by the Miracles, which I have given in Testimony of thy Mission; And I will glorify it again, by thy Resurrection and Exaltation to the Right-Hand of Glory, by the Mission of the Holy Ghost upon thy Apostles, and by their carrying the Sounds of the Gospel even unto the Ends of the Earth. *Pool's* and *Whitby's* Annotations.

† The Prophecies, from whence the *Jews* may be supposed to have drawn this Conclusion are, ——— 2 Sam. vii. 16. where God, by the Mouth of *Nathan*, promises *David*, Thine House, and thy Kingdom shall be established for ever before thee; thy Throne shall be established for ever; in much the same Words, wherein he had sworn unto *David* himself, Psalm lxxxix. 29. His Seed will I make to endure for ever, and his Throne as the Days of Heaven. To the same Purpose they found the Prophet *Isaiah* promising, Chap. ix. 7. My Servant *David* shall be their King for ever,

and



A. M. 4037, &c. Ann. Dom. 33, &c. *for ever.* But to this *Objection* he made no other *Reply*, than that it well behov'd them to make good Use of his Instructions for the short Time they were to have them; and so he withdrew from them, as well perceiving, that neither his *Divine* Discourses, nor *miraculous* Cures could gain the Faith of any, except the *Populace*; for tho' some of their *Rulers* might believe in him, yet such was their *Timidity*, that they durst not declare it openly, for fear of *Excommunication*, and because *they loved the Praise of Men, more than the Praise of God.*

John xii. 44.

TOWARDS the Evening however, he return'd again to the Temple †, and exhorted the People to believe in him, as a *Messenger* sent from God to offer Salvation to Mankind; and, in case that they persisted in their Infidelity, he threaten'd them with Divine Vengeance in *the last Day*, when the very Gospel, which he then preach'd to them, would rise up in Judgment against them, and condemn them; and, with these Words, he left the Temple, and, taking his Apostles with him, return'd to *Bethany*, where he lodg'd that Night.

MONDAY in PASSION-WEEK.

Matt. xxi. 18. Mark xi. 12.

*Curfes a Fig-Tree, preaches in the Temple, argues with the Chief-Priests and Scribes, and reproves their Hypocrisy, &c.*

THE next Morning, as he return'd to *Jerusalem*, finding himself a little hungry, he went to a Fig-Tree, that was in the Way, in Hopes of finding some Fruit

and of his Government there shall be no End: But what seemed to express the Matter in the clearest Terms was this Passage in *Daniel*, Chap. vii. 13, 14. And behold, one like the Son of Man came with the Clouds of Heaven, and came to the Ancient of Days, &c. and there was given him Dominion, and Glory, and a Kingdom, &c. His Dominion is an everlasting Dominion, which shall not pass away, and his Kingdom that, which shall not be destroyed. Thus the Jews wrongfully apply'd to the Person of the *Messiah*, the Things, which related to his Kingdom; but then they gave little or no Heed to what the same Prophets said of the *Body*, wherein the *Messiah* was to suffer, and of his *Hands and Feet*, which were to be pierced, *Psalms* xxii. 16.—xl. 6. of his giving up his Life a Sacrifice for Sin, *Isaiah* liii. 12. and of his being cut off, but not for himself, *Dan.* ix. 26. all which was not incompatible with his abiding for ever; seeing that, after his Sufferings, he was to rise again, *Psalms* xli. 10. and enter into Glory, *1 Pet.* i. 11. So that, by comparing these Things together, they might have easily remov'd this *Scruple*, especially when he had told them so often, and they so well remember'd that he had told them, that, *after three Days, he would rise again.* *Whitby's* and *Beaufobre's* Annotations.

† 'Tis very probable, that the *Priests*, who had the Advantage of letting these *Shops*, and were therefore not so well pleas'd with the *Reformation*, which our Saviour had made, order'd the *Traders* to re-assume their Places, promising to know of him, by what Authority he made those Innovations. *Calmet's Commentary.*

† It is pretended by some, that the Person, who preach'd in the *Temple*, was to have a Licence from the *Sanhedrim*, but that any might speak publicly in the *Synagogues* without any such *Faculty*, because we find our Saviour preaching in the latter, almost every Sabbath-Day, without any Molestation. However this be, 'twas certainly a vain Question, for the *Chief-Priests* and *Rulers* to ask our Lord, by whose Authority he did those Things; after they had seen his Miracles, and knew that he claimed his Commission from God. *Calmet's Commentary*, and *Whitby's* Annotations.

upon it: But, when he found none, to signify his Almighty Power, he curs'd the Tree, and so, proceeding to the Temple, began again, to clear it of all the *Traders*, that were got again into it; and there continu'd all the Day long, teaching, and instructing the People. While he was doing this, the *Chief-Priests*, *Scribes*, and *Rulers* of the People, knowing that he had no Commission from the *Sanhedrim* †, came, and demanded of him, by what Authority he proceeded in that Manner; but, instead of answering their Question directly, he put another to them, *viz.* Whether the *Baptism* of *John* was of *Divine*, or only of *Human* Institution? To say that it was of *Divine* Institution, would be to accuse themselves of *Impiety*, and *Incredulity*; and to say that it was purely *human*, would be to provoke the People (who all look'd upon him as a *Prophet*) to stone them; and therefore, in this *Dilemma*, they concluded, that *Ignorance* would be the best Answer, and thereupon declar'd, that *they could not tell*; to which our Saviour rejoin'd, "Neither is it necessary for me to give you an Account of my Commission and Authority, since you seem to grant, that a Man may lawfully preach, and baptize, and entertain Disciples, as *John* did, without the Appointment and Permission of the *Sanhedrim.*" And so he proceeded

From Matth. xx. 10. to the End, Mark xi. 15. to the End, Luke xix. 45. to the End, and John xii. 19. to the End.



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proceeded in several *Parables*, (such as the Parable (a) of the *two Sons* †, That (b) of the *wicked Husbandmen* †, and That (c) of the *Guests* † invited to the *Marriage-Feast*) to upbraid them with their Hypocrisy, Cruelty, and Contempt of Religion; and for these to denounce the severe Judgments of God against them.

(a) Matth. xxi. 28.

† By the *Man* in the Parable, is signify'd *God*, and by his *two Sons*, the *Jews* and the *Gentiles*. The *Jews* are the *second Son*: They promis'd to God a perfect Obedience, and yet did *nothing*: The *Gentiles* are the *other Son*, who, at first, refused to obey, and gave themselves up to Idolatry, and all Manner of Wickedness, but, upon the Preaching of the Gospel, repented; and, after their Conversion, apply'd themselves in earnest to do the Will of God. The Parable, according to our Lord's own Interpretation of it, *Matth. xxi. 32.* is applicable likewise to two Kinds of *Jews*, — the *Scribes* and *Pharisees*, who pretended to so much Religion, and such mighty Zeal for the Performance of the Law, when, in Reality, they observ'd none of its *weightier* Precepts; and the *Publicans* and *Sinners*, who, tho' at first they liv'd in Practices quite abhorrent to the Precepts of Religion, yet, upon the Preaching of *John the Baptist*, were several of them converted, and attending to the Doctrine of *Christ*, and his *Apostles*, in Process of Time, became obedient to their Heavenly Father's Will. Ver. 31. *Calmet's Commentary.*

(b) Matth. xxi. 33.

† For the Explication of this Parable we must observe, — That the *Householder* here, *Matth. xxi. 33.* is Almighty God, and the *Vineyard* is the *Jewish People*, consider'd in their spiritual Capacity; that his *planting and hedging it about*, signifies his peculiar Favour and Providence, in communicating to them his Will, and, by Laws, and Ordinances peculiar to themselves, distinguishing them, from all other Nations to be his own People; that the *Wine-Press*, and *Tower*, and other suitable Conveniencies, denote the *Temple*, and *Altar*, which he built among them, together with all those Advantages, and Opportunities of serving him acceptably, which he afforded them; that the *Husbandmen*, to whom this *Vineyard* was let out, were the *Priests* and *Levites*, the *Doctors* and *Rulers* of that Church and People, who are here represented as wanting in their Duty, and negligent in cultivating the *Vineyard*, or instructing the People committed to their Charge; that the *Fruits* are no other than Returns of Duty, proportion'd to the Advantages of knowing, and performing it; that the Servants sent to demand the Fruits, were the Prophets, whom God, from Time to Time, commission'd to reprove, exhort, and quicken to their Duty, both Priests, and People, by Denunciations of Vengeance, and Promises of Reward; that the *Son*, whom he sent *at last*, was our Blessed Saviour, whom the *Jewish Priests* and *Rulers* treated in no better Manner, than they had done the Prophets of old, but, instead of *reverencing him as the Son of God*, and as he prov'd himself to be by divers Manifestations of Divine Power, put him to a cruel and ignominious Death; and therefore, well might the Lord of the Vineyard *destroy these wicked Men*, &c. as we find from the *Jewish Historian Josephus*, as well as other Writers, that God, for their great Impiety, brought the *Roman Armies* upon that Nation, and, by them, burnt their City and Temple, destroy'd and dispers'd the People, and carry'd his Gospel to the *Gentiles*, to other *Husbandmen*, who should render him the Fruits in their Seasons, Ver. 41. *Calmet's Commentary. Whitby's Annotations, and Stanhope, on the Epistles and Gospels, Vol. IV.*

(c) Matth. xxii. 2.

† The *King* in this Parable represents God the Father; the *Son*, the Lord *Jesus Christ*, (who is frequently describ'd as the *Spouse* of his Church) and the *Marriage-Feast*, the Dispensation of the Gospel. The *Guests*, that were first invited to the Feast, were the *Jews*; the *Servants sent forth* to call them, were the Prophets, *John the Baptist*, and the *Apostles*; upon their Refusal, the other *Guests*, brought in to supply their Room, were the *Gentiles*; and the Person, who wanted the *Wedding-Garment*, is an Emblem of all those, who profess and receive, but do not live up to, the Principles of *Christ's Religion*. *Calmet's Commentary, and Stanhope, on the Epistles and Gospels, Vol. III.*

† The *Herodians* are commonly, and most probably, suppos'd to signify the *Partisans*, and Favourers of *Herod*; but what their Principle was, as to the other Matter now in hand, is not so generally agreed. Some think them Enemies to the *Roman Government*, and that they only watch'd a favourable Opportunity to make *Herod's Family absolute*. Others think them entirely in the Interest of the *Emperor*, as *Herod* himself then was; for having, by his Indulgence, been advanc'd to the *Regal State*, he acted for, and under him, in collecting the Customs and publick Dues. This Opinion seems the more probable, because it is more agreeable to the *Pharisees* present Design: For, had they sent Persons all of one Sentiment, *Christ* might have easily satisfy'd them all; but now, by sending Men of different Judgments, they made it impossible for him to content both Parties, since, in determining for the Payment of the Tribute, he must have given Offence to the *Pharisees*, and, in Effect, renounc'd those Liberties and Privileges, which some of the *Jewish Doctors* insisted upon; and, in pronouncing against it, he was sure to incur the *Herodians* Displeasure,

THE *Pharisees*, who had as great a Share in the Application of these Parables, as any other, went away much enrag'd, and with a firm Resolution to find out some Occasion against him. To this Purpose therefore, they sent some of their Disciples, together with the *Herodians* †, to propound this insidious Question to him,

From Matth. xx. 10. to the End, Mark xi. 15. to the End, Luke xix. 45. to the End, and John xii. 19. to the End.   
Matth. xxii. 15. Mark xii. 12. Luke xx. 20.   
Answers the captious Questions of the Herodians, Sadducees, and Pharisees, who were not able to resolve one of his.



A. M. 4037, <sup>8<sup>th</sup></sup> Ann. Dom. 33. <sup>8<sup>th</sup></sup> him, † *Whether it was lawful for them to pay Tribute to Cæsar, or not?* never doubting, but that, which Way soever he answer'd, his Business was done: If in the *Affirmative*, the Multitude would detest him, as a Betrayer of their antient Liberties; if in the *Negative*, the *Herodians* would then accuse him, as a *Rebel* against the Emperor *Tiberius*: But he, knowing their treacherous Design, demanded a Sight of the *Tribute-Money*, and when they acknowledg'd that the *Signature* † on it was *Cæsar's*, he sent

them away quite confounded with this Answer, † *Render therefore unto Cæsar, the Things that are Cæsar's, and unto GOD, the Things that are GOD's.*

UPON the Defeat given to these two Parties, the *Sadducees* came to him with a Question, and a Difficulty, that they thought insurmountable. For, as they had no Belief of a *Resurrection*, they put a Case to him of *one* Woman, who according, to the Direction of their Law, had been marry'd to seven Brothers *successively*, and thereupon desire to know whose Wife she

From Matth. xx. 10. to the End, Mark xi. 15. to the End, Luke xix. 45. to the End, and John xii. 19. to the End.

Matt. xxii. 34. Mark xii. 28. Luke xx. 27.

Displeasure, and make himself obnoxious to the Jurisdiction of the Civil Sword. The *Herodians* therefore may well be presum'd to have been Persons of a *Principle* different to that of the *Pharisees*, whose Address and Cunning upon this Occasion seems to have lain chiefly in the Management of the Messengers. *Stanhope*, on the Epistles and Gospels, Vol. IV.

† The State of the Question, truly taken, seems to be this, ——— The Government of the *Jews* had fallen into the Hands of the *Maccabees*, and, in Succession, to one of them, nam'd *Alexander*. He had two Sons, *Hyrchanus*, and *Aristobulus*, the younger of which made War upon the elder, and assum'd to himself the Government. *Hyrchanus*, and his Party, being not able to resist him, called in the Assistance of the *Romans*. *Pompey*, at their Request, besieges *Jerusalem*, and had the Gates surrender'd to him by a *Faction* within, that favour'd *Hyrchanus*; but *Aristobulus*, and his Adherents fought it out, till, at last, they were vanquish'd, and overpower'd. The *Romans* put *Hyrchanus* in Possession of the Government; but, at the same Time, oblig'd him to hold it by their Favour and Permission, which laid the Foundation of great and lasting Dissensions among the *Jews*; some submitting to the *Roman* Power, as thinking they had a fair Title both by *Conquest* and *Surrender*; while others objected, that the Surrender was made by a *Party* only, and not the whole *Body* of the People; that it was not *Conquest*, but *Treachery*, which brought *Jerusalem* to their Mercy; and, consequently, that they were *Usurpers*, and *Hyrchanus* and his Followers *Betrayers* of their Country. That which contributed not a little to make this Controversy still greater, was, what *Josephus*, and *Eusebius* relate concerning *Judas the Gaulonite*. He, about the Time of the *Taxation*, in which (as St *Luke* says) our Saviour was born, disquieted the Minds of many, and represented the Decree of *Augustus* for that Purpose, as a *Mark* of *Infamy* and *Servitude* not to be borne. This Man is said to have instituted a particular *Señ*, one of whose Tenets was, ——— That no *Jew* ought to pay Tribute, or to acknowledge any *Sovereign* Lord, but *God* only; and that they were his peculiar People, and therefore bound to maintain their Liberty, especially against profane and *uncircumcis'd* Pretenders, such as the *Roman* Emperors were. So that, the paying of Tribute to Cæsar was not, at this Time, a Question of mere *Curiosity*, but a Matter of Moment, with Regard to *Practice*; nor was it a Point of *Bravery* only, in the Esteem of the *Pharisees*, and others of that Party, but a *Scruple* of *Conscience*, and a Debate of Religion, whether this Tribute should be paid or not. *Stanhope*, on the Epistles and Gospels, Vol. IV.

† Every one knows, that the *Roman* Emperors were wont to disperse their Money through all the Provinces, belonging to their Jurisdiction; that this Money was stamp'd with the Image, or Bust of the Emperor, on one Side, and on the Reverse, with some Figure or other, representing *Victory*, *Plenty*, *Peace*, or the like; and that this *Tribute*, or *Capitation-Tax*, (which, according to *Ulpian*, the *Males* from fourteen, and the *Females* from twelve Years old, were oblig'd to pay) was usually collected in this Money, and no other, as the only current Coin at *Rome*. *Calmét's* Commentary.

† Some Interpreters are of Opinion, that our Saviour's Words do not *determine* Cæsar's Right to demand Tribute: But, since the *Jews* had now submitted to the *Roman* Government, (as they had formerly done to the *Affyrian*) which national Submission (with Promise of *Fidelity*) having now obtain'd about an hundred Years, was a just Ground for Cæsar's Right; since, besides this, Cæsar had indulg'd them in the Exercise of their Religion, and the Enjoyment of their *Civil* Rights; had fought their Battles, and protected them against the common Enemy, the *Arabians*, and *Parthians*, and the like; since, more especially, it was a receiv'd Maxim among the *Jews*, that wherever the Money of any Person was own'd, as the *current* Coin of the Kingdom, there the Inhabitants acknowledg'd that Person to be their *Lord* and *Governor*; and since the *Jews* accepted, and traffick'd with Cæsar's Money, and held it current in all their Payments, our Saviour's Answer, *Render therefore unto Cæsar*, which is founded upon their own *Principles*, must needs be deem'd a *positive* Declaration of Cæsar's Right to receive *Tribute*, and such other Acknowledgments, as belong'd to the State, and Dignity of the Post, wherein Providence had plac'd him. It might indeed be objected (says *Grotius*, on *Matth.* xxii. 20.) that the *Romans* ruled over the *Jews*, and Cæsar over the *Romans*, in *Fact* only, and without any *Right* to do so; but *Christ* shews, that this Objection signifies nothing to the Matter in hand: For, since *Peace* cannot be secur'd without *Forces*, nor *Forces* had without *Pay*, nor *Pay* without *Taxes* or *Tribute*, it follows, that *Tribute* ought to be paid to the Person *actually* governing, (so long as he continues to govern) in Consideration of the common *Safety* and *Protection*, which are secur'd by the present *Possessor* of the Government, whoever that Possessor be. *Whitby's* Annotations, and *Stanhope*, on the Epistles and Gospels, Vol. IV.



A. M.  
4037, &c.  
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33, &c.

she was to be at the general *Resurrection* †? In Answer to which our *Lord* gave them to understand, that tho' Marriage was necessary in this State, in order to raise up a Posterity to mortal Man, yet that, after the Resurrection, Men would be immortal, and live like Angels, devoid of Passions, and incapable of Decay; and then prov'd the Reality of the Resurrection † from one of God's Appellations, in a Book, which themselves allow'd to be *canonical*.

THE *Pharisees*, hearing that the *Sadducees* were silenc'd, began to rally again; and one of their *Doctors* ||, in Hopes to ensnare our *Saviour*, in case he should prefer one Part of the Law above another, desir'd to know his Opinion † *which was to be accounted the greatest Commandment of all?* Whereupon our *Lord* reduc'd the whole Law to two general Precepts of equal Obligation to all Mankind, *the Love of God above all Things*, and the † *Love of*  
*our*

From Matth. xx. 10. to the End, Mark xi. 15. to the End, Luke xix. 45. to the End, and John xii. 19. to the End.  
Matt. xxii. 34.  
Mark xii. 28.

† The Discourse of the *Sadducees* was founded upon this Mistake, — That, if there would be a *Resurrection of Bodies*, there would necessarily follow a *Revival* of the same *Relations* likewise, and that the State of the World to come would be like the State of this present World, in which, for the Propagation and Continuance of Mankind, Men and Women marry, and are given in Marriage; which gross Notion of theirs our *Saviour* endeavours to rectify. *Pool's* Annotations.

† The Words, which our *Saviour* produces in Proof of the Resurrection, are those, which God uses to *Moses*, *I am the God of thy Father, the God of Abraham, the God of Isaac, and the God of Jacob*, *Exod. iii. 6.* and the Argument, which is imply'd in them, is this, — That, since to be the God of any one is a federal Expression, which denotes God to be a kind Benefactor, who either doth, or will do good to such Persons, as are in his Favour, and under his Protection; since God is not the God of the Dead, and can have no Regard or Consideration for such, as are mere *Non-Entities*, or so dead, as never to return to Life again; and since, in this Life, *Abraham, Isaac, and Jacob*, receiv'd no such signal Kindnesses from the Almighty, as answer the *emphatical* Expression of his being *their God*, it must necessarily follow, that God, in declaring himself to be *their God*, did solemnly engage himself to make them happy after this Life, according to what the Author to the *Hebrews* observes, *wherefore God is not ashamed to be called their God; for he hath prepared for them a City*, *Heb. xi. 16.* This Way of arguing was of great Force against the *Sadducees*, who deny'd the Immortality of the Soul, as well as the *Resurrection* of the Body; and, at the same Time, it fully proves the Resurrection of the Body: For, since the Souls of *Abraham, Isaac, and Jacob*, were not the entire Persons of *Abraham, Isaac, and Jacob*, which consisted of Bodies, as well as Souls, it would from hence follow, that God could truly be *their God*, i. e. their Rewarder and bounteous Benefactor, no other Way, than by a Resurrection of their Bodies, to be re-united to their proper Souls. *Pool's* and *Beausobre's* Annotations, and *Tillotson's* Sermons, Vol. I.

|| The Person, whom we here render *Doctor*, is, by St *Matthew*, Chap. xxii. 35. called a *Lawyer*, and by St *Luke*, Chap. xx. 39. a *Scribe*; but in this Diversity of Words there is no Difference of Sense: For the *Scribes* were of two Sorts, or had at least two Offices; the one was, to sit in the Chair of *Moses*, *Matth. xxiii. 2. i. e.* to read and interpret the Law of *Moses* to the People; the other, to expound to them the *Traditions*, which they pretended to have receiv'd from their *Fore-Fathers*. The Name of *Scribe* they seem to have deriv'd from *Ezra*, (about 500 Years before *Christ*) who is so frequently stiled a *Scribe of the Law of the Lord, who read in the Book of the Law, and expound it*, *Ezra vii. 12. Neh. viii. 1. and xii. 36, &c.* And, because the *Traditions*, which they taught, and oblig'd the People to observe, were called, *νόμιμα*, or *Laws*, they thence had the Appellation of *νόμιμοι*, or *Lawyers*: And, as some of the *Scribes* were the Persons appointed to copy out the *Bible* for such as had Occasion for it, and to take Care of the Preservation of the Purity of the Text; so others employ'd themselves, in taking the like Pains about the *Traditions* of the Elders, and from thence, very likely, (tho' they were all of the same Order of Men) they might have different Denominations. *Whitby's* Annotations, and the Introduction to *Echard's* Ecclesiastical History.

† This was no frivolous or impertinent Question, but what, at this Time, divided the greatest Part of the learned Men among the *Jews*; some giving the Preference to the Observation of the *Sabbath*; others to the Ordinance of *Circumcision*; and others, to the Precept of *Sacrifices*; never considering the great Command recorded in *Deut. vi. 5. Thou shalt love the Lord thy God with all thy Heart, and with all thy Soul, and with all thy Might*; or that other recorded in *Levit. xix. 18. Thou shalt love thy Neighbour as thyself*, until our *Saviour* reminded them of them. *Whitby's* Annotations, and *Calmet's* Commentary.

† That by our *Neighbour* here we are to understand every other Person, who is capable of Kindness from us, or stands in need of our Help, is evident from our *Saviour's* Determination in the Case of the *Jew* and the good *Samaritan*; from the Examples we are called upon to imitate in this *Affection*, viz. the Love of God, and our Blessed *Saviour*; and from these Evangelical Precepts, which extend this Duty to all Men: But by the *loving our Neighbour as ourselves* it is not requir'd, either that we should love him from the same inward Principles, which excite our Affections to ourselves, or that we should love him to the same Degree and Proportion, that we love ourselves; but only that we should make the Affection, which we bear to ourselves, the Rule we are to follow, in expressing our Love to him; or, (in other Words) that we should love him in all the Instances, wherein we express our Love to ourselves, tho' not in an equal Measure. *Whitby's* Annotations.



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4037, *Est.*  
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33, *Est.*

our Neighbour as ourselves; in the former of which we obey the *first*, and in the latter, the *second* Table of the Law †; and with this Answer the Doctor was well pleas'd. When our Saviour had thus resolv'd all their Questions, he, in his Turn, at last, put this one to them, viz. In what Sense the *Messiah* could be *David's* Son, when (d) *David* himself, by Divine Inspiration, called him his Lord? But to this they could give no Answer, because they were ignorant, that the *Messiah*, as God, was really the Lord of *David*, but as Man, and descended from his Family, he was his Son: And after these Disputes (which were the last he had with them) he went again, in the Evening, with his Disciples, to *Bethany*.

TUESDAY.

Matth. xxi. 20.  
Mark xi. 20.

ON the next Morning, as our Lord was returning to *Jerusalem* the third Time, the Apostles, observing that the Fig-Tree, which he had curs'd the Day before, † was wither'd away, and dead to the very Root, took notice of it to him, as a Thing very strange and surprizing; whereupon he

exhorted them to have *stedfast Faith* in God, Fervency and Perseverance in their Prayers, and † a forgiving Temper to those, that had offended them, in order to make their Prayers accepted, and then they would not fail, in the Course of their Ministry, to perform as great, or greater Miracles †, than this.

WHEN our Lord was come into the Temple, he began to teach the People, as he had done the Day before; and, to raise an Aversion in his Disciples, and in all that heard him, to the Principles and Practices of the Scribes and Pharisees, he took the Freedom to expose their Vices without Reserve; their Pride, their Hypocrisy, their Covetousness, their Hard-heartedness to Parents, Impiety to God, and Cruelty to his faithful Servants; and, upon his mentioning this last Particular, he broke out into the same *pathetick* Exclamation against *Jerusalem*, for her murdering the Prophets, and other Messengers sent from God, that had been the Matter of his frequent Lamentations before.

From Matth. xx. 10. to the End, Mark xi. 15. to the End, Luke xix. 45. to the End, and John xii. 19. to the End.

Matth. xxiii. 2.  
Mark xii. 38.  
Luke xx. 46.  
*Exposes the Vices of the Scribes and Pharisees, and foretells the Destruction of the Temple.*

BEFORE

† The Words in the Text are, — On these Two Commandments hang all the Law and the Prophets, Matth. xxii. 40. which are a Metaphor, taken from the Custom, mention'd by Tertullian, of hanging up their Laws in a publick Place to be seen of all Men; and import, that in them is contain'd all, that the Law and the Prophets do require, in Reference to our Duty to God and Man. For, tho' there be some Precepts of Temperance, which we owe to ourselves, yet are they such, as we may be mov'd to perform from the true Love of God, and of our Neighbour. For the Love of God will preserve us from all Impatience, Discontent, and evil Lustings. It will make us watchful over ourselves to keep a good Conscience, as being solicitous for our eternal Welfare: And the Love of our Neighbour, will restrain us from all angry Passions, such as Envy, Malice, and other Perturbations, which arise against him; so that these two Commands may be very justly called an Abridgment, or Compendium of the whole Scripture. *Whitby's* Annotations, and *Calmet's* Commentary.

(d) Psal. cx. 1.

† 'Tis remark'd of our Blessed Saviour's Miracles, that they were all Works of Mercy and Beneficence; and that, if any of them had a contrary Tendency, they were always shewn upon brute and inanimate Creatures, and that too, not without a charitable Intent of conveying some symbolical Instruction to the Spectators, as this Withering of the Fig-Tree was to represent to the Jewish Nation their approaching Doom. *Beausobre's* Annotations.

† The Command to forgive those, that have offended us, before we pray, not only shews, that no Resentments of what our Brother hath done should stick long upon our Spirits, because they indispose us for that Duty, which we ought continually to be prepar'd for; but that there is likewise some Kind of Forgiveness to be exercis'd, even towards him, that does not ask it, nor shew any Tokens of his Repentance, viz. that we should not only free our Minds from all Desires of Revenge, and so far forget the Injury, as not to upbraid him with it; but be inclin'd likewise to shew him Kindness, and ready to do him any good Turn: For what the Law requir'd of a Jew to do to his Enemy's Beast, Exod. xxiii. 4, 5. that, without all Controversy, the Gospel requires of a Christian to do to his offending Brother. *Whitby's* Annotations.

† It was a common Saying among the Jews, when they were minded to commend any one of their Doctors for his great Dexterity in solving difficult Questions, that such an one was a Rooter up of Mountains; and, in Allusion to this Adage, our Saviour tells his Disciples, that if they had Faith, they might say to a Mountain, be thou removed, and be thou cast into the Sea, and it should be done, Matth. xxi. 21, i. e. that, in Confirmation of the Christian Faith, they should be able to do the most difficult Things. For, besides that our Saviour's Words are not to be taken in a literal Sense, they are likewise to be restrain'd to the Age of Miracles, and to the Persons, to whom they were spoken, viz. the Apostles, and first Propagators of the Christian Religion, because Experience teaches us, that this is no ordinary and standing Gift belonging to the Church. *Whitby's* Annotations.

NUMB. XCIV.

17 E



A. M.  
4037, &c.  
Ann. Dom.  
133, &c.  
Mark xii. 41.  
Luke xxi. 1.

BEFORE he left the Temple, he took notice how the People threw their Money into the *Treasury* †; and among many, who offer'd very plentifully, observing a poor Woman cast in her two Mites, (which amount to no more than a Farthing) he called his Apostles, and assur'd them, that that poor Widow had been more *liberal*; than any of the rest, because their *Oblations* proceeded from their *Superfluity*; but she from her *Indigence* had given all she had.

Matt. xxiv. 1.  
Mark xiii. 1.

IN the Afternoon, as they were returning to *Bethany*, his Apostles took a View of the several Buildings of the Temple, and were making their Remarks of the Largeness of its Stones \*, the Richness of its Ornaments \*, and the Beauty and Stateli-

ness of the whole; when our *Saviour* acquainted them, that, how glorious soever it might appear at present, it would not be long, before the whole Structure should be so entirely ruin'd, that there should  
\* *not so much as one Stone be left upon another.*

THE general Notion was, that this Temple was to last (e) even until the End of the World. And therefore, when our *Saviour* had seated himself upon Mount *Olivet*, in full View and Prospect of it, his Apostles desir'd to know, when this Destruction would happen, and what would be the previous Signs of it. The Signs of it, *he told them*, would be the Coming of many *Impostors* †, and false *Christs*, the Rumours of *Wars* \*, and *Famines*,

From Matth.  
xx. 10. to the  
End; Mark  
xi. 15. to the  
End; Luke  
xix. 45. to  
the End, and  
John xii. 19.  
to the End.

† The first Institution of this Treasury, we find in 2 *Kings* xii. 9. where it is said, that *Jehoiada the Priest* took a Chest, and bored an Hole in the Lid of it, and set it beside the Altar, on the Right-Side, as one goeth into the House of the Lord, and the Priests, that kept the Door, put therein all the Money, that was brought into the House. This Money was, at that Time, given for the Reparation of the Temple, and, in After-Ages, the Money cast into the Treasury, even in our *Saviour's* Time, was design'd, not only for the Relief of the Poor, but for sacred Uses, and the adorning of the Temple, which might occasion *Josephus* (in *Bello. Jud. lib. vi. c. 14.*) to say, that the Temple was built, not only with the Bounty of *Herod*, but with the Money contain'd in the holy Treasury likewise, and with the Tributes, which were sent from all Parts of the World. *Whitby's Annotations.*

\* *Josephus*, who gives us a Description of the Temple built by *Herod*, tells us, among other Things, that the whole *Fabrick* was made of durable white Stone, some of which were five and twenty Cubits long, eight in Height, and twelve in Breadth. *Antiq. lib. xv. c. 14.*

\* These Ornaments were the *Spoils*, which their Kings had taken in War; the rich *Presents*, which foreign Princes, upon certain Occasions, had made; and the costly *Gifts*, which the *Jews*, from all Parts of the World, us'd to send to the Temple at *Jerusalem*. These were called, *ἀναθήματα*, because they were hung against the Walls, and the Pillars of the Temple, for the People to behold; and, when *Herod* had re-built it, he not only re-plac'd all the former Ornaments, but added several others, especially the *Spoils*, which he took in his War with the *Arabians*, and a *Vine* of massy Gold, of prodigious Weight and Value, which was his own free Gift. *Joseph. Antiq. and Calmet's Commentary.*

\* This Prophecy of our Blessed *Saviour* was, in a great Measure, accomplish'd about forty Years after, when (as several *Jewish* Authors tell us) *Taurus*, i. e. *Terentius Rufus*, whom *Titus* left chief Commander of the Army in *Judea*, did with a Plow-Share tear up the Foundations of the Temple, and thereby signally fulfilled the Words of the Prophet, *Therefore shall Zion for your Sakes be plowed as a Field, and Jerusalem shall become Heaps, and the Mountains of the Lord as the High-Places of the Forest*, *Micah* iii. 12. It can hardly be thought however, but that, notwithstanding this Demolishment, there might probably be left one Stone upon another, and therefore something more was wanting towards the literal Completion of our *Saviour's* Prophecy, to which the Emperor *Julian*, in some Measure, contributed: For, having given the *Jews* Licence to re-build their Temple at *Jerusalem*, they took away every Stone of the old Foundation to help to build their new Edifice; but Heaven prevented their Design: For *Flashes* of Lightning (as our best *Historians* tell us) burst out from the Foundation they had dug, and so blasted, and terrify'd them, that they were forc'd to give over their Enterprize, after they had pulled up, and remov'd all the Remains of the old Temple. *Whitby's Annotations, and Calmet's Commentary, Vid. Ammian. Marcell. lib. xxiii. Socrat. lib. iii. c. 2.*

(e) 2 *Chron.* vi. 2.

† Never were there so many *Impostors* of this Kind, as in the Time a little before the Destruction of *Jerusalem*, (*Joseph. Antiq. lib. xx. c. 6.*) doubtless, because this was the Age, wherein the *Jews*, from the Prophecy of *Daniel*, were taught to expect their *Messiah*. *Beaufobre's Annotations.*

\* Besides the War, which the *Jews* wag'd with the *Syrians*, not long before the Destruction of their City, (*Joseph. Antiq. lib. ii. c. 19.*) the Contests between *Otho* and *Vitellius*, and *Vitellius* and *Vespasian* at *Rome*, were much about the same Time, and the Oppression of the Governors of *Judea*, who minded nothing, but to enrich themselves, had so irritated the Minds of the People, that, for some Time before their final Calamity, we read of nothing but *Rebellions* and *Revolts*, *Parties*, and *Factions*, and Bands of *Robbers*, harrying and infesting the Country. *Calmet's Commentary, and Beaufobre's Annotations.*



A. M. 4037, &c.  
Ann. Dom. 33, &c.

*Famines* \*, and *Pestilences*, dreadful *Earthquakes* \*, *Prodigies* \*, and amazing *Sights in the Air*, the *Persecution* \* of Christians; and the *Propagation* \* of the Gospel all the World over: But that they might escape the *Calamity*, which would suddenly come upon their Country, and utterly destroy † the *Jewish State* and Government,

From Matth. xx. 10. to the End, Mark xi. 15. to the End, Luke xix. 45. to the End, and John xii. 19. to the End.

\* In the fourth Year of *Claudius* (as *Eusebius* informs us) there happen'd a great Famine, which oppress'd all the Roman Empire, but more especially *Palestine*, where many perish'd (according to *Josephus*) for Lack of Food; (*Antiq. lib. xx. c. 3.*) And the same *Historian* informs us, that when one *Niger* was slain by the *Jews*, he imprecated Famine and Pestilence upon their Cities, which God accordingly inflicted. *De Bello Jud. lib. iv. c. 23.*

\* In the Reigns of *Claudius* and *Nero*, there happen'd many *Earthquakes* in *Asia Minor*, and the Isles of the *Archipelago*, where the *Jews* inhabited; (*Euseb. Chron. and Tacit. Annal. lib. ii.*) and *Josephus* acquaints us, that in the Night, when the *Idumæans* encamp'd before *Jerusalem*, there blew a dreadful Tempest of Wind and Rain, accompanied with such terrible Flashes of Lightning, Claps of Thunder, and bellowing of Earthquakes, as put all the People to their Wits-End to think, what these *Prodigies* might portend. *De Bello Jud. lib. iv. c. 7.*

\* In his Preface to the History of the Wars of the *Jews*, *Josephus* undertakes to record the Miseries and Calamities, which befel that Nation, and the Signs and Prodigies, which preceded their Ruin. To this Purpose he tells us, that, for a whole Year together, a Comet, in the Figure of a Sword, hung over the City, and pointed, as it were, directly down upon it; that there were seen in the Clouds, Armies in Battle-Array, and Chariots encompassing the Country, and investing their Cities; that, at the Feast of the Passover, in the Middle of the Night, a great Light shone upon the Temple and Altar, as if it had been Noon-Day; that, at the same Feast, the great Gate of the Temple, made all of massy Brass, and which twenty Men could hardly shut, open'd of itself, tho' fasten'd with Bolts and Bars; that, at the Feast of Pentecost soon after, when the Priests went into the Temple to officiate, they heard, at first, a Kind of confus'd Noise, and then a Voice calling out earnestly, in articulate Words, *Let us be gone, let us be gone*; and that these Prodigies were really so, we have the Testimony of *Tacitus*, a Roman Historian of that Age, who has thus recounted them, — *Evenerunt Prodigia, visæ per Cælum concurrere acies, rutilantia arma, & subito Nubium Igne collucere Templum: Expasæ repente Delubri Fores: Et audita major humanâ vox, excedere Deos; simul ingens Motus excedentium.* *Hist. lib. v. and Joseph. de Bello Jud. lib. vii. c. 12.*

\* This Part of our Saviour's Prediction was literally fulfilled before the Destruction of *Jerusalem*. As soon as Christianity began to spread, the *Jews* wrote Letters to every Part of the World against the Professors of it, in order to raise Persecutions against them. *St Paul*, before his Conversion, breathing out Threatnings, and Slaughter against the Disciples of Christ, *Acts ix. 1. shut up many of them in Prison, both Men and Women, Acts xxii. 4.—xxvi. 10.* himself, when converted, and *Silas* were not only imprison'd, but beaten in the Synagogue, *Acts xvi. 23.* as were likewise *Peter* and *John*, *Acts v. 18.* *Stephen*, the first Martyr, was slain by the Council, *Acts vii. 59.* *James the Greater*, by *Herod*, *Acts xii. 1.* and *James the Less*, by *Ananus* the High-Priest: Multitudes of Christians were persecuted to Death by *Saul*, *Acts xxii. 4.* by the *Jews*, as *Justin Martyr* testifies, and by the Emperor *Nero*, as *Tacitus* relates, *Annal. lib. xv.* For the Professors of our most holy Religion, before the Principles of it came to be enquir'd into, were look'd upon as the common Enemies of Mankind, inasmuch, that *whosoever killed them, thought that he did God Service*, *John xvi. 2.* *Whitby's Annotations*, and *Calmet's Commentary*.

\* That before the Dissolution of the Jewish State, the Christian Religion had spread itself over all the Parts of the then known World, we may reasonably conclude from the Labours of *St Paul*, who alone carry'd the Gospel through *Judea*, *Syria*, *Arabia*, *Greece*, *Macedonia*, *Achaia*, *Asia Minor*, *Italy*, &c. And if the other Apostles, whose Travels we are not so well acquainted with, did the like, there is no Doubt to be made, but that their Sound went into all the Earth, and their Words unto the Ends of the World, *Rom. x. 18.* *St Peter* addresses his first Epistle to the Elect, that were in *Pontus*, *Galatia*, *Cappadocia*, *Asia*, and *Bithynia*, and *Clemens*, who was his Contemporary, and immediate Successor in the See of Rome, in his Epistle to the *Corinthians*, tells us, that the Nations beyond the Ocean were governed by the Precepts of the Lord. An Event this! which he only could foretel, who, having all Power in Heaven and Earth, was able to effect it. *Calmet's Commentary*, and *Whitby's Annotations*.

† The Words in the Text are, — Immediately after the Tribulation of those Days, shall the Sun be darkened, and the Moon shall not give her Light, and the Stars shall fall from Heaven, and the Powers of the Heavens shall be shaken, *Matth. xxiv. 29.* that these Words are not to be taken in a literal Sense, is plain, because that, after the Sackage of *Jerusalem* by *Vespasian's* Army, no such Thing, as here is mention'd, happen'd to the Sun, Moon, or Stars: The Expressions therefore must be metaphorical, and do here denote, as they frequently do in the Writings of the Prophets and other Authors, that entire Destruction, and utter Desolation, which is brought upon any Nation. For in this Language the Prophet *Isaiab* speaks of the Destruction of *Babylon*: *The Day of the Lord cometh, cruel both with Wrath and fierce Anger, to lay the Land desolate; and he shall destroy the Sinners thereof out of it: For the Stars of Heaven, and the Constellations thereof shall not give their Light; the Sun shall be darkened in his Going-forth, and the Moon shall not cause her Light to shine,* *Chap. xiii. 9.* which, according to *Maimonides*, are proverbial Expressions, importing the Destruction, and utter Ruin of a Nation, and of such Persons more especially, who, for their State and Dignity, might be compared to the Sun, Moon, and Stars, *More Nevoch. lib. ii.* and, accordingly, the Sense of our Saviour's Words must be, — That, after the taking and destroying of *Jerusalem*, God's Judgments would still pursue the People, so that those, who surviv'd the Ruin of their Country, should be dispers'd into different Regions, sold for Slaves, or reduc'd to a Condition worse than Slavery. And so the Event prov'd: For those, that

were



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33, &c.

Government, he advertis'd them, that, whenever they should see the City of *Jerusalem* invested with Armies, and the Temple polluted with Abominations, they might then conclude, that this Defolation \* was approaching, and that therefore, it was high Time for them to provide for their Safety \* by a quick Retreat.

And exhorts  
his Disciples  
to Watchful-  
ness and  
Prayer.

OF the *precise* Time of its coming, however, no *created* Being (as he told them) could certainly know; and therefore, it was incumbent upon them to keep themselves in a State of perpetual Watch-

fulness, in a faithful Discharge of their respective Duties, and in a constant Perseverance in Prayer to God; all which he endeavour'd to enforce with several *Parables*; such as That of the *faithful Servant*, whom his Master, at his Return from a Journey, found employ'd in his proper Business, when he of a contrary Character was surpriz'd in his Riot and Debaucheries, and accordingly punish'd \*; That of the *wise and foolish Virgins*, who were differently prepar'd at the Coming of the *Bridegroom* \*; and That of the *Talents*,

From Matth.  
xx. 10. to the  
End, Mark  
xi. 15. to the  
End, Luke  
xix. 45. to  
the End, and  
John xii. 19.  
to the End.

Matth. xxv. 1.

were carry'd to *Rome*, serv'd only to adorn the Triumph of their Conqueror: Those, that fled to *Antioch* for Shelter, were cruelly massacred there: Those, that maintain'd the Castle of *Massada*, rather than fall into the Hands of the Enemy, agreed to slay one another: Those, that escap'd to *Thebes* and *Alexandria*, were brought back, and tortur'd to Death; and those of *Cyrene*, who join'd a false Prophet, nam'd *Jonathan*, were all cut to Pieces by the *Roman General*. All this happen'd immediately after the taking of *Jerusalem*; and, without any farther Search into their History, is enough to verify our Saviour's Expression, that *the Sun was darkened, and the Moon gave no Light* upon that wretched People. *Joseph. de Bello*, lib. vii. c. 24, &c.

\* The *Defolation*, which the *Jews* suffer'd in this last War with the *Romans*, was so vastly great, that all History can scarce furnish us with an Example of the like Nature. The Number of the *Slain* was *eleven hundred Thousand*; the Number of *Prisoners* was *ninety seven Thousand*. Those, that were above seventeen, were sent into *Egypt* to work in the Mines; those, that were under that Age, were sold for Slaves into different Countries; and a great Number of others were distributed in the *Roman Provinces* to be expos'd to wild Beasts on the *Theatre*, and as *Gladiators*, to kill one another, for the Sport and Diversion of the Spectators: *Until the Cities were wasted without Inhabitants, and the Houses without a Man, and the Land was utterly desolate, and the Lord had removed Men far away, and there was a great Forsaking in the Midst of the Land*, as the Prophet expresses it, *Isaiah* vi. 11, 12. *Joseph. de Bello Jud.* lib. vii. c. 17.

\* Which accordingly they did: For when *Cestius Gallus* had besieg'd *Jerusalem*, and, without any visible Cause, on a sudden rais'd the Siege, the *Christians*, that were in the City, took this Opportunity to make their Escape to *Pella* in *Paræa*, a mountainous Country, and to other Places under the Government of King *Agrippa*, where they found Safety. Thus punctually were all the Predictions of our Blessed Saviour fulfilled; so that *whoever shall compare them* (as *Eusebius*, in his *Eccl. Hist.* lib. iii. c. 7. expresses it) *with the Account of Josephus, concerning the War of the Jews, cannot but admire the Wisdom of Christ, and own his Predictions to be divine.* *Hammond's and Whitby's Annotations.*

\* The Punishment inflict'd on the evil Servant is said to be *cutting asunder*, *Matth.* xxiv. 51. In the same Manner as *Samuel* us'd *Agag*, 1 *Sam.* xv. 33. and *David* the *Ammonites*, 2 *Sam.* xii. 31. and *Nebuchadnezzar* threaten'd the Blasphemers of the true God, *Dan.* iii. 29. This Punishment was, in old Times, inflict'd on those, that were false to their Creditors, Rebels to their Prince, or Betrayers of their Country; nor was it in Use only among the *Eastern* People, but among the *Romans*, as we learn from *Suetonius*, in the Life of *Caius*, and among the *Greeks*, as *Homer*, *Sophocles*, and *Aristophanes* informs us: And therefore this Punishment, says our Saviour, will I inflict on those, that are perfidious to their Covenant in *Baptism*, and Enemies to my Government. *Whitby's Annotations.*

\* The better to understand the Sense of this *Parable*, we should do well to observe what the Custom at Marriages was, to which our Saviour seems to allude. When the *Bridegroom* was to bring home his *Bride*, (which was generally the *conclusive* Ceremony, and done in the *Night-Time*) the young Women of the Town, to which she was to come, in order to do her Honour, went to meet her with lighted Lamps: She too, according to her Quality and Condition, had her Companions and Servants attending her, and some of the most beautiful Ladies of the Place, from whence she came, going before her. *Statius* describes a Marriage, whereat the nine *Muses* appear'd with their Lamps.

Demigrant Helicone Dea, quantunque novena

Lampide solennem thalami coeuntibus ignem.

Syll. v. lib. i.

And most of our *modern Travellers* inform us, that, among the *Eastern* People, (especially the *Persians*) this Way of conducting the *Bride* home, with Lamps and lighted Torches, still prevails. None need be told, that by the *Bridegroom* we are to understand our Saviour Christ; by the *Bride*, his Church; by the *Virgins*, *Christians* in general; and by the *Oil in their Lamps*, the necessary Qualifications of Faith and good Works. *Cabnet's Commentary*



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*Talents*, intrusted with *diligent* and *slothful* Servants †. And, as this Destruction of *Jerusalem* was no small *Emblem* of the *final Consummation* of all Things, from hence he proceeds to describe † the *Manner* of his coming to the last and general *Judgment*, when, surrounded with the refulgent *Rays* of his *Majesty*, and seated upon his *bright Throne of Glory* †, with all the holy Angels of Heaven attending him, he should summons all the People †, that ever liv'd in the World, to appear before him; and having made Inquisition into the Discharge of the great Duty of *Charity*, should punish or reward

Mankind, according as he finds that they have acquitted themselves in that Respect.

As soon as our Lord had finish'd this *prophetick Discourse*, he went, in the Evening, to *Bethany*, and there supp'd at the House of one *Simon*, whom he had formerly cur'd of a Leprosy. At Supper, *Mary*, to testify her Love and Respect, came, and, out of an *Alabaster Cruse*, pour'd a large Quantity of such rich Ointment upon his Head, as filled the whole House with its *fragrant Smell*. This seeming *Prodigality* rais'd the Indignation of the rest of the Apostles, as well as *Judas*; and, as they made the same Objection, so

From Matth. xx. 10. to the End, Mark xi. 15. to the End, Luke xix. 45. to the End, and John xii. 19. to the End.

Matth. xxvi. 6. Mark xiv. 3.

He sups with Simon the Leper.

our

† For an Explication of this Parable, we may observe, that the Man *travelling into a far Country*, is our Saviour Christ, who, by ascending into Heaven, has depriv'd the Church of his corporal Presence; that his *Servants*, are *Christians* in general, or, more particularly, his *Apostles*, and first Ministers, who succeeded him in the Propagation of the Gospel; and that the *Talents*, committed to their Management, are the supernatural Gifts, which he bestow'd upon them, and all the Endowments both of Body and Mind, all the Helps, and Means, and Opportunities, which he gives us, in order to serve him, and to work out our own Salvation. *Calmet's Commentary*.

† The Reason of our Lord's mingling the *Signs* of the particular Destruction of *Jerusalem*, and of the general Dissolution of the World together, was, to engage us, at the Approach of particular Judgments upon Cities and Nations, to be always mindful and prepar'd for the general Judgment of the last Day. There is one Thing however peculiar in his Expression upon this Occasion, viz. that *this Generation should not pass away, until all these Things were done*, Mark xiii. 30. for if his Words immediately foregoing, related to the coming of the Day of Judgment, and general Dissolution of all Things, it will be hard to conceive how that great Event should be said to come to pass, before the Extinction of the Race of Mankind then in Being. But, in Answer to this, it may be observ'd, that the *Jews* were wont to divide the Duration of the World into three grand *Epochas*, which, according to their Stile, were called *Generations*, each consisting of two Thousand Years; whereof the First was before the *Law*, the Second under the *Law*, and the Third under the *Gospel*; and 'tis to the *Last* of these *Generations*, (as they called them) that this latter Part of our Lord's prophetick Discourse does properly belong. A Misconception of this Expression indeed led some *Primitive Christians* into a Mistake concerning the Approach of the *final Judgment*: And as long as that Mistake had no other Tendency, than to make them more fervent, and zealous, and heavenly-minded; more patient, and heroick under Sufferings, and Persecutions; and more fervent and diligent in preaching the Gospel, &c. the Generality of the inspired Writers might think this a sufficient Reason to overlook it: But St *Peter* we find takes particular Care to rectify this Mistake, and to obviate the Objection, which a Spirit of Infidelity had taken occasion to raise from it, as we may see at large in 2 *Pet.* iii. *Univerf. Hist.* lib. ii. c. 11.

† That this *Throne of Glory* will be nothing else, but a bright and refulgent Cloud, we have reason to believe from the Testimony of the Angels, that attended at our Lord's Ascension. For, while the Apostles then present were looking stedfastly towards Heaven, as he went up, behold, two Men stood by them in white Apparel, who also said, *Ye Men of Galilee, why stand ye gazing up to Heaven? This same Jesus, which is taken up from you into Heaven, shall so come, in like Manner, as ye have seen him go into Heaven*, Acts i. 9, 10. which compar'd with our Lord's own Declarations concerning his second Coming, Mark xiii. 26. with what St *Paul* foretels, 1 *Thess.* iv. 17. and St *John* forefaw, *Rev.* xiv. 14. are abundantly sufficient to justify the generally receiv'd Opinion, that, as our Blessed Saviour went up into Heaven, so he shall return from thence to Judgment, upon a true and material Cloud. *Stanhope*, on the Epistles and Gospels, Vol. I.

† The Manner, in which our Saviour expresses himself upon this Occasion, seems to imply, that the general Judgment is to be held in some particular Place; and, from a Passage in the Prophet *Joel*, several modern, as well as ancient Doctors are of Opinion, that the Valley of *Jehoshaphat* is appointed to be that Place: For I will gather all Nations, says God, and will bring them down into the Valley of *Jehoshaphat*, and I will plead with them there for my People, and for my Heritage Israel, Chap. iii. 2. but, as the Word *Jehoshaphat*, in that Text, signifies the Judgment of God, the Valley of *Jehoshaphat* denotes any Place in general, where God exercises his Judgments. The Truth is, if all Nations of the World must appear before the Judgment-Seat of Christ, and, that they may receive the Things done in the Body, are to be cloath'd with their Resurrection-Bodies, there must necessarily be requir'd a very large Space to contain them; and therefore St *Paul* seems to point at the grand *Expansum* of the *Air*, as the most convenient for that Purpose, 1 *Thess.* iv. 16, 17. *Calmet's Commentary*.



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Ann. Dom. 33, &c.

our Saviour's Defence of Mary turns up-  
on the same Topicks; only he adds, *that,*  
*as she had done a great and generous Action,*  
*wherefoever his Gospel should be preach'd*  
*through the whole World, there should her*  
*munificent Regard to him be likewise pub-*  
*lish'd, to her everlasting Honour and Re-*  
*nown.*

WEDNES-  
DAY.

Next Night  
with Martha,  
where, by  
washing his  
Apostles Feet,  
he teaches  
them Humili-  
ty.

Matth. xxvi. 3.  
Mark xiv. 1.  
Luke xxii. 1.

W H E N Supper was ended, our Lord  
repair'd to his usual Lodgings at Martha's  
House; and, on the Day following, (in  
all Probability) continu'd at Bethany, with-  
out going to Jerusalem, as he had done  
the Days before. In the mean Time, the  
Sanhedrim † assembled at the Palace of  
Caiphas †, the High-Priest, where the  
Priests, Scribes, and Elders of the People,  
had a solemn Debate, and Consultation,  
how they might take Jesus by some secret  
Stratagem, and put him to Death. This  
was the second Council, that they had held  
upon this Occasion, and tho' therein it was  
determin'd that he should die, yet they  
thought it not so advisable to put the Thing  
in Execution in the Time of the ensuing  
Solemnity, lest it should cause a Sedition  
among the People, who had the highest  
Veneration for him.

John xiii. 1.

W H E N Evening was come, he, with  
his Apostles, supp'd (very probably) at  
Martha's House, and, while they were at  
Table, considering with himself, that his  
Time was now short, he was minded to  
give them a Testimony of his Love, and,  
from his own Example, teach them two  
Virtues, which, of all others, were more  
especially requisite in their Ministry of the  
Gospel, *Humility*, and *Charity*. To this  
Purpose, rising from the Table, laying  
aside his upper Garment, and girding him-  
self with a Towel, (as the Manner of Ser-  
vants then was, when they waited on their  
Masters) he pour'd Water into a Basin,

and began to wash his Apostles Feet, and  
to wipe them with the Towel. Amaz'd  
at this Condescension, St Peter (when he  
came to him) refus'd at first to admit of  
such a servile Office from his Heavenly  
Master; but, when he urg'd the Necessity,  
and, in some Measure, intimated to him  
the symbolical Intent of it, he permitted  
him to do just what he thought fit.

W H E N our Lord had made an end  
of washing his Apostles Feet, he put on  
his Garment, and sat down at Table again,  
and began to tell them the Meaning of  
what he had done, viz. "That since he,  
" who was justly acknowledg'd to be their  
" Lord and Master, had so far debas'd  
" himself, as to wash their Feet, they, in  
" Imitation of his Example, ought to  
" think it no Disparagement to them, to  
" perform the meanest Offices of Kind-  
" ness and Charity to one another: For,  
" tho' they were exalted to the Dignity of  
" his Apostles, yet still they were but his  
" Servants; and that therefore it would  
" be an high Piece of Arrogance in them,  
" to assume more State and Grandeur,  
" than their Master had done before  
" them."

S O O N after this, reflecting with him-  
self, how well he had lov'd, and, upon all  
Occasions, how kindly he had treated these  
his Disciples; he was not a little concern-  
ed, that any of them should prove so base  
and ungrateful, as to betray him; and  
when he had declar'd the Thing, and  
Peter, desirous to know the Person, beckon-  
ed to John, who was nearest his Master,  
to ask him the Question, he signify'd to  
him, that it was Judas Iscariot, to whom  
he gave a Sop, (as he told John he would)  
and when he had so done, † bad him go  
about what he had to do with all Expedi-  
tion; which the rest of the Apostles, being  
ignorant

From Matth.  
xx. 10. to the  
End; Mark  
xi. 15. to the  
End; Luke  
xix. 45. to  
the End, and  
John xii. 19.  
to the End.

John xiii. 12.

John xiii. 21.  
Judas agrees  
to betray his  
Master, who,  
in the mean  
Time, is com-  
forting his  
other Apostles.

† The Consultation, which the Sanhedrim held, and the Agreement, which Judas made with them to betray our Lord, were on Wednesday; and therefore the Church gives it as a Reason, why we ought to fast on Wednesday, and Friday, because on the one Christ was betray'd, and suffer'd on the other. Whithy's Annotations.

† This Caiphas is called, by the Jewish Historian, Joseph. The High-Priesthood he purchas'd of Valerius Gratus; and, after he had ten Years enjoy'd that Dignity, was depos'd by Vitellius, Governor of Syria, and succeeded by Jonathan, the Son of Ananias, or Annas. Calmet's Dictionary, and Commentary.

† This was not a Command to Judas to go on with his wicked Enterprize, but only a Declaration made by Christ of his Readiness to suffer Death; Vox hinc non jubentis est, sed suentis, non terpidi, sed parati, says Leo, de Passione, Ser. 7. Calmet's Commentary, and Whithy's Annotations.



A. M. ignorant of the *Signal*, which our Lord  
4037, &c. had given *John*, suppos'd to be an Order  
Ann. Dom. to *Judas* (as he was the *Purse-bearer*)  
33, &c. either to give something to the Poor, or to  
provide what was necessary for the *Feast*.

Matt. xxvi. 14.  
Mark xiv. 10.  
Luke xxii. 3.

As soon as Supper was ended, *Judas*,  
being now confirm'd in his wicked Reso-  
lution, left *Bethany* in haste; and, under-  
standing that the *Sanhedrim* was met at  
the *High-Priest's* House, thither he re-  
pair'd, and, upon their giving him a suf-  
ficient Reward, offer'd to betray his Ma-  
ster, and (in the Manner that they de-  
sir'd) to deliver him *privately* into their  
Hands. This Proposition was highly plea-  
sing to the *Council*, who immediately bar-  
gain'd with him for *Thirty Pieces of Sil-  
ver* †; and, when *Judas* had receiv'd the  
Money, from that Moment, he sought an  
Opportunity to betray his Master, in the  
Absence of the *Multitude*.

John xiii. 31.  
Exhorting  
them to mu-  
tual Love, and  
reviving them  
with the Pro-  
mises of a bet-  
ter Life, and  
the Gifts of  
the Holy Ghost,  
after his De-  
parture.

W H I L E *Judas* was thus *bartering* for  
his Master's Blood, his Master was pre-  
paring the rest of his *Apostles* for his De-  
parture, and endeavouring to comfort them  
with this Consideration, — That his

Death would be a Means to display both  
his own, and his Father's *Glory*, as it was  
a *Preliminary* to his *Resurrection*, and *As-  
cension* into Heaven: As therefore it was  
decreed that he must leave them, the  
stronger should their *Union* be with one  
another; and therefore, he recommended  
very earnestly to them the Duty of mu-  
tual Love; a Duty, which had hitherto  
been so much neglected, that his enjoin-  
ing it then might well be accounted a *new  
Commandment*, and what was to be the  
common *Badge* and Character of his true  
*Disciples* † for ever after.

From Matth.  
xx. 10. to the  
End, Mark  
xi. 15. to the  
End, Luke  
xix. 45. to  
the End, and  
John xii. 19.  
to the End.

W H E N the Day || before the *Feast* of  
the *Passover* was come, our Lord sent  
*Peter* and *John* to *Jerusalem*, to prepare  
all Things, according to the *Law*; and,  
lest they should want a convenient Room  
for the Celebration of the *Paschal* Supper;  
he had predispos'd the Heart of a certain  
*Host* in the City † to accommodate them  
with one. They therefore, having pro-  
vided a Lamb, slain it in the Temple,  
sprinkled it's Blood on the Altar, and done  
every Thing else, that was requir'd of  
them;

THURSDAY.  
Matt. xxvi. 17.  
Mark xiv. 12.  
Luke xxii. 8.

† These Pieces were *Statens*, or *Shakels* of the *Sanctuary*, thirty of which amounted to three Pounds and fifteen  
Shillings of our Money, the usual Price, that was given for a Man or a Maid Servant, Exod. xxi. 32. 'Tis hardly  
supposable, that any of these Pieces are, at this Time, extant, tho' both at *Rome*, and *Paris*, there are Pieces shewn,  
which are pretended to be the very same, that were Part of the Price of the Purchase of our Saviour's Blood; but  
Persons well skilled in that Art, assure us, that these Pieces are only the ancient *Medals* of *Rhodes*, on the One-side  
stamped with a *Colefs*, which represents the *Sun*, and on the other with a *Rose*, which was the *City-Arms*, as we call it.  
*Echard's Ecclesiastical History*, lib. i. c. 4. and *Calmet's Commentary*.

† The Disciples of the *Baptist* were known by the *Austerity* of their Lives, and the Disciples of the *Pharisees* by  
their *Habit*, and Separation from other Men; but our Blessed Saviour was willing to have his Disciples known by  
their mutual Love, and Affection to each other, which, in the primitive Ages, was so great, that it made the *Hea-  
thens*, with Admiration, cry out, *See, how they love one another!* And even hate, and envy them for their mutual Af-  
fection. *Whitby's Annotations*.

|| The Words in *St Matthew*, Chap. xxvi. 17. are, *the first Day of the Feast*; but 'tis no uncommon Thing to put  
the Word *first* for that which properly went before. Thus in the *Old Testament* it is said, *that the Hands of the Wit-  
nesses shall be first upon him*, that is condemn'd to die, *to put him to Death*, and afterwards *the Hands of all the  
People*, Deut. xvii. 7. but if *the Hands of the Witnesses* should first dispatch him, there would be no Occasion for the  
Hands of the People; and therefore the Sense of the Word *first* in this Place must be, that the *Witnesses* should smite  
him, before he was deliver'd into the Hands of the People. In the first Book of *Maccabees* it is twice said of *Ale-  
xander the Great*, that he reign'd the first over *Greece*, Chap. i. 1. and vi. 2. but every one knows, that, before him,  
there were several Kings in *Macedonia*; and therefore the Meaning of the Words must be, that he reign'd in *Mace-  
donia*, before he reign'd in *Asia*: And, to the same Purpose, in the *New Testament*, we find *St Paul* styling our Blessed  
Lord *the First-born of every Creature*, Coloss. i. 15. i. e. begotten of the Father before the Production of any Crea-  
ture; and telling us, that *the Husbandman, that laboreth, must first partake of the Fruits*, 2 Tim. ii. 6. i. e. he must  
labour, before he can reap the Fruits of his Travel; and, in the like Acceptation of the Word, the *first Day of the  
Feast* may be interpreted the Day before the Feast, as might be prov'd likewise by Examples from *Heathen Authors*.  
*Calmet's Commentaries*.

† It is to be observ'd, that the Houses in *Jerusalem*, at this Time of the Feast, were of common Right to any,  
that would eat the *Passover* in them, and yet, it is not unlikely, that our Lord might be well known to the Master of  
this House, who, very probably, took it as an high Honour, that he had made choice of *his*, rather than any other,  
to eat the *Paschal* Supper in. *Whitby's Annotations*, and *Calmet's Commentary*.



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4037, &c.  
Ann. Dom.  
33, &c.

them, they return'd to their Master at *Bethany*; who, perceiving that his late Discourse about leaving the World and them had blasted all their Hopes of *secular* Greatness, and left them melancholy and disconsolate, stay'd a good Part of the Day with them, in order to raise their drooping Spirits with the Assurances of an happy *Immortality*, which (*as he told them*) he was going before † to prepare for them in Heaven, and wanted not Power to do it, because *he* and his Father, (*as to their Divinity*) were perfectly the *same*; and with the Promise of sending them the *Holy Spirit* from above, which he took

John xiv. 16.

care to represent, as a *Comforter* †, to support them in their *Afflictions*; as a *Teacher*, to instruct them in all necessary *Truths*; and as an *Advocate*, to plead and defend their *Cause* against their *Enemies*. So that they had no Reason to be dejected, because, in this Sense, he would be *always*

*with them*; because, whatever they ask'd in his Name, his Father would give them; and because, when he was gone, they should be enabled to do Miracles, † greater than what they had seen him do: (*f*) And therefore *Peace I leave with you*, says he, taking his Farewel, *my Peace I give unto you: † Not as the World giveth, give I unto you; let not your Heart be troubled, neither let it be afraid.*

As soon as he had ended this Discourse, he arose, and, with his Disciples, going towards *Jerusalem*, arriv'd at the Place, where they were to eat the *Paschal Lamb*. In the Evening, when it grew dark, they sat down to the Table in a leaning Posture †; and, as he began to renew the Discourse, *that one in the Company should certainly betray him, but that better it had been for the Man, who did so, if he had never been born*, the Concern and Sadness was so general, that every one began to enquire

From Matth. xx. 10. to the End, Mark xi. 15. to the End, Luke xix. 45. to the End, and John xii. 19. to the End.

Matt. xxvi. 20. Mark xiv. 17. Luke xxii. 19. He eats the Passover, and institutes the Sacramental Supper.

† Our Saviour speaks this in *Allusion* to Travellers, who send generally one of the Company before, to provide good Accommodation for the rest. *Beaufobre's Annotations.*

† The Word *παράκλητος*, in this Place, signifies both an *Advocate*, and a *Comforter*; and the *Holy Spirit*, when he descended upon the Apostles, did the Part of an *Advocate* by confirming their Testimony by Signs, and Miracles, and various Gifts imparted to them, and by pleading their Cause before Kings, and Rulers, and against all their *Adversaries*, Matth. x. 18. and Luke xxi. 15. and he did the Part of a *Comforter* likewise, as he was sent, for the Consolation of the Apostles, and all succeeding Christians, in all their Troubles, filling their Hearts with Joy and Gladness, and giving them an inward Testimony of God's Love to them, together with an Assurance of their future Happiness, Rom. viii. 15, 16. *Whitby's and Beaufobre's Annotations.*

† What Interpreters say of Diseases healed by the *Shadow of Peter*, and by *Napkins* sent from St Paul, of more Miracles perform'd throughout the World, and, for the Space of three whole *Centuries*, Devils ejected every where, is not unfitly mention'd here, as answering to our Saviour's Words; and yet, we cannot but think, that this should chiefly be referr'd to the wonderful Success of the *Gospel* preach'd by the Apostles, after the Descent of the *Holy Ghost* upon them; to the *Gift of Tongues*, and the Interpretation of them; of *Prophecy*, and *Discerning of Spirits*; and the imparting these Gifts to others by *Baptism*, and the Imposition of the *Apostles Hands*. For, as this was a greater Work in our Blessed Saviour to assist so many with his mighty Power, when absent at so great a Distance, as the Earth is from Heaven, than to do Miracles in their Presence; so to communicate these Gifts to Men, and to enable them to transfer them to others, is (*as Arnobius expresses it*) *super omnia sita potestatis, continentisque sub se omnium Rerum Causas, & Rationum facultatumque Naturas*, lib. i. pag. 32. and especially, when our Lord succeeded so little in his *three Years* preaching here on Earth, and had so few sincere Disciples, that he should enable his Apostles, at one Sermon, to convert some *Thousands*, and cause his Gospel to fly like *Lightning through the World*, and beat down all the strong Holds of Opposition, this is truly wonderful. *Whitby's Annotations.*

(*f*) John xiv. 27.

† *i. e.* in empty Wishes of what they neither do, nor can give; or that *external Peace*, which is both *temporary* and uncertain; but *inward Peace* of Conscience, arising from the Pardon of your Sins, Rom. v. 1. from the Sense of the Favour of God, and of my Presence with you by the Blessed Spirit; that Peace, which no Man *taketh from you*, which will keep your Hearts in the Faith, Phil. iv. 7. and free you from all Solicitude and Fear of the World. *Whitby's Annotations.*

† At the first Institution of the *Paschal-Supper* the *Israelites* were commanded to eat it in a *standing* Posture, and in *haste*, Exod. xii. 11. but here we find our Saviour and his Apostles eating it *lying down*, or *inclining* on their Left-Side, as it was then the Manner of the *Jews*. When, or upon what Account, this Alteration came to be made, we have no other Information, than what we find in the Writings of their *Rabbins*, viz. that they us'd this *leaning* Posture, as Freemen do, in Memory of their Freedom; and therefore, tho' at their ordinary Meals, they commonly sat at Table, as we do, yet whenever they were minded to *regale* themselves, they us'd this Posture of *Disfumbency*, and especially at the *Paschal-Supper* no other was allow'd. Thus *lying* on Beds or Couches, made for that Purpose,

with



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enquire for himself, *whether he was the Man?* Until it came to Judas's Turn, who, having the Confidence to ask the same Question, receiv'd a *positive Answer, That he was*: Whereupon he soon withdrew † from his Master, and adjoin'd himself to his Enemies, who were impatiently expecting the Performance of his Promise.

Matt. xxvi. 26.  
Mark xiv. 22.  
Luke xxii. 19.

WHEN the Paschal Supper was ended, our Saviour proceeded to the Institution of another, in Commemoration of his own Death and Passion. For he took Bread, and when he had blessed it, and broke it, he distributed it to his Apostles, calling it *his Body*; and, after he had so done, he took the *Cup of Wine*, and having, in like Manner, blessed it, he gave it among

them, calling it his † *Blood of the new Covenant*, and commanding them to do the same, i. e. to eat Bread, and drink Wine in this *Sacramental Manner*, even unto the End of the World, in Remembrance of him.

AFTER this Institution of the Form of that Memorial, which his Apostles, and their Posterity were to continue, he gave them to understand, that this was the last Paschal Supper, which he should eat and the last Wine, that he should drink with them, until † *he drank it new in the Kingdom of God*: From which Words some of his Apostles inferring, that, tho' his Kingdom was not to be then, yet it would not fail to commence immediately after his Resurrection, they fell into *unseasonable*

From Matth. xx. 10. to the End, Mark xi. 15. to the End, Luke xix. 45. to the End, and John xii. 19. to the End.

Matt. xxvi. 29.  
Mark xiv. 25.  
Luke xxii. 29.

Reproves his Apostles ambitious Thoughts, foretels Peter his Apostacy, and comforts them all under the Thoughts of his leaving them.

with a Table before them, whereon they lean'd, they stretch'd out their Feet behind them, thereby to remove the least Shew of *standing* to attend, or to go upon any one's Employment, which might carry in it any Colour of Servitude, or Contrariety to their Freedom. And from this Posture of *sitting*, or *leaning* upon a Table with their left Elbow one after another, we may rightly understand those Texts, which speak of the beloved Apostle's leaning on the Bosom, or on the Breast of Jesus, John xiii. 23. and xxi. 20. as the learned Lightfoot, in his Discourse of the Temple-Service, has amply shewn. Pool's Annotations.

† It is a great Question among the Antients, whether Judas was present at our Lord's Institution of the Sacrament of his Body and Blood, or absented himself before. St Luke's Words, which are subsequent to the Institution, *Behold, the Hand of him, that betrayeth me, is with me on the Table*, Chap. xxii. 21. seem to imply that he was present, and partook of the Eucharist; but many Commentators are of a contrary Opinion, viz. that, after our Saviour had declar'd him to be the Man, who should betray him, (which was between the Paschal and Eucharistical Supper) he immediately left the Company, and went away; and that, consequently, there is a Mislocation in St Luke's Words. Calmet's Commentary and Dictionary, under the Word Judas.

† The Reason, which our Saviour gives for our participating of the Cup, viz. *because it is the Blood of the New Testament, which is shed for the Remission of Sins*, concerns the Laity, as well as the Priests, because his Blood was equally shed for both; and therefore the Command, *Drink ye all of this*, to which the Reason is annex'd, concerns them likewise. But there is another Reason, why our Lord said to his Apostles, *Eat this Bread, and drink this Cup*, viz. that, by so doing, they might remember his Death, his Body broken, and his Blood shed for them, says St Luke, and shew it forth till his second Coming, 1 Cor. xi. 26. Now this, as St Paul demonstrates, concerns all Believers, as well as Priests, and therefore the drinking of the Cup, (by which this Commemoration is made) as well as eating of the Bread, must equally concern them. Whitby's Annotations.

† Some are of Opinion, that, by the Kingdom of God here, (as in several other Places) we are not to understand Heaven, or the Happiness we are there to enjoy, but rather the Gospel-State, and the Kingdom of Christ, which began at his Resurrection, and was more fully establish'd when he sat down at the Right-Hand of Power, and was made Heir of all Things; and consequently, that our Lord's drinking of Wine, may then relate to his eating and drinking with his Disciples after he arose from the Dead, Acts x. 41. but, because the Felicities of Heaven are frequently represented under the Metaphors of eating and drinking, Matth. xxvi. 29. Luke xxii. 18. others make the Sense of our Saviour's Words to be this—"I will not henceforth drink of the Fruit of the Vine, but both you and I, in my Father's Glory, shall be satisfy'd with Rivers of Pleasure, far sweeter, and more excellent, than the richest Wines can be." There is however a third Way of interpreting this Passage, which, by comparing it with the Words of St Luke, seems by much the most probable, and that is, by making the Fruit of the Vine signify, in a peculiar Manner, the Cup in the Passover, or the Cup of Charity, in the Postcarnium of the Passover, wherein the Sacrament of Christ's Body and Blood was founded. For, that Christ was now to die, and neither before, or after his Resurrection, to eat any more Passovers with his Apostles, or any more to drink this Cup of Charity, now design'd to a Christian Use, is sufficiently evident. It is observable therefore in St Luke, Chap. xxii. 16. that the Words are directly apply'd to the Passover; *I have desired to eat this Passover, for I will no more eat of it*, and by repeating the Cup, Ver. 18. the Evangelist must mean, the Cup of the Passover, or the Sacramental Cup of Charity, which succeeded it; and consequently, our Saviour's Meaning must be,—"That he would no more use these typical Adumbrations, being himself now ready to perform what was signify'd and express'd by them, i. e. to pass suddenly from



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*unseasonable* Contentions about *Priority*, or who should have the Office of the highest Trust and Honour about their Master, which our Lord endeavour'd to repress by the same Arguments, that he had employ'd (g) upon the like Occasion: And then turning to *Peter*, he appriz'd him of the imminent Danger, which he and his Brethren were in, and what a severe *Trial* the great Enemy of Mankind would very speedily bring upon them; to whom *Peter*, in Confidence of his own Courage and Resolution, answer'd for himself; that *he was ready to go with him to Prison, and to Death*; but our Saviour, who best knew his Weakness, gave him to understand, that, † *before the Crowing of the Cock he should deny him thrice*.

John xv. 1.

AFTER this, our Lord, in his final Exhortation to his Apostles, reminded them of the Choice, which he had made of them, and the kind Treatment, which he had all along shewn them; and that therefore it was their Duty, and their Interest both, to adhere to him, *as the Branch did to*

*the Vine*, in order to bring forth the *Fruits of Righteousness*, and to continue immoveable in the Profession of his Religion, notwithstanding all the Persecutions, they should meet with, which indeed would prove so violent and outrageous, that some Men would think they did God Service in killing them. This however should not utterly deject them, because his Absence from them would not be long. His Death was but to usher in his Resurrection, and Ascension; and the Benefits, which would accrue to them from these, viz. in the Mission of the Holy Ghost to be their Guide and Comforter, in his own Intercession for them at God's Right-Hand, and in their Prayers and Supplications, which (if offer'd up in his Name) would not fail of Admittance to the Throne of Grace, would abundantly compensate the Want of his Presence: And (b) *therefore I have told you these Things*, says he, *that in me ye might have Peace: In the World ye shall have Tribulation; but † be of good cheer, I have overcome the World †*.

From Matth. xx. 10. to the End, Mark xi. 15. to the End, Luke xix. 45. to the End, and John xii. 19. to the End.

THESE

from Earth to Heaven, through a Red Sea of Blood, and there to compleat the Mystery of the Sacrament, by uniting his Disciples one to another, and making them all Partakers of his Heavenly Riches. *Whitby's, Pool's, and Hammond's Annotations.*

(g) Matth. xx. 25.

† It is commonly remark'd by profane Authors, that the Cock usually crows twice in a Night; once about Midnight, and the second Time at the fourth Watch of the Night, or much about Break of Day; that this latter, as being the louder and more observable, is that, which is properly called *ἀλεκτοροφωνία*, or Cock-crowing; and that, of this Crowing of the Cock the Evangelists are to be understood, when they relate Christ's Words thus, *before the Cock crow* (i. e. before that Time of the Night, which is emphatically so called) *thou shalt deny me thrice*, appears from St Mark's Saying, that the Cock crew, after his first Denial of Christ, Chap. xiv. 68. and crew the second Time, after his third Denial, Ver. 72. *Whitby's Annotations.*

(b) John xvi. 33.

† 'Tho' to be of good cheer under Tribulation does by no Means infer that Firmness of Mind, (as some Philosophers of old mis-called it) which preserves a Man from being at all afflicted with Calamities, or mov'd from his usual Easiness of Temper; yet thus much it certainly means, — That neither the Sharpness of any Affliction we feel, nor the Terror of any we fear, should so far vanquish our Reason and Religion, as to drive us upon unlawful Methods of declining the one, or delivering ourselves from the other. We are to satisfy ourselves in the Justice, the Wisdom, and Goodness of him, who orders all the Events that befall us; to entertain them all with Meekness, and much Patience; to bring our Wills into Subjection to the Divine Will; to rejoice in the Testimony of a good Conscience, and preserve it at any Rate, tho' with the Hazard, nay, certain Loss of all our worldly Advantages; and to set the Supports and Rewards of persecuted Truth, and afflicted Piety, in Opposition to all the Discouragements, and Pressures from abroad, and all the Frailties of feeble, and too-yielding Flesh and Blood at home. *Stanhope, on the Epistles and Gospels, Vol. III.*

† By the World, in this Passage, we are, no doubt, to understand the Evil of the World, the Wickedness, the Malice, the Temptations, the Troubles, all that we have reason to fear, or to flee from, either in this, or the next Life. Now the Wickedness of the World Christ has overcome, by expiating the Sins of Mankind in the Sacrifice of himself upon the Cross, and by the powerful Assistance of his Grace, enabling all the Faithful to conquer the Passions of corrupt Nature. The Malice of it he overcame, by disappointing the Designs of the Devil, and his wicked Instruments against himself, and his Gospel, making his own Sufferings fatal to the Contrivers, and saving to all penitent Believers. The Temptations of it he overcame, by that severe, but still social Virtue, and heavenly Piety, which shone so bright in all his Conversation: And the Troubles of it, by submitting to Hunger and Thirst, to

Poverty



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John xvii. 1.  
Prays for him-  
self, his Apo-  
stles, and all  
succeeding  
Christians;  
and so, hav-  
ing sung an  
Hymn, re-  
tires into the  
Garden of  
Gethsemane.

THESE comfortable Exhortations to his Apostles were attended with a solemn Prayer and Intercession to Almighty God; for himself, that, as he had executed the Commission, for which he came into the World, he might be re-instated in the same Glory, which he had with his Father from all Eternity; for his Apostles, that they might live in Brotherly Love and Unity, be preserv'd in all Dangers, and sanctify'd in their Minds and Conversations; and for all succeeding Christians, that they might continue in the Communion of the Saints here, and be admitted to the Sight and Participation of his Glory and Felicity hereafter: And, having concluded all with an Hymn †, which he and his Apostles sung together, he

left the City, and passing over the Brook Cedron †, came to a Place, called Gethsemane †, where there was a Garden, well known to Judas, because thither our Lord, and his Apostles us'd frequently to repair, both for Retirement, and Devotion.

From Matth. xx. 10. to the End, Mark xi. 15. to the End, Luke xix. 45. to the End, and John xii. 19. to the End.

As they were going to this Place, our Lord, with mighty Concern, began to tell them, that, that very Night, (i) the Prophecy † of Zechariah, concerning the Shepherd's being smitten, and the whole Flock dispersed, would be fulfilled in his and their Persons, forasmuch as every one of them, upon the Distress, that was going to befall him, would flee away from him, and forsake him. This Peter thought a Disparagement to his Courage, and therefore

Matth. xxvi. 31. Mark xiv. 27. Peter's Profession of Fidelity, and our Saviour's Agony in the Garden.

Poverty and Grief, to live like the meanest, and to be treated like the worst of Men. Nay, even Death itself, our last and most dreaded Enemy, he has overcome; taken from this strong Man the Armour, wherein he trusted, and divided his Spoils. Stanhope, on the Epistles and Gospels, Vol. III.

† This Hymn is suppos'd by most Interpreters to be Part of the great Alleluiah, which began at the cxliith, and ended at the cxvliith Psalm, and, by the Jewish Rituals, was order'd to be sung constantly at the Paschal Supper. Others think, that it was a different Hymn, compos'd by Christ, and accommodated to the particular Institution of the Eucharist; but Grotius is of Opinion, that it was no other, than that Thanksgiving of his, which St John has recorded in the xviith Chapter of his Gospel. As our Blessed Saviour however, in all his religious Conduct, was no Lover of Innovations, it seems more probable, that, upon this Occasion, he made use of the Psalms, that were then customary in the Jewish Church, in which (as the Jews observe) are mention'd the Sorrows of the Messiah, and the Resurrection of the Dead. Howell's History, in the Notes, and Calmet's Commentary.

† Which in the Old Testament is called Kidron, and runs along the Bottom of the Valley of Jeboshaphat, which lies to the East between Jerusalem and Mount Olivet. Into this Valley was convey'd the Blood, pour'd out at the Foot of the Altar, which, as it discolour'd the Water, gave it the Name of Cedron (as some think) from the Word Kiddar, which signifies Blackness, tho' others rather imagine, that it had that Name from the Cedar-Trees, that were planted on each Side of it. Wells's Geography of the New Testament, Part I. and Whitby's Alphabetical Table.

† The Garden of Gethsemane, which took its Name from the Wine-Presses in it, (as Mr Maundrell informs us) is an even Plat of Ground, not above fifty-seven Yards square, lying between the Foot of Mount Olivet, and the Brook Cedron. It is well planted with Olive-Trees, and those of so old a Growth, that they are believ'd to be the same, that stood here in our Saviour's Time; but this is hardly possible. At the upper Corner of the Garden, is a flat naked Ledge of a Rock, suppos'd to be the Place, on which the Apostles, Peter, James, and John fell asleep, during our Lord's Agony; a few Paces from thence is a Grotto, in which he is said to have undergone that bitter Part of his Passion; and (what is very remarkable) in the Midst of the Garden there is a small Slip of Ground, twelve Yards long, and one broad, reputed the very Path, on which the Traytor Judas walked up to Christ, when he said, Hail Master, and kissed him, which the Turks themselves have walked in, as accounting the very Ground accursed, on which was acted such an infamous Tragedy. Whitby's Alphabetical Table, and Wells's Geography of the New Testament, Part I.

(i) Zech. xiii. 7.

† The Passage, to which our Saviour alludes, is this, Awake, O Sword, against my Shepherd, and against the Man, that is my Fellow, saith the Lord of Hosts. Smite the Shepherd, and the Sheep shall be scattered, and I will turn my Hand upon the little Ones, Zech. xiii. 7. where we may observe, that our Saviour only cites the Words in the Middle of the Verse, because indeed those, that both preceded, and follow'd them, were not at all to his Purpose: And in this he imitated the antient Doctors of the Jewish Church, who, in their Allegations of Scripture-Passages, were wont to make use of no more, than what was subservient to their Argument. Some however imagine, because the Words of Zechariah seem primarily to relate to an evil Shepherd, to whom God threatens the Sword, that Christ does not mention them, as a Prediction concerning him and his Apostles, but only as a Proverbial Expression: But this I think is sufficiently confuted by our Lord's saying, for it is written, Ver. 31. Nor is the Change of the Person in the Evangelist from what occurs in the Prophet, of any Moment, because it was very customary with the Jewish Doctors, in their Citations of Scripture, to make such Alterations. Surenbursii Concil. in Loc. ex Vet. Test. apud Matt. and Whitby's Annotations.



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therefore assur'd our Lord, that, † *tho'* all Mankind should forsake him, yet would not he, and, being told again, that he would certainly deny him before the Time of Cock-crowing, with the utmost Vehemence he affirm'd, that *tho'* he should die, he would not deny him; and the like Profession of undaunted Adherence made all the rest.

Matt. xxvi. 36.  
Mark xiv. 32.  
Luke xxii. 40.

WHEN they were come to the Garden, our Lord order'd the rest of his Apostles to tarry for him at a certain Place, whilst himself, with the three, that were most intimate with him, viz. Peter, James, and John, retir'd a while to his private Devotions, and, as they were going along, he requir'd them to join their Prayers with his, that they might not be deliver'd over to Temptation. But they were not gone above the Distance of a Stone's Cast, before he found his Spirits depress'd, and his Soul sadly sorrowful, even unto Death; which, when he had discover'd to the three Apostles, and desir'd them to watch with him a little in this trying and momentous Juncture, he withdrew from them; and then throwing himself prostrate on the Ground, begg'd of God, "That, if it was possible, (as all

" Things were possible to him) he might  
" be excus'd from drinking the bitter Po-  
" tion †, whose black Ingredients filled  
" him with Horror and Amazement; ne-  
" vertheless in This he submitted himself  
" entirely to his Divine Pleasure:" And, having pray'd to this Effect, he return'd to his Apostles, but finding them asleep, he awoke them, and, in a Reproof full of Love, reminded Peter more especially, of his late Promises, and present Neglect of him, when he most of all stood in need of his Comfort and Assistance. He advis'd him therefore to keep himself awake, for Fear of the Temptations, that were busy about him, and added, this compassionate Observation, that tho' the † Spirit was willing, and ready enough to make good Resolutions, yet the Flesh was weak, and unable very often to put them in Execution.

From Matth.  
xx. 10. to the  
End, Mark  
xi. 15. to the  
End, Luke  
xix. 45. to  
the End, and  
John xii. 19.  
to the End.

THRICE did our Blessed Lord retire, and pray in this Manner, but, in the last Time, his Sense of God's Indignation against the Sins of Mankind, and the dismal Prospect of what he was to suffer in the Expiation of them, made his Prayer more vehement, and his Agonies so violent, that the Sweat, which fell from his Body, was like large Drops of Blood †; and  
human

Matt. xxvi. 45.  
Mark xiv. 41.  
Luke xxii. 45.

He is comfort-  
ed by Angels,  
betray'd by  
Judas, and  
apprehended.

† We may be bold to affirm of this Resolution, that it was as honest an one, i. e. both as just in the Matter, and as sincere in the Intention, as ever was made by Man, or ever shall be made to the End of the World, and yet this Resolution miscarry'd, and ended only in the Shame of the Resolver. St Chrysostom takes notice of three Faults, that may be reckon'd in it. 1st, The little Consideration Peter had of our Saviour's Predictions concerning his Fall. 2dly, The Preference, which he gave himself above the rest of his Brethren. And, 3dly, The Presumption he plac'd in his own Strength, instead of imploring Ability of him, whence all human Sufficiency is deriv'd; and therefore the Son of God, says he, suffer'd him to fall, in order to cure his Arrogance, and vain Confidence in himself. Young's Sermons, Vol. II. and Chrysost. in Matth. Hom. lxxxiii.

† What we are to understand by the bitter Potion, which our Lord here deprecates, we shall explain at large in our Answer to the following Objections, and need only here observe, that the Afflictions, which God sends on Men or Nations, are often in Scripture express'd by the Name of a Cup, Ezek. xxiii. 31, &c. Matth. xx. 23. Revel. xiv. 10. and that this is a Metaphor borrow'd from an ancient Custom of giving a Cup full of Poison, among Heathen Nations, to those, that were condemn'd to die, and of Gall, on such Occasions, among the Jews, to lessen the Pain of the Person, that was to suffer. Beausobre's Annotations, and Howell's History, in the Notes.

† These Words of our Saviour are not intended as an Excuse, or Mitigation of the Apostles sinful Neglect of their Master, but as a Motive to their Vigilance and Prayer, and seem to imply thus much, — " You have all made large Promises, that if you should die with me, you would not forsake me, and this you said really, and with a Purpose so to do; yet, let me tell you, when the Temptation actually assaults; when Fear, Shame, and Pain, the Danger of Punishment, and of Death, are within View, and present to your Sense; the Weakness of the Flesh will certainly prevail over these Resolutions, if you use not the greatest Vigilance, and do not pray with Fervency for the Divine Assistance." Whithy's Annotations.

† The Words, in the original Text, do not indeed signify, that the Matter of this Sweat was Blood, but only that it was thick and viscid, like Blood falling from the Nose, in a small Clot, at the End of any one's Bleeding; but, since in some Distempers (as Aristotle tells us) it is no uncommon Thing for People to sweat Blood; and, when Men are bitten with a certain Kind of Serpents in India, (according to the Account of Diodorus Siculus) they are

tormented





To the right reverend Father in  
 ST. ASAPH this plate is most  
 most dutiful Son & Servant—



God ISAAC Lord Bishop of  
 humbly inscribed by his Lordships  
 The. Stackhouse



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human Nature must have been exhausted under it, had not an Angel † from Heaven been immediately sent to strengthen and support him. With this Recruit he return'd the *third Time* to his Apostles, but, finding them still in the same sleepy Condition, he told them, that now they might sleep on, as long as they pleas'd, because he had no farther Occasion for their Assistance; that however, it would not be improper for them to arise, because the *Traitor*, who was to deliver him up to his Enemies, was just at hand. Nor were the Words well out of his Mouth, before *Judas*, accompany'd with † a Band of Soldiers, and Officers, together with some of the *Chief-Priests*, *Pharisees*, and Elders of the People, all arm'd with Swords and Staves †, came to apprehend him.

Matt. xxvi. 48.  
Mark xiv. 44.  
John xviii. 3.

To prevent all Mistakes, the *Traitor* had given them a Sign, that the Person, whom he should *kiss*, was the Man, they were to apprehend; and therefore, ap-

proaching our Lord with an Address of seeming Civility, he saluted him, and, in Return, receiv'd a Reproof of his Perfidy †, but in such gentle and easy Terms, as spake a Mind perfectly calm and undisturbed; and then stepping forward, with an Air of Majesty, our Lord demanded of the Soldiers, *whom they wanted?* They told him, *Jesus of Nazareth*. He reply'd, that he was the Person: But, when they were going to lay rude Hands upon him, the impetuous Rays of Glory, which darted from his Divine Face, struck so fiercely upon their Eyes, that they *fell to the Ground*. However, instead of taking the Advantage of their Consternation to make his Escape, (as he had done at other Times) he again demanded of them, *who it was they wanted?* And, when they again made him the same Answer, he told them, That, if he was the Person, he expected that his *Disciples* should depart unmolested.

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tormented with excessive Pains, and generally seiz'd with a *bloody Sweat*, we cannot see, why this Agony of our Saviour's might not be so violent, as to force Blood out of his *capillary Vessels*, and mix it with his Sweat. *Whitby's Annotations.*

† St *Luke* is the only *Evangelist*, that makes mention of this Angelical Attendance upon our Saviour in this Time of his Agony; and, as there were several, both *Latin* and *Greek* Copies, that, in St *Jerom's* Time, wanted this Part of History, *Epiphanius* imagines, that this was a Correction of some ignorant, tho' perhaps well-meaning *Christians*, who, being offended at the suppos'd *Weakness*, that appears in our Saviour upon this Occasion, left it out of their Copies; never considering, that the *Divinity*, which dwelt in him, had, at this Time, substracted its Influence, so that, being left to his *human Nature* only, he needed the Comfort of an Angel: Otherwise, as with a Word he made the whole *Band* of Soldiers fall to the Ground, and with a Touch healed the Ear of *Malchus*, he even now gave sufficient Indications of the *Divinity* residing in him. *Whitby's Annotations*, and *Calmet's Commentary*.

† At the Time of the Passover, it was customary for the *Roman President* to send a whole *Band* of a Thousand Men for a Guard to the Temple; and it seems to be some of these, that came to apprehend our Saviour, because, by *Judas's* giving them a Sign, whereby they might know him, it looks, as if they were *Strangers* to his Person. *Whitby's Annotations*, and *Calmet's Commentary*.

† It is probable, that *Judas* thought they could not do this, but that, as *Jesus* had at other Times convey'd himself from the Multitude, when they attempted to stone him, *John* viii. 59. and to cast him down a Precipice, *Luke* iv. 29. so he would have done now; and that, when he found he did not rescue himself, he repented, and went, and hanged himself, *Matth.* xxvii. 5. *Whitby's Annotations.*

† The Reproof is express'd in these Words, ———— *Judas, betrayest thou the Son of Man with a Kiss?* *Luke* xxii. 48. 1st, To *betray*, in this Case, was equivalent to Murder. It was to deliver him into their Hands, who, he knew, both from common Rumour, and his Master's own Words, *Matth.* xvi. 21. had a Design upon his Life; and therefore this could not be done without express *Malice*; but 2dly, This *Betrayer* was a Servant; one, who had given up his Name and Faith to our Lord, and done himself the Honour at least, if no other *Benefit*, to preach his Gospel, and to work Miracles in the Power of his *Commission*, and therefore, for such an one to *betray* him, could not be done without great *Perfidiousness*. 3dly, The Person betray'd, is called the *Son of Man*, which is both the *humblest*, and most obliging of our Saviour's Titles, and implies, that, even to *Judas* himself he had always been a kind and gracious Master, had treated him with the same Respect, and given him the same Advice and Overtures, that he had done to the rest of the *Twelve*, and therefore to betray him was high *Ingratitude*. 4thly, and lastly, To *betray* him with a *Kiss*, which all the World had been us'd to interpret as a constant *Symbol* either of Love, or Homage, (both which his Master had so well merited at his Hands) and now to make this a *Signal* of his Treason, was to play a Piece of the most gross *Hypocrisy*. So severe is the Accusation, which our Lord brings against his abandon'd Apostle, tho' express'd in the mildest Terms! *Young's Sermons*, Vol. II.



A. M.  
4037, &c.  
Ann. Dom.  
33, &c.

He cures the  
High-Priest's  
Servant.

Matt. xxvi. 51.  
Mark xiv. 47.  
Luke xxii. 50.  
John xviii. 10.

WHEN the Multitude began to lay Hands on *Jesus*, some of his Apostles, having Swords † with them, ask'd their Master, if they might draw in his Defence: But, before they had his Answer, *Peter* had drawn his Sword, and, in great Fury, struck at *Malchus*, one of the *High-Priest's* Servants, with a Design to cleave his Head, tho' he happen'd only to cut off his *Right-Ear*. Our Saviour, however, rebuking his intemperate Zeal, commanded him to put up his Sword †, because he had no Occasion for any human Aid, who had *Legions* † of Angels at his Command; and then, having cur'd the Man's Ear with a Touch, he turn'd about, and expostulated with the Soldiery the *Indignity* of apprehending him

in so scandalous a Manner, as if he were a *Thief*, or some vile *Malefactor*, when they had daily an Opportunity of taking him in the Temple. But, say what he would, it availed nothing. They immediately bound him, and led him away.

THE Apostles now, seeing their Master thus treated, lost all their Courage, and (as he had foretold them) left him, and betook themselves to flight. For such was the Violence of the *Soldiers*, that, seeing a young Man † following the Company, with nothing but a Night-Gown on, and supposing him to be one of our Lord's *Disciples*, they laid hold on him; but he, by quitting his Garment, slipp'd out of their Hands, and fled away *naked*.

From Matth.  
xx. 10. to the  
End, Mark xi.  
15. to the  
End, Luke  
xix. 45. to  
the End, and  
John xii. 19.  
to the End.

Mark xiv. 51.

THE

† Before our Saviour left the House, where he supp'd, he had said to his Apostles, *He, that has no Sword, let him sell his Garment, and buy one*, Luke xxii. 36. but that this is no Command to them to buy Swords, or to use them in the Defence of their Master, when he should be apprehended, is apparent from his saying, that *two Swords were enough*, Ver. 38. which certainly could never be sufficient to repel that *Band* of arm'd Men, which, he foreknew, would come against him; and from his reprehending *Peter* for using *one* in this Manner, Matth. xxvi. 52. which, if he intended his Words to be understood *literally*, was no discommendable Thing. They therefore are only a *Monition* to his Apostles, that Times were now become so perilous, that, if Things were to be acted by *human* Power, there would be more need for *Swords*, than ever: For such *symbolical* Ways of Expression were very common among the *Eastern* People. Some Annotators however have observ'd, that the Reason, why any Swords (as we read but of two) were found in our Saviour's *Family*, was, that thereby they might secure themselves from *Beasts of Prey*, which, in those Parts, were very frequent, and dangerous in the Night-Time. *Whitby's* Annotations, and *Taylor's* Life of Christ, Part ii. Sect. 15.

† Our Saviour's Words to *Peter* are these, ——— Put up thy Sword into its Place, for all, that take the Sword, shall perish by the Sword, Matth. xxvi. 52. But this Rebuke we must not so understand, as absolutely forbidding all Manner of using the Sword among *Christians*, but only as teaching us the great Duty of Submission to the *Powers*, that are set over us. One private Person is, no doubt, in Defence of himself against the Assault of another private Person, permitted to unsheathe his Sword; but if it be once granted, that private Persons, when they think themselves injur'd by the *Magistrate*, may take up the Sword against him, Tumults would be endless, and the Authority of the Laws, and the Decision of Judges, precarious. “ If therefore neither the Malice of the *Jews*, nor the Innocence of our Lord; if neither the Truth of our Religion, persecuted in its *Founder*, nor the apparent Marks of Malice and Envy, of Violence and Oppression, which appear'd in the whole Course of their Persecution of him, were sufficient to warrant St *Peter* to draw the Sword in his Defence, against that *legal* Authority, by which they acted; we must conclude, that neither will any of these Pretences suffice to justify any other Christians, in the like Circumstances, now: But, if it please God, at any Time, to permit the *lawful* Powers to be against us, we must submit patiently to their Authority, and not, with this *warm* Apostle, draw the Sword against those, to whom God has committed the *Power of the Sword*.” Archbishop *Wake's* Sermons. It may be question'd however, whether this is the true Import of the Words, which *Grotius*, and some others have thus interpreted, ——— “ Put up thy Sword; There is no Need for thy using it in my Defence against the Injuries of the *Jews*; for, by God's Sentence and Decree, they, who take the Sword, to shed the Blood of the Innocent, shall perish by the Sword; and this the *Jews* shall find by the tremendous Vengeance, which the Sword of the *Romans* shall execute upon them for this Fact.” Which Interpretation is confirm'd by what we read in *Revel. xiii. 10. He that killeth with the Sword, must be killed with the Sword*. Here is the Ground of the Faith and Patience of the Saints, viz. that that God, to whom Vengeance belongs, will plead their Cause, and recompense Vengeance to their Enemies, *Rom. xii. 19. Whitby's* Annotations.

† A *Legion*, in the *Roman* Militia, was a Body of Men consisting of Six Thousand, compos'd each of ten *Cohorts*, as a Cohort was of fifty *Maniples*, and a Manipule of fifteen Men; so that twelve Legions would amount to Seventy Thousand Angels; but in this our Saviour means no more, than a great Number. *Calmet's* Commentary, and *Hausfobrer's* Annotations.

† Who this young Man was, has been a Matter of some Dispute among the *Ancients*. *Epiphanius*, and St *Jerom*, are of Opinion, that it was *James* the Brother of our Lord; but, upon our Lord's being apprehended, he, among the rest, forsook him, and fled, and we hear nothing of his Return. St *Crisostom*, *Ambrose*, and *Gregory*, have a

strong



A. M. 4037, &c.  
Ann. Dom. 33, &c.  
*Is brought before the Sanhedrim, examin'd, convicted, and grossly insulted.*  
Matt. xxvi. 57.  
Mark xiv. 53.  
Luke xxii. 54.  
John xviii. 12.

THE Company, thus carrying away *Jesus*, brought him first before *Annas* †, who was Father-in-Law to *Caiphas*, the High-Priest, and had formerly borne the same Office: But *Annas* sent them to *Caiphas*, in whose Palace the Sanhedrim was still sitting, even tho' it was thus late at Night. *Caiphas* examin'd him a great deal concerning both his Doctrine, and Disciples; but, when our Saviour answered, "That, since he had always taught " in the most publick Manner, in the Synagogues, and in the Temple, he should " rather enquire of those, who had been " his constant Hearers," an Officer †, standing by, gave him a Blow on the Face, pretending that he had not us'd the High-Priest with Respect enough; to which, our Lord only reply'd, that (k) *if he had said any Thing amiss, the Law was open, and he might implead him, but if not, † he had no Cause or Authority to strike him.*

Matt. xxvi. 59.  
Mark xiv. 55.

THE Council, perceiving, that, from his own Confession, they could raise no Accusation against him, called over the false Witnesses, that they had procur'd;

but these, either disagreed in their Stories, or came not sufficiently up to the Point. Two Persons indeed, were consistent in what they depos'd; viz. that they had heard him say, *that he would pull down the Temple of God, and in three Days rebuild it.* But, as this Accusation (l) was false in Fact, and founded only upon a figurative Expression of our Saviour's, it was not thought to amount to any Thing capital.

ALL this while our Saviour made no Manner of Reply to the Evidences, that were produc'd against him; whereof when the High-Priest ask'd him the Reason, and still he continu'd silent, having one more Question in Reserve, which, if he answered in the negative, would (according to his Notion) make him an Impostor, if in the affirmative, a Blasphemer, he stood up, and, in the Name of the Living God, † adjur'd him to declare, whether he was the Messiah, the Son of God, or not. The Reverence which our Lord paid to that Sacred Name, made him immediately answer, and that in direct Terms, *That he was; and that of this they would be convinc'd,*

From Matth. xx. 10. to the End, Mark xi. 15. to the End, Luke xix. 45. to the End, and John xii. 19. to the End.

Matt. xxvi. 62.  
Mark xiv. 60.  
Luke xxii. 63.

strong Imagination that it was *John*, the belov'd Apostle; but *John*, we read, was with Christ in the Garden cloath'd, and cannot therefore easily conceive how he came to fly away naked. It seems most probable therefore, that this young Man might be no ways related to our Saviour, but, hearing a Noise in the Garden, which might not be far distant from the House, where he lodg'd in the Village of *Gethsemane*, he arose, and follow'd the Company in his Night-Gown, (as we have render'd it) in pure Curiosity to see what was the Matter, and that, when the Guards were for seizing him, he fled away naked, i. e. with nothing but his Shirt on; for so the Expression may be understood. Calmer's Commentary, Whitby's and Beausobre's Annotations.

† *Annas* (who by *Josephus* is called *Ananus*) had been High-Priest, enjoying that Dignity for eleven Years; and, even after he was depos'd, retain'd still the Title, and had a great Share of the Management of all publick Affairs. When *John the Baptist* enter'd upon the Exercise of his Ministry, he is called the High-Priest in Conjunction with *Caiphas*, Luke iii. 2. tho', at that Time, he did not act in this Character, and, when our Saviour was apprehended, he was first brought to his House, according to St *John*, Chap. xviii. 13, 14. tho' the other Evangelists pass that over in Silence, because there was nothing done to him there, and it looks, as if he were only there detain'd, until the Council, met at the House of *Caiphas*, was ready for him. Calmer's Dictionary, and Whitby's Annotations.

† Some of the Ancients are of Opinion, that this Officer was *Malchus*, the same Person, whose Ear our Lord had healed in the Garden. The more ungrateful he! And *Selden* pretends, that, in this Act, he did nothing contrary to the Law of his Country, which allow'd every Israelite, by what they call the Judgment of Zeal, to avenge, upon the Spot, all publick Injury done to God, or his Temple, to the Nation in general, or the High-Priest in particular. De Jure Nat. & Gent. lib. iv. c. 5.

(k) John xviii. 23.

† From this Defence, which our Saviour makes for himself, we may learn, that we are not literally to understand his Precept of turning the other Cheek to him, that smites us, since, instead of doing this, we find him endeavouring to vindicate the Innocence of his Words; and from hence we may observe likewise, that to stand upon the Defence of our own Innocency, cannot be contrary to the Christian Duties of Patience and Forgiveness. Whitby's Annotations.

(l) John ii. 19.

† The Jews in general, but especially their Judges and Magistrates, had a Custom of conjuring by the Name of God, or of exalting an Oath of those, whose Crimes did not sufficiently appear by the Evidence of Witnesses, or any other Means. The Person, thus interrogated, was oblig'd to speak Truth, and, in all doubtful Cases, his Confession or Denial was decisive, either to acquit or condemn him. Calmer's Commentary.



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4037, &c.  
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33, &c.

convinced, when they should see him sitting on the Right-Hand of the Almighty, and coming in the Clouds of Heaven.

Whereupon the High-Priest, in Testimony of his Abhorrence, rent his Cloathes †, as if he had heard the grossest *Blasphemy* †, and then, addressing himself to the Council, told them, that there was no Occasion for any farther Witnesses, because what the Prisoner had said was palpable *Blasphemy*, and so demanded their Opinion, who unanimously agreed, that according to their Law, he was guilty of Death.

WITH this Resolution they repair'd to their respective Homes, (for now it was late) and left our Lord to the Mercy of the Soldiers, and the High-Priest's Servants, who offer'd all the Acts of Insolence, and Affrontery, that they could invent to his Sacred Person, whilst some spit on him, others buffeted him, others blind-folded him, and others again, smiting him with their Fists, called on him to prophesy † who it was, that struck him; with many more Indignities, and abominable *Blasphemies*, which must have been greater than all Patience, had his Meekness and Patience been less than infinite.

And denied by  
Peter three  
Times.

DURING this melancholy Scene, Peter, whose Fears had made him flee from his

Master in the Garden, having a little recover'd his *Spirits*, and hoping to pass undiscover'd in the Throng, ventur'd in among others, to see the Issue of this fatal Night, and by the Interest of his Fellow Disciple, John (who went with him) was let in by a Maid-Servant to the High-Priest's Palace. † It was now cold Weather; and the Servants and Officers having kindled a Fire in the Common-Hall, Peter went in, and sat down among them to warm himself; when the Maid, who let him in, fixing her Eyes upon him, was confident she knew him, and, accordingly, told the Company that he was a Disciple of Jesus of Nazareth, which he positively deny'd to them all, and, as he withdrew into the Porch, heard the Cock crow \*, but his troubled Thoughts took no Notice of it.

WHILE he was in the Porch, another Maid charg'd him with the same Thing; but he deny'd it again, not only with the same Confidence, but with the Solemnity of an Oath; and, about an Hour after, when another inferr'd from his *Dialect* †, that he must necessarily be a *Galilean*, and a Relation of the Man, whose Ear he had cut off, strongly affirmed, that he saw him in the Garden, this so intimidated him, that, with horrid Oaths † and Imprecations

From Matth. xx. 10. to the End, Mark xi. 15. to the End, Luke xix. 45. to the End, and John xii. 19. to the End.

Matth. xxvi. 58, &c.  
Mark xiv. 54, &c.  
Luke xxii. 54, &c.  
John xviii. 18, &c.

† The Rending the Cloathes was a Token of Indignation, holy Zeal, and Piety, among the Jews, express'd on several Occasions, especially of Grief, in Humiliation; and of Anger, in hearing any blasphemous Speech. This however was forbidden the High-Priest, not only as to his Sacerdotal Vestments, but also as to his other Garments, Lev. xxi. 10. because he was not to appear before God in the Habit of a Mourner; but they, by their Traditions, had so qualify'd that Precept, as to allow him to rend his Cloathes at the Bottom, tho' he was permitted to do it from the Top to the Breast. Beaufobre's, and Whitby's Annotations.

† From hence we may observe, that the Jews of that Age did not think, that the Messiah was to be God, but only a Man, who could not challenge to himself Divinity; seeing they never concluded our Lord to be a Blasphemer, because he said he was the Christ, but only because he said he was the Son of God, and thereby made himself equal with God, John v. 18. Whitby's Annotations.

† By this Kind of Insult they tacitly reproach'd him with being a false Prophet. Calmet's Commentary.

† The Jews themselves allow, (as Dr Lightfoot informs us) that there might be Frost and Snow at the Time of the Passover; and a common Thing it was for great Dewes to fall then, which would make the Air cold, until the Sun had exhauled them. Whitby's Annotations.

\* It is reported of St Peter, that, ever after, when he heard the Cock crow he wept, remembering the old Instrument of his Repentance and Conversion, and his own Unworthiness, for which he never ceas'd to do Acts of Sorrow and Penance. Howell's History, in the Notes.

† The Galileans spake the same Language, that the rest of the Jews did; but then they had a certain uncouth decent, and Manner of Expression, which distinguish'd them from others, and made them be contemned, and ridiculed by the Natives of Judea. Calmet's Commentary, and Beaufobre's Annotations.

† Some of the Antients have taken great Pains to extenuate this Fault of Peter's. St Ambrose on Luke, and Hilary on Matthew, both assert, that the Apostle did not lye, in saying, I know not the Man, but only disguis'd the Truth, renouncing Christ in the Quality of a Man, but not as the Son of God. But this (according to St Jerom) is to defend the Servant, by accusing the Master of a lye, for if St Peter did not actually deny him, our Lord must have falsly affirm'd,



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Imprecations upon himself, he deny'd the Matter, till the Cock crew the *second Time*, and our Saviour, (who was then in the *Hall*) turning to *Peter*, gave him such a *Glance*, as reminded him of his Prediction, and the Foulness of his own Crime; whereupon, being stung with Compunction, and sadly oppress'd with Shame and Grief, he went out, and *wept*; he wept abundantly, he *wept bitterly*.

EARLY next Morning the *Sanhedrim* † met again in a full Body at their Room in the Temple, whither they order'd *Jesus* to be brought; and, having again enquir'd of

him, whether he was the *true Messiah*, and the *Son of God*, and again receiv'd the same Answer from him, they adjudg'd him guilty of *Blasphemy*; and, accordingly, having condemn'd him, carry'd him to the Palace † of the Roman Governor, whose Name, at that Time, was *Pontius Pilate* †, desiring of him to *ratify* their Sentence, and demanding a *Warrant* † for his Execution.

JUDAS, in the mean Time, watching the *Issue* of these Proceedings, and finding that his Master was deliver'd to the *secular Power*, repented of his *Perfidy*, and taking the Money, which was the Reward

From Matth. xx. 10. to the End, Mark xi. 15. to the End, Luke xix. 45. to the End, and John xii. 19. to the End.

Matt. xxvii. 3.

The Sanhedrim condemn him, and Judas the Traitor hangeth himself.  
GOOD FRIDAY.

Luke xxii. 66.

affirm'd, *thou shalt deny me thrice*. The Opinion of those therefore is rather to be embrac'd, who acknowledge, that *St Peter*, by denying Christ with his Mouth, committed a *mortal Sin*, and *fell from Grace*; and, as it is certain, that, by confirming this *Denial* with an *Oath*, and adding horrid *Execrations* to it, his Sin was highly aggravated; instead of accounting (as some do) his *Denial* a *Sin of Infirmary*, wherein *his Heart was true, tho' his Mouth false*, we can hardly think, that he could do all this without great Checks of his Conscience, and that, consequently, for the present, he was in a State of *Defection*, though his bitter Weeping, and quick Repentance, after that *Christ* had look'd upon him, might make an Atonement for his Transgression. *Calmet's Commentary*, and *Whitby's Annotations*.

† The *Assembly*, which was held the Night before, and wherein our Saviour was declar'd worthy of Death, was neither *general*, nor *judicial*, according to the Sense of the Law, which did not allow of Justice to be administer'd in *private*, or in the Night-Time: And therefore the High-Priests and Rulers met again in the Morning, in the *Council-Chamber* in the Temple, (which they could not do the Night before, because the Temple was then always shut) there to re-examine our Saviour, and condemn him in Form. *Calmet's Commentary*.

† At *Jerusalem* the People shew you, at this Time, the Palace of *Pilate*, or rather the *Place*, where they say it stood; for now an ordinary *Turkish* House possesses its Room. In this pretended House, (which stands not far from *St Stephen's Gate*, and borders on the *Area* of the Temple, on the the *North-Side*) they shew you a Room, in which Christ was *mocked* with the Ensigns of *Royalty*, and buffeted by the Soldiers; and, on the other Side of the Street, (which was antiently another Part of the Palace) is the Room, where they say our Lord was scourg'd. *Wells's Geography of the New Testament*, Part I.

† It is not certainly known of what Family, or Country, this Governor was, tho' it is generally believ'd that he was of *Rome*, at least of *Italy*. He succeeded *Gratus* in the Government of *Judea*, in which he continu'd fourteen Years, *i. e.* from the twelfth, to the twenty-second of *Tiberias*, and is represented by *Philo* (*de Legatione ad Caium*) as a Man of an impetuous and obstinate Temper; and a Judge, who us'd to sell Justice, and for Money pronounce any Sentence, that was desir'd. The same Author makes mention of his Rapines, his Injuries, his Murthers, the Torments he inflict'd upon the Innocent, and the Persons, he put to Death, without any Form of Process. In short, he describes him as a Man, that exercis'd an excessive Cruelty, during the whole Time of his Government, from which he was depos'd by *Vitellius*, the Pro-Consul of *Syria*, and sent to *Rome*, to give an Account of his Conduct to the Emperor. But, tho' *Tiberius* dy'd before *Pilate* arriv'd at *Rome*, yet his Successor *Caligula* banish'd him to *Vienne* in *Gaul*, where he was reduc'd to such Extremity, that he killed himself with his own Hands. The Evangelists call him the Governor, (tho' properly speaking, he was no more, than the *Procurator* of *Judea*) not only because Governor was a Name of general Use, but because *Pilate*, in Effect, acted as *one*, by taking upon him to judge in criminal Matters, as his Predecessors had done, and other *Procurators*, in the small Provinces of the Empire, where there was no Pro-Consul, constantly did. *Calmet's Dictionary* under the Word *Pilate*, *Echard's Ecclesiastical History*, lib. ii. c. 2. and *Beaufobre's Annotations*.

† Not that the Romans had, at this Time, taken from the *Sanhedrim* the Power of Life and Death; for, about a Year after this, we find the *Proto-Martyr, Stephen*, regularly try'd, condemn'd, and ston'd by their sole Authority: But therefore the *Jewish Rulers* desir'd the Concurrence of the Roman Governor, that they might make our Saviour undergo a more severe and ignominious Punishment, than they could have inflict'd upon him by their own Power, because Crucifixion was a Death, that their Law had not preferib'd. To this Purpose we may observe, that, to induce the Governor to comply with their Demand, the Accusation, which they brought against him, was of a *Civil Nature*, and such as would consign him to the Punishment they desir'd; *We found this Fellow perverting the Nation, and forbidding to give Tribute to Caesar*, Luke xxiii. 2. *Universal History*, lib. ii. c. 11.



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of his Treason, went to the Council, \* and threw it among them, declaring openly, that he had acted very wickedly in *betraying the innocent Blood*: But, (as People, that employ such *Instruments*, have no Regard to what becomes of them) all the Comfort that he had from them was, that, *since it was his own Act and Deed, † it was his Business to look to it, not theirs*; so that, being tortur'd with the *Agonies* of Guilt, and finding no Relief any where, he went, and hang'd him-

self ||; but in his Death there was something so particular, that it made all the Inhabitants of *Jerusalem* take notice of it. The Money however, which he threw among the *Council*, the Priests thought not proper to put in the *Treasury*, because it was the *Price of Blood* †; and therefore they purchas'd with it a Spot of Ground, then called the *Potters Field* †, (but afterwards the (m) *Field of Blood*) for a Place of *Interment* for Strangers †.

From Matth. xx. 10. to the End, Mark xi. 15. to the End, Luke xix. 45. to the End, and John xii. 19. to the End.

### W H E N

\* Such is the Purchase of *Treason*, and the Reward of Covetousness. It is cheap in its Offers, momentary in the Possession, unsatisfying in its Fruition, uncertain in its Stay, sudden in its Departure, horrid in the Remembrance, and a Ruin, a certain and miserable Ruin in the Event. *Taylor's Life of Christ*, Sect. iii.

† As if the Crime of the *Traitor* was nothing to those, who put him upon the *Treason*; or the Condemnation of an innocent Person, declar'd to be such even by the *Wretch*, who had betray'd him, was only a Matter of Sport with them. *Calmet's Commentary*.

|| Tho' the original Word may perhaps mean no more, than his falling into a violent *suffocating* Fit of *Sadnefs* and Despair, which might stop all his natural Passages, and so, for Want of *Vent*, make him *burst* asunder, and his *Guts* break out at his *Navel*; yet to me the most natural and obvious Signification of the Word is preferable. The only Difficulty is, how to reconcile his *hanging of himself* with what is elsewhere recorded of him, *viz.* that, *falling headlong, he burst asunder in the Midst, and all his Bowels gushed out*, Acts i. 18. But to this Purpose the Conjectures of several have been various. Some think, that he *hanged himself* on a Tree, but that, the Branch yielding, and bending to the Ground, he was not, at that Time, strangled, but afterwards fell into a *Droffy*, of which he burst and dy'd. Others imagine, that he threw himself from some Place, higher than that, on which he intended to hang himself, and that, by the Force of the *Swing*, when he cast himself off, the Rope broke, so that he fell to the Ground, and burst. Others suppose, that, as he might hang himself in some *private* Place, he probably there continu'd, until his Belly swell'd; (as it commonly happens to such as die in that Manner) and, in a short Time, his Bowels burst out: And for this they have the Authority of some *Copies*, which, instead of *περὶ τὸν γένειον*, *falling down headlong*, have *ἀποσπαραμέντος*, *thus hanging, he burst asunder, and all his Bowels gushed out*. But, in whatever Manner this came to pass, I cannot see, why, in this extraordinary Instance, we may not admit of a more than ordinary *Providence*, to make the Death of this *Traitor* more remarkable. *Le Scene's Essay*, Part II. c. vii. *Calmet's Commentary*, *Hammond's*, and *Whitby's Annotations*.

† It was a Custom among the *Jews*, which was afterwards imitated by the first *Christians*, that it should not be lawful for Executioners to offer any Thing, or for any Alms to be receiv'd from them; and so, by *Analogy*, any Money, with which a Life was bought, was not to be put into the *Treasury*. *Hammond's Annotations*.

† The Valley of *Jehoshaphat* runs cross the Mouth of another Valley, called the Valley of *Hinnon*, lying at the Bottom of Mount *Sion*. On the *West* Side of this Valley is the Place, called the *Potters Field*, where, not improbably, the People of that Trade were us'd to dry their *Pots*, before they bak'd them. It was afterwards called the *Field of Blood*, for the Reason, that the *Evangelist* assigns; but at present, from that Veneration, which it has obtain'd among *Christians*, it is nam'd *Campo Sancto*, or the *Holy Field*. It is a small *Plot* of Ground, not above thirty Yards long, and about half as much broad, and one Moiety of it is taken up by a *square* Fabrick about twelve Yards high, built for a *Charnel-House*, and cover'd over with a *Vault*, in which are some *Openings*, to let down the Bodies, that are to be bury'd there. The Earth must certainly be impregnated with a very *corrosive Salt*, if what some tell us be true, *viz.* that it can dissolve a Body in the Space of four and twenty Hours. Those however, who have look'd down through these *Openings*, tell us, that they could see many Bodies under several Degrees of Decay, from whence they conjectur'd, that this Grave does not make such quick Dispatch with the Corpses committed to it, as is commonly reported. The *Armenians* have the Command of this *Burying-Place*, for which they pay to the *Turks* the Rent of a *Zequin* a Day, and, a little below the *Campo Sancto*, is shewn an *intricate* Cave, or a Sepulchre, consisting of several Rooms, one within another, in which the *Apostles* are said to have hid themselves, when they forsook their Master, and fled. *Wells's Geography of the New Testament*, Part I.

(m) Acts i. 19.

† The Strangers here meant may be either Men of other Nations, with whom the *Jews* would have no Commerce, even when they were dead, and therefore provided a separate Burying-Place for them; or they might be *Jews*, who, coming from far to *Jerusalem* to sacrifice, dy'd there, before their Return Home, and so the Priests provided a *Burying-Place* for them. *Hammond's Annotations*.



A. M.  
4037, &c.  
Ann. Dom.  
33, &c.  
Pilate endeavours to save him.  
John xviii. 28.

WHEN the Members of the *Sanhedrim* came to the Governor's Palace; they refus'd to go into the (n) *Judgment-Hall* †, for Fear of contracting some *Pollution*, and therefore *Pilate* went out to them; and as he understood, that they had already pass'd Sentence upon him, he demanded the Grounds of their Accusation against him: But, being unwilling that any Enquiry should be made into the Particulars

of their Proceedings, they answer'd in general, that, † *if he were not a Criminal, they would not have brought him to him.* Imagining therefore that the Prosecution was about some Matters relating to their Religion, the Governor desir'd, they would take him, and judge him according to their own Law; but to this they reply'd, † *that it was not permitted them to put any Man to Death.*

From Matth. xx. 10. to the End, Mark xi. 15. to the End, Luke xix. 45. to the End, and John xii. 19. to the End.

B Y

(n) John xviii. 28.

† Because in the Governor's Palace there was a Guard of *Roman* Soldiers, and a great Company of Servants, and, as they were Heathens, they thought, that by touching any of them, they should be defiled, and, consequently, made incapable of eating the *Passover*, of which no unclean Person was to partake. By the *Passover* however, here in *St John*, Chap. xviii. 28. we are not to understand the *Paschal-Lamb*, which the rest of the *Jews*, as well as our Saviour, had eaten the Night before, but the *Chagigah*, or Peace-Offering, i. e. the Sheep and Oxen, that were offer'd all the seven Days of the Feast, and are expressly called the *Passover*, Luke xxii. 1. Thus the *Jewish* Doctors remark upon *Deut.* xvi. 2. *Thou shalt sacrifice the Passover to the Lord, of the Flock, and of the Herd*, that the *Flock* signifies the *Lambs*, which were eaten on the 14th, and the *Herd*, the Offerings of the *Chagigah*, which were consum'd on the 15th Day of the Month *Nisan*. The *Jewish* Rulers therefore would not go into the *Judgment-Hall*, that they might not be unfit to eat the *Passover*, i. e. those *Paschal-Offerings* of the *Herd*, which were holy Things, and of which none might eat in their Defilement. *Whitby's* Annotations and Appendix to *St Mark*, Vid. *Calmet's* Commentary upon this Passage of *St John*, where he opposes this Opinion with Reasons, that seem to have some Weight in them:

† By this Answer they seem willing to make *Pilate*, not so much a Judge of the Cause, as an *Executor* of their Sentence: But there cannot possibly be an higher Act of Injustice, than to desire, that a Judge should suppose the accus'd Person guilty of the Crime, without any farther Examination. It is no strange and extraordinary Thing, to see innocent Persons oppress'd by arbitrary Proceedings, without any legal Process; but for a Man to be brought before a Judge, in order to be deliver'd up directly to Execution, without any Proof of his Crime, or any Examination concerning it, is a new Way of Oppression, first invented and contriv'd against the Saviour of the World. *Calmet's* Commentary.

† Whether the *Jews* had, at this Time, the Power of Life and Death, is a Point, much controverted among the Learned. The Answer, which the *Jewish* Rulers here give to *Pilate*, and the general Opinion of their *Rabbins*, who suppose, that their Rulers lost that Power about Forty Years before the Destruction of *Jerusalem*, seem to incline to the Negative, but those, who take the other Side of the Question, argue thus, ——— That the *Jews*, when reduc'd to a *Roman* Province, had still the Privilege granted them, to use the sacred Institutions and Customs, that were deriv'd to them from their Fathers; *Joseph. Antiq.* lib. xiv. c. 17. that it was granted to *Hyrchanus*, the High-Priest, if any Controversy should arise concerning their Discipline, that the Judgment of it should be referr'd to him; that, pursuant to this Grant, we find the High-Priest, and his Council stoning *Stephen*, not by the Rage of Zealots, (as some conceive) but according to the Law, which requires, that the *Blasphemer* should be ston'd, *Levit.* xxiv. 16. that *Saul*, arm'd with the Power of the High-Priest, and Elders, persecuted the *Jewish* Christians unto Death, and led them bound to *Jerusalem* to be punish'd, *Acts* xxii. 4, 5. that the *Jews* would have judg'd *Paul* after their own Law, *Acts* xxiv. 6. and have put him to Death, *Acts* xxiii. 27. had not *Lyfias*, the chief Captain, rescu'd him from their Hands, which they say he did by Violence, i. e. by an Invasion of their Rights, but he affirms he did it, because he understood that *Paul* was a *Roman*: And from hence they conclude, that they still retain'd the Power of judging, and condemning those to Death, who were *Jews* by Nature and Descent, and by their Laws deserv'd to die, tho', as to some Persons, and in some Cases, they had not that Power. Thus, when *Annas*, or *Ananus*, the High-Priest, killed *James*, the Brother of our Lord, and ston'd many other Christians, as Transgressors of the Law, the wisest Part of the Nation (says *Josephus*) disslik'd his Proceedings, because he should not have called a Council concerning Life and Death, without Licence from *Albinus*, the *Roman* President. From whence we may infer, that the Power of inflicting capital Punishments, even upon the *Jews*, converted to the *Christian* Faith, was then so far taken from them, that they could not regularly do it, without first obtaining Leave from the *Roman* Governor: And, in the Case of our Blessed Saviour, the *Jews* had debarr'd themselves from the Power of putting him to Death, after they had accus'd him before *Pilate*, not of Crimes committed against their Law, but of *Sedition*, and aspiring at a Kingdom, to the Prejudice of *Cesar* and the *Roman* Government, whereof it belong'd to *Pilate*, and not to them, to judge and determine. And therefore their saying to him, *It is not lawful for us to put any Man to Death*, *John* xviii. 31. is look'd upon, either as a Kind of Complaint of the Encroachments, which the *Romans* had made upon their Civil Constitution, or as a mere Pretence, since *Pilate* gave them Power enough, when he had them take him, and judge him according to their Law; and that the true Reasons of their bringing him before the *Roman* Tribunal, were, that he might be condemn'd for *Sedition*, which would be a Means to secure them from the Rage of the People, and that he might be crucify'd, which was a *Roman* Death, and generally inflicted on those, that were found tampering against the Government. *Calmet's* Commentary, *Whitby's* and *Beausobre's* Annotations.



A. M.  
4037, &c.  
Ann. Dom.  
33, &c.  
Luke xxii. 2.

Mat. xxvii. 11.  
Mark xv. 2.  
John xviii. 33.

By these *reserv'd* Answers *Pilate*, perceiving that their Intention was to make him the Instrument of their Malice against an innocent Man, refus'd to intermeddle in the Affair, unless they would exhibit some *Articles* of Accusation against him. Knowing therefore that *Pilate* was a Creature of the *Roman* Court, and a Slave to its Greatness, they alledg'd against our *Lord*, — That ‡ he was guilty of *seditious* Practices, of dissuading the Payment of the *Tribute* to *Cæsar*, and of setting himself up for a King. *Pilate*, hearing the Name of a King, thought himself concern'd to examine that Point; and therefore, returning to the Judgment-Hall, and seating himself upon the *Tribunal*, he ask'd *Jesus* whether *he was the King of the Jews*? Which our *Lord* never pretended to deny, but then he inform'd the Governor, that † *his Kingdom was not of this World*, and could therefore give no Umbrage to the *Romans*; for that, had it been a *worldly* Kingdom, his Subjects and Followers would have certainly fought for him, and sav'd him from the Hands of the *Jews*. When *Pilate* heard that he disclaim'd all Right to *secular* Kingdoms, he thought he had nothing to do to examine him about the Nature of his *spiritual* Empire; and therefore, withdrawing from the Court into the *Vestibulum*, (where his Accusers were impatiently ex-

pecting the *Ratification* of their Sentence, in order to Execution) contrary to their Hopes, he plainly told them, that he found nothing *worthy of Death* in him.

UPON this Disappointment, the Chief-Priests, and Elders, grew exceedingly fierce and clamorous, representing our *Lord* as a turbulent Mover of the People, and charging him with the spreading of seditious Principles through all † *Galilee*, and *Judea*, even as far as *Jerusalem*. *Pilate*, hearing them name *Galilee*, and understanding that he was a *Galilean*, and, consequently, belong'd to † *Herod's* Jurisdiction; in order to get rid of the *Importunity* of the *Jews*, and withal, to free himself from this odious and puzzling Affair, sent him immediately to *Herod*, who was then at *Jerusalem*, upon the Occasion of the Feast. *Herod* was no less proud of the Honour done him by *Pilate*, than glad of having this Opportunity to gratify his Curiosity. For, having heard much of our *Saviour's* Fame, he expected to see some Miracle or other done by him, but found himself sadly disappointed. For, tho' the *Scribes* and *Rulers* pursu'd him with their Accusations to *Herod's* Palace, and *Herod*, in hearing the Cause, ask'd him several Questions, yet he would not vouchsafe so much as one Answer; which made the *Tetrarch* look upon him as an insignificant, despicable Person; and, accordingly,

From Matth. xx. 10. to the End, Mark xi. 15. to the End, Luke xix. 45. to the End, and John xii. 19. to the End.

And sends him to Herod, who remits him to Pilate. Luke xxiii. 5.

‡ When our *Lord's* Accusers came before *Pilate*, they said nothing of his pretended Blasphemy, his Destruction of the Temple, or Violation of the Law of *Moses*, because they were Questions, that the Governor, they knew, would not concern himself with; and therefore they forg'd such Accusations against him, as they thought might make him odious and suspected to the *Roman* Government, and oblige *Pilate* to be severe against him. *Calmet's* Commentary.

† Not of *human* Original, but from Heaven, and so meddled not with the Affairs of this World; that it had none of the *Pomp*, and Splendor of the World annex'd to it; none to fight for it with *Carnal* Weapons, and exercis'd no Dominion over Mens Bodies, but over their Souls only; that its Regiment was spiritual, and its Judicatories the Courts of *Conscience*; its *Tribute* a Conformity to the great Laws of Faith, Hope, and Charity; and its only Imposts, the Duties of an holy Spirit, and the Expresses of a religious Worship, a resign'd Will, and a consenting Understanding, in which *Pilate* soon perceiv'd, that the Interest of *Cæsar* could not be invaded. *Whitby's* Annotations, and *Taylor's* Life of Christ, Part iii. Sect. 15.

‡ Here they artfully make mention of *Galilee*, to incite *Pilate* against him, as a seditious Person, and to confirm their own Suggestion, that he was so; for they give him to think, that, as he was a *Galilean*, he might probably embrace the Opinion of *Judas Gaulonites*, who held it was not lawful to pay Tribute to *Cæsar*; a Notion, which the Inhabitants of *Galilee* had generally imbib'd, and, upon that Account, were always prone to Sedition and Rebellion, for which some of them, not long before, had been set upon, and slain by *Pilate*. *Whitby's* Annotations.

† *Pilate's* Government did not extend to *Galilee*; it included *Judea* only. *Herod Antipas*, the Son of *Herod the Great*, was, at this Time, King, or *Tetrarch* of *Galilee*; *Jesus*, consequently, was his Subject; and therefore, according to the *Roman* Laws, it was *Pilate's* Duty to send him to his proper *Sovereign*, especially as he was accus'd of Rebellion, and a Design to make himself a King. *Calmet's* Commentary, and *Grotius* on Luke xxiii.



A. M.  
4037, &c.  
Ann. Dom.  
33, &c.

Pilate's Speech  
to the Rulers  
in Favour of  
our Lord, and  
the People's  
Clamours a-  
gainst him.  
Lake xxiii.  
13.

accordingly, having committed him to the Derision and Insults of his *Guards*, who us'd him with the utmost Indignity, he sent him back again to *Pilate*, array'd in a white *Robe* †, whether it was to make a *Mock* of him, or to indicate his *Innocence*, or both; but so it was, that, from that Time, *Herod* and *Pilate* († who before were at great Variance) were, upon this Occasion, perfectly reconciled.

WHEN our *Lord* was remanded back in this Manner, *Pilate* address'd himself to the Priests and Rulers of the People, telling them, “ That, tho' they had brought “ this Man before him, as a seditious “ Person, and a Seducer of the People, “ yet, upon Examination, he could not “ find him guilty of any of the Crimes, “ that were laid to his Charge; that this “ was not his own Opinion only, but that “ *Herod* (who was a more competent “ Judge of the Affair, and to whom he “ had sent him, on Purpose to take cog- “ nizance of it) had no ways signify'd that “ his Crimes were *capital*; and therefore, “ instead of taking away his Life, he pro- “ pos'd some lesser Punishment, if they “ thought fit, such as † scourging him a “ little with Whips, and so dismissing “ him:” But this Lenity was so disagree- able to their enrag'd Temper, that they peremptorily demanded Execution, saying,

*Crucify him, crucify him. Pilate, still tender of shedding innocent Blood, ex- stulated the Matter with them, desiring to know what Evil he had done; for, as for his Part, he could find no Fault in him, much less any Crimes deserving of Death; but this did but the more exasperate, and make them more clamorous for speedy Execution.*

From Matth. xx. 10. to the End, Mark xi. 15. to the End, Luke xix. 45. to the End, and John xii. 19. to the End.

THE Governor had one Expedient more, which he thought would not fail him. Every *Passover* † he was oblig'd by a certain Custom to pardon one *Criminal*, whom the *Jews* should nominate, and therefore, when the People came, and were urgent with him to grant them that usual Favour, he propos'd two Persons to them, *Barabbas*, a notorious *Malefactor*, who, in an Insurrection with some other *seditious* Persons, had committed Murther, and *Je- sus*, who was called *Christ*; never doubt- ing, but that the *Populace*, who, he knew, were better inclin'd to our *Lord*, than their Rulers, would have preferr'd an *in- nocent* Man, before a *Thief* and a *Mur- therer*: But, at the Instigation of their *Priests*, and others in Authority, they re- quir'd, that the Favour might be granted to *Barabbas*. Hereupon, when the *Governor* desir'd to know, what he was to do with the *Person*, whom they called *Christ*, they, one and all, cry'd out, *Crucify him,*

Mat. xxvii. 15. Mark xv. 6. John xviii. 39.

† The original Words mean properly a *splendid Robe*, and do not relate so much to the *Colour*, as the *Richness* of the Habit. *Calmer's* Commentary.

† It is generally thought, that the Cause of this Difference between them was the *Massacre*, that *Pilate* made of some *Galileans*, at *Jerusalem*, in the Time of the *Passover*, Luke xiii. 1. which *Herod* resented, as an In- dignity put upon him, and an Invasion of his Authority, who was at that Time *Tetrarch* of *Galilee*. *Beausobre's* Annotations.

† This Chastisement (as *Pilate* calls it) was not in order to his *Crucifixion*, and therefore was not that Punish- ment, which the *Romans* us'd to inflict upon *Malefactors*, as a Preparative to their Execution, for *Pilate* intended it as a Means to procure his Release; and therefore, he seem'd willing to consent to it as a Punishment, which the *Jews* so commonly inflicted upon those, who had acted perversly against their *Law*, and their *Traditions*, that he might exempt him from that *Sentence*, which they were so urgent with him to pronounce. But the Result of this his Compliance was, that he neither sav'd our *Lord*, nor preserv'd Justice. Instead of one Punishment, the Innocent was made to suffer two, being at last both *scourg'd*, and *crucify'd*. *Whitby's* Annotations, and *Calmer's* Commentary.

† As the Feast of the *Passover* was celebrated by the *Jews* in Memory of their Deliverance from *Egyptian* Bondage, it was very agreeable to the Nature of that Feast, and therefore customary at that Time (tho' practis'd on no other *Festivals*) to make this Release. It is observ'd, however, that this Practice was no Custom of the *Jews*, even when they had the *Civil* Administration in their Hands, but a Piece of *Popularity*, or Favour of the *Procurator*, first brought in by *Pilate*, and afterwards continu'd by some *Christian* Emperors, who, by a general Law, commanded the *Judges*, that, on the first Day of the *Passover*, all *Jewish* Prisoners, except such, as were committed for particular Crimes, should be discharg'd. *Whitby's* and *Hammond's* Annotations.



A. M.  
4037, &c.  
Ann. Dom.  
33, &c.

him, *crucify him*; and as he still insisted on his Innocence, and propos'd some *lighter Punishment*, (which was all, to be sure, that he could deserve) they began to redouble their *Clamours*, and, in the most *tumultuous* Manner imaginable, demand that he might be *crucify'd*.

Matth. xxvii.  
19.

He orders him to be scourg'd, on Purpose to move the People's Pity, but in vain.

THE Governor, in the mean Time, receiv'd a Message from his Wife †, desiring him, by no Means to condemn the innocent Person, that was then before him, because, upon his Account, she had had that Night many frightful and uneasy *Dreams*, which made him the more earnest to release him, or at least to spare his Life; and therefore, in Hopes of pacifying the People's Rage, he order'd him to be scourg'd. The *Soldiers*, who were to do this, thinking it not enough to execute his Orders, took him into the *Common-Hall*, where, stripping him of his own Cloathes, they put a loose *purple Coat* about him, for a *Robe*; a *Wreath of Thorns* upon his Head, for a *Crown*; and a *Reed* in his Hand, for a *Sceptre*; and then, in Derision, saluted him, and, bowing their Knees, mock'd him with the *sham* Profession of Allegiance. After this, they spit in his Face, smote him on the Cheek, and (to make his Crown of Thorns pierce the deeper) struck him on the Head with his *phantaſtick Sceptre*; and then leading him to a Pillar, (where they ty'd him fast) they scourg'd him with Whips, and, with such unrelenting Cruelty, that his *sacred Flesh* was torn

in Pieces, and the Pavement *crimson'd* with his most precious Blood.

IN this piteous *Plight*, with his Head, Face, and Body embrew'd in Blood, and with all his *mock Ornaments* on, *Pilate*, in Hopes of moving the People's Compassion, order'd him to be brought forth; and when he appear'd, *See the Man!* says he; *this rueful Spectacle of suffering Innocence!* But so far were they from melting at the Sight of so deplorable an *Object*, that they rais'd their Cries still louder and louder for his *Crucifixion*; and, when the Governor still insisted on his Innocence, (a) *we have a Law* †, said they, *and by our Law he ought to die, because he made himself the Son of God.*

THESE last Words rais'd some Terror in *Pilate*, and gave him more Uneasiness: For, taking them in such a Sense, as an *Heathen* might well put upon them, he began to apprehend, that, if he should proceed to Sentence against him, he might destroy, not only an innocent Person, but possibly some *Hero*, or mighty *Demi-God*, and so at once commit an Act of *Injustice* and *Impiety* both. He therefore, returning with *Jesus* to the Judgment-Seat again, began to enquire into his *Original* and *Pedigree*: But, as it was no Part of our *Saviour's* Intention to escape Death, he thought it not proper to say any Thing in his own *Justification*; until, his Silence having given the Governor some Offence, (inſomuch, that he put

From Matth.  
xx. 10. to the  
End, Mark  
xi. 15. to the  
End, Luke  
xix. 45. to  
the End, and  
John xii. 19.  
to the End.

John xix. 8.  
After all his  
Endeavours to  
ſave him, he  
is compelled to  
pronounce Sen-  
tence againſt  
him.

† From the Time of *Tiberius*, the Governors of Provinces were allow'd to take their Wives along with them, which was a Privilege not granted them before. This Wife of *Pilate's*, according to the general *Tradition*, was nam'd *Claudia Proſcula*; and, in Relation to her *Dream*, some are of Opinion, that, as she had Intelligence of our Lord's Apprehension, and knew, by his Character, that he was a righteous Person, her Imagination, being touch'd with these Ideas, did naturally produce the Dream we read of. But, as our Saviour was apprehended about Midnight, out of the City, and without *Pilate's* Privity, and detain'd in the House of *Anas*, until it was Day, there was no Possibility for her having any Notice of it, before she went to sleep, and therefore we have the fuller Reason to believe, that this Dream was sent *providentially* upon her, for the clearer Manifestation of our Lord's Innocence. *Calmet's* Commentary.

(a) John xix. 7.

† When the *Jews* perceiv'd that *Pilate* look'd upon the Accusations, which they brought against *Jesus*, of his being a seditious Person, and one, who aim'd at a Kingdom, as idle Suggestions, and what had no Shadow of Probability in them, they had recourse to another *Allegation*, viz. his being a Violator of the Laws of their Nation, and guilty of *Blasphemy*, which (as they were allow'd to be govern'd by their own Law) they had a Right to demand of their Governor to see punish'd, and, accordingly, did it with Arrogance enough. *Calmet's* Commentary.



A. M. 4037, &c.  
Ann. Dom. 33, &c.  
put him in Mind, that his Life or Death, his Release or Crucifixion depended upon him) he then reply'd, that such Power he could not have over him, *were it not permitted him from above; and that therefore, they, who had delivered him up, had the greater Sin † to answer for, than he.*

John xix. 12. THIS Reply made Pilate still the more desirous to release him, which when the Jews perceiv'd, they found out at last this Expedient to work upon his Fears, by telling him plainly, *that, if he did not punish a Man, who set himself up for a*

*King, he was an Enemy to the Emperor; a Menace, which he, \* who knew the jealous Temper of his Master Tiberius full well, and how easily a wrong Representation of these Proceedings might prove his Ruin, had not the Courage to withstand: And therefore, returning to the Hall, he order'd Jesus to be brought, in the same Habit, to his publick Tribunal, which stood in a pav'd Place, called Gabatha †, and, before he gave Sentence, calling for Water, and washing his Hands \* before all the People, he solemnly declar'd, that he was innocent of the Blood of that just Man,*

From Matth. xx. 10. to the End, Mark xi. 15. to the End, Luke, xix. 45. to the End, and John xii. 19. to the End.

Matth. xxviii. 24.

† Pilate indeed finned heinously, in abusing his Power, to the Condemnation of the Innocent: But Judas finned more, in delivering him up to the Chief-Priests, and the Chief-Priests, in delivering him up to Pilate, than Pilate himself, whom they made a Tool to serve their Malice and Revenge. They had better Means of Knowledge than he, and so finned against more Light, and, consequently, their Guilt was greater, and their Condemnation heavier than his. *Beausobre's Annotations.*

\* This Threat seems to be the Reason, why Pilate (as he is quoted by several of the *antient* Fathers) sent an Account of our Saviour and his Crucifixion to the Emperor *Tiberius*, in order to clear himself from so unjust a Deed, and to throw the Odium of it upon the *Jewish Sanhedrim*. For, as it was customary for all Governors to send an Account of the most memorable Transactions, that happen'd in the Time of their Administration; the Crucifixion of a Person of our Saviour's Character, was of too signal a Nature; not to be transmitted to *Rome*: And, accordingly, the Substance of what is contain'd in the *Acts of Pilate* (as they are called) relating to this Matter, may be compriz'd in such Words as these:

*Pilate to Tiberius, &c.*

"I have been forc'd to consent at length to the Crucifixion of *Jesus Christ*, to prevent a Tumult among the *Jews*; tho' it was very much against my Will: For the World never saw, and probably never will see, a Man of such extraordinary Piety and Uprightness. But the High-Priests and *Sanhedrim* fulfilled in it the Oracles of their Prophets, and of their Sybils. Whilst he hung on the Cross, an horrid Darkness, which cover'd the Earth, seem'd to threaten its final End. His Followers, who pretend to have seen him rise from the Dead, and ascend into Heaven, and acknowledge him for their God, do still subsist, and, by their excellent Lives, shew themselves the worthy Disciples of so extraordinary a Master. I did what I could to save him from the Malice of the *Jews*, but the Fear of a total Insurrection, made me sacrifice him to the Peace and Interest of your Empire, &c."

† The Word *Gabatha*, in the *Syriack*, (for that is the Language, which was then commonly spoken, and which the Writers of the *New Testament* do therefore call the *Hebrew*) signifies an *Elevation*; and therefore the Place, where Pilate had his Tribunal erected, was probably a Terrace, a Gallery, or Balcony belonging to his Palace, and, pav'd with Stone, or Marble, as the Word *λιθόστρωτος* imports.

\* *Washing of Hands*, with a Design to denote *Innocency*, was not peculiar only to the *Jews*, but customary among other Nations, because by the Element of *Water* 'tis natural to signify Purity and Cleanness; but then the Question is, whether, in Conformity to the *Jews* or *Gentiles*, it was, that Pilate made use of this Ceremony. To expiate an unknown Murder, the *Elders* of the next adjacent City were wont to wash their Hands, and say, *Our Hands have not shed this Blood*, Deut. xxi. 6, 7. And the *Psalmist*, having renounc'd all Confederacy with wicked and mischievous Men, makes this Resolution, *I will wash my Hands*, in Testimony of my *Innocency*, Psal. xxvi. 6. From which Passages *Origen* is of Opinion, that Pilate did this in Compliance with the Manners of the *Jews*, that by *Actions*, as well as *Words*, he might declare to them the Opinion he had of our Lord's Innocence. But, as Pilate was a *Roman*, others are rather inclin'd to think, that, in this Action, he conform'd himself to the Manners of the *Gentiles*. The *Scholiast* upon *Sophocles* (in *Ajax*) informs us, that it was the Custom, among the *Antients*, when they had killed a Man, or shed Blood, to wash their Hands in Water, thereby to purify them from their Defilement; and to the same Purpose *Virgil* introduces *Aeneas* speaking:

Me, bello è tanto digressum & caede recenti,  
Attrectare nefas; donec me flumine vivo  
Abluero.

*Aeneid. ii. ver. 718.*

Nay, *Clement Romanus* informs us, (lib. ii. c. 52.) that when *Judges* were going to pronounce Sentence of Death, they usually lifted up their Hands to Heaven, thereby to denote their own Innocency; and 'tis not improbable, that they wash'd their Hands, before they did so, that they might lift them up with the more Purity. *Wright's Annotations*, and *Calmet's Commentary*.



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Ann. Dom.  
33, &c.

Man, and that they must answer for it; whereupon the whole Body of the People cry'd out, *May his Blood fall upon us, and our Posterity!* An *Imprecation*, as black as Hell, and what has been too long (may it please the *Almighty* to shorten their Punishment!) verify'd upon them.

Our Saviour  
is carry'd out  
to be crucify'd.

*BARABBAS* being thus releas'd, and *Jesus* condemn'd to the *Cross*, the Soldiers and Officers, after they had acted over again their former Insults and Indignities, took off the purple Coat, and put his own Garments on him, and, having laid an heavy Cross upon his Shoulders †, led him away to his *Crucifixion* †: But when they came to the Gate of the City, his Strength was so entirely exhausted,

Matth. xxvii.  
31.  
Mark xv. 20.  
Luke xxiii. 26.  
John xix. 16.

that he was not able to stand under it any longer, and therefore they compelled one *Simon* †, a *Cyrenian*, the Father of *Alexander* and *Rufus*, to bear it the rest of the Way.

From Matth.  
xx. 10. to the  
End, Mark  
xi. 15. to the  
End, Luke  
xix. 45. to  
the End, and  
John xii. 19.  
to the End.

AMONG the vast Throngs, that follow'd to this *Execution*, there were many People, (especially some *pious Women*) who could not behold this sad *Spectacle*, without the highest Grief and Lamentation; which, when our *Saviour* observ'd, lifting up his Face, all bloody, and disfigur'd, “ *Weep not for me, said he, but weep for yourselves, and your Children; for it* “ *will not be long, before those shall be* “ *accounted happy, who shall have no* “ *Posterity \* to inherit the Miseries, that* “ *shall*

† It was a Custom, that he, who was to be *crucify'd*, should bear his own Cross to the Place of Execution: But, whereas it is generally suppos'd, that our Lord bore the *whole Cross*, *i. e.* the long, and *transverse* Part both, this seems to be a Thing impossible; and therefore *Lipsius*, in his Treatise (*de Supplicio Crucis*) has set the Matter in a true Light, when he tells us, that *Jesus* only carry'd the *transverse* Beam, because the long Piece of Timber, or Body of the Cross, was either fix'd in the Ground before, or made ready to be set up, as soon as the Prisoner came; and from hence he observes, that Painters are very much mistaken in their Description of our Saviour carrying the *whole Cross*.

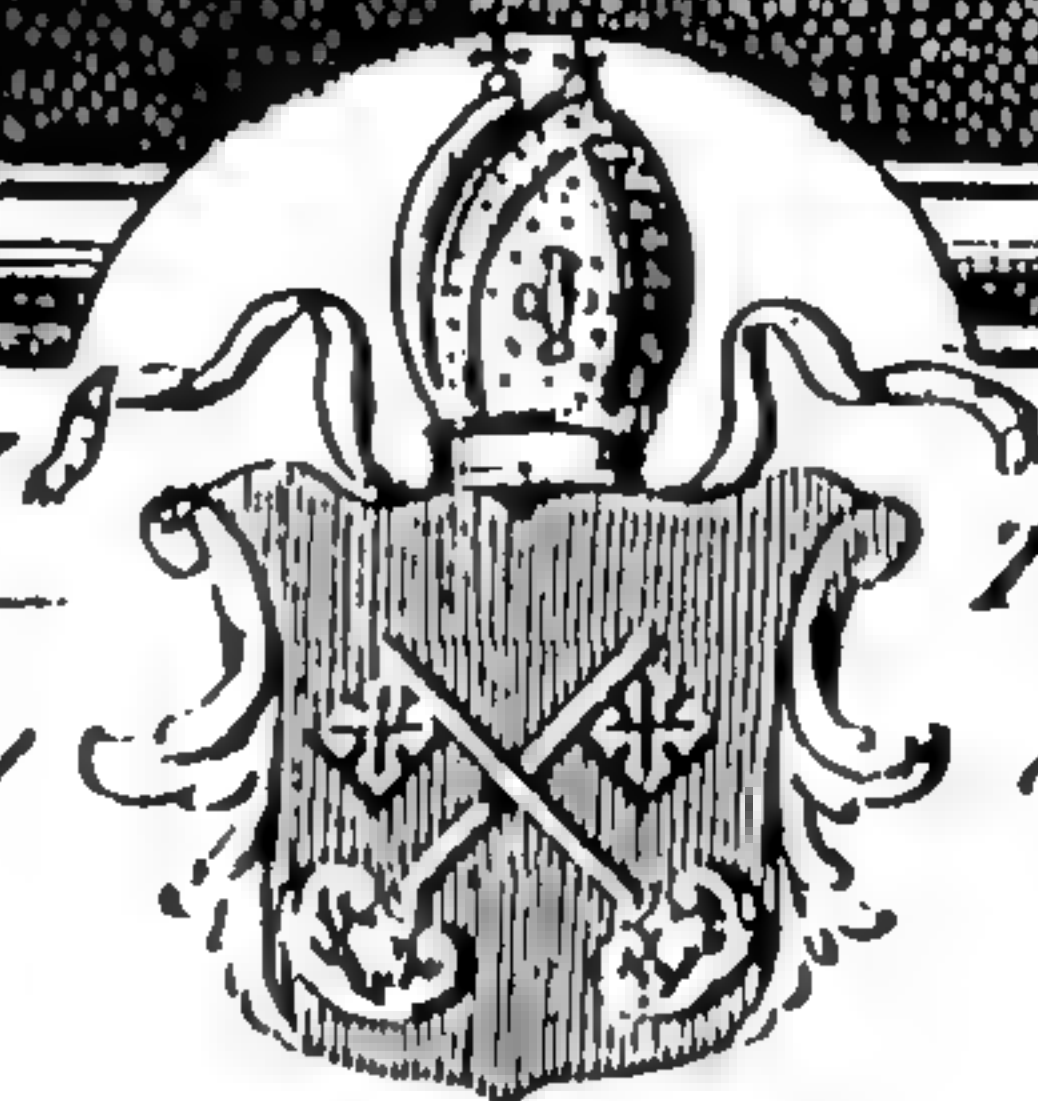
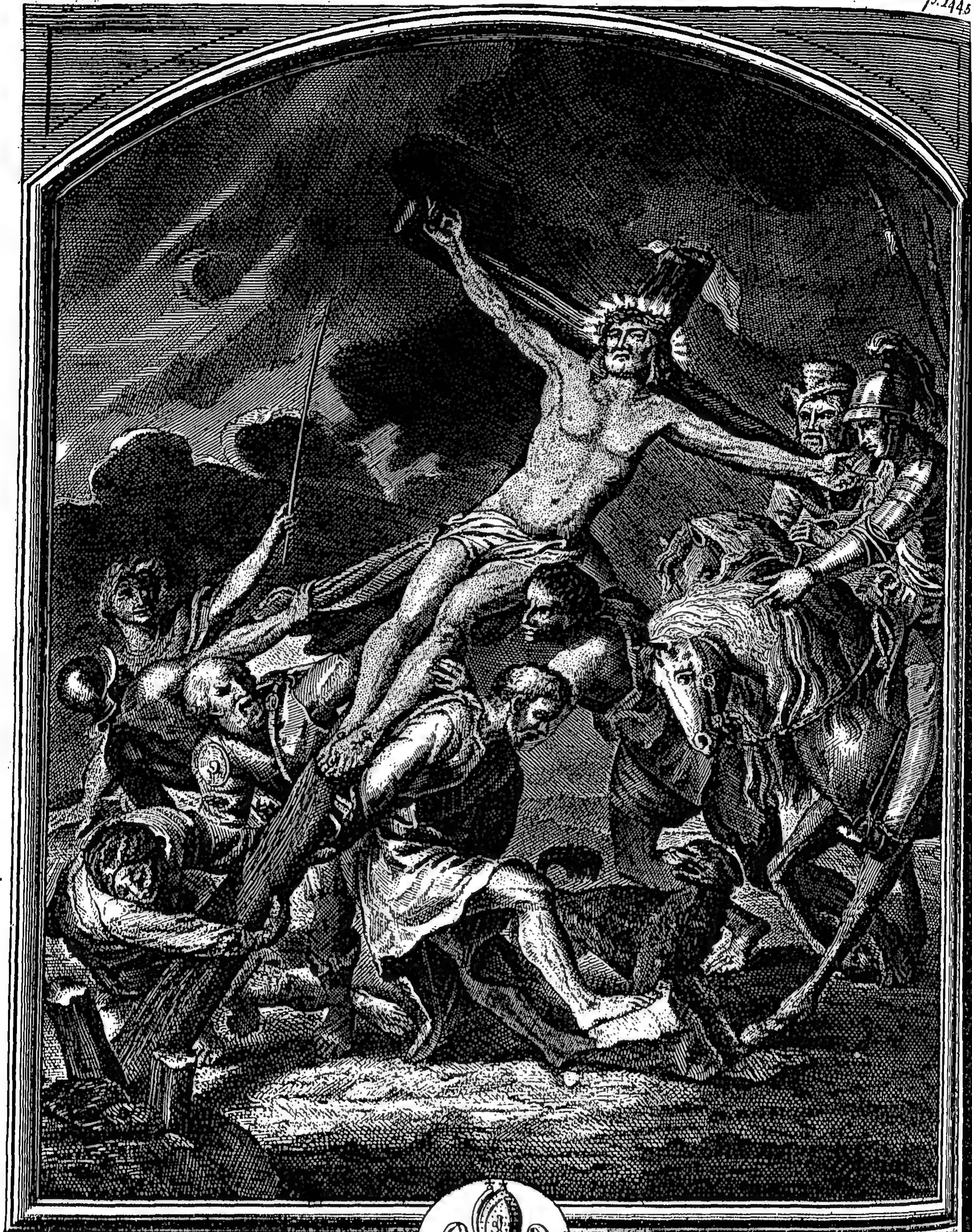
† A Death, the most dreadful of all others, both for the Shame, and the Pain of it. So *scandalous*, that it was inflict'd, as the last Mark of Detestation, upon the vilest of People. It was the Punishment of Robbers, and Murderers, provided that they were *Slaves* too; but otherwise, if they were *free*, and had the Privileges of the City of *Rome*, this was then thought a Prostitution of that Honour, and too infamous a Punishment for such an one, let his Crimes have been what they would. The Form of a Cross was That of two Posts, cutting one another at right Angles. On *that*, which stood *upright*, the Body was fasten'd, by nailing the Feet to it, and on the other *transverse* Piece, by nailing the Hands on each Side. Now, because these Parts of the Body, being the *Instruments* of Action and Motion, are provided by Nature with a much greater Quantity of *Nerves*, than others have occasion for; and, because all Sensation is perform'd by the Spirit contain'd in these Nerves, it will follow, that wherever they abound, the Sense of Pain must needs, in Proportion, be more quick and tender. But tho' the Pain of this Kind of Death was exceedingly sharp, yet, as none of the *Vitals* were immediately affected, the Body continu'd, thus stretch'd out and hanging upon the Nails, that fasten'd it to the Cross, until Excess of Anguish had, by Degrees, quite exhausted the Spirits, and driven out the Soul, which must needs make the Death, which our Saviour submitted to for our Sakes, slow and lingering, as well as painful and ignominious: So *lingering*, that St *Andrew* was two whole Days upon the Cross, and some other *Martyrs* have been rather starv'd, and devour'd by Birds, than killed with the Torments of the Tree. *Stanhope*, on the Epistles and Gospels, Vol. II. and *Howell's* History, in the Notes.

† *Libya*, in its proper Acceptation, denotes those Parts of the *African* Continent, which lie about the *Mediterranean-Sea*, from *Egypt Eastward*, to the greater *Syrtis*, or *Gulf of Sidra Westward*. In the *Western* Part of this *Libya* stood *Cyrene*, a City of great Note, and once of such Power, as to contend with *Carthage* for some Pre-eminences: But whether this *Simon*, whom the Soldiers compelled to carry our Saviour's Cross, was a *Jew* or *Pagan*, is a Question, that has been disputed among the *Antients*. Several Fathers have thought that he was a *Gentile*, and that herein he was a *Type* of that *idolatrous* People, who were afterwards to be called to the Profession of the *Gospel*, and to carry the Cross after *Christ*. But others, from his Name, rather imagine that he was a *Jew*, and that, as there were great Numbers of that Nation in *Egypt*, and the neighbouring Countries, this *Simon* might be one, whose Habitation was at *Cyrene* in *Libya*, but was now coming up to *Jerusalem*, at the Time of the *Pasover*. He is called by St *Mark*, Chap. xv. 21. the Father of *Alexander* and *Rufus*, because these two Persons were become famous in the *Christian* Church, at the Time, when this *Evangelist* wrote his *Gospel*; but whether he himself was, at this Time, a *Disciple* of *Christ*, and afterwards Bishop of *Bostres* in *Arabia*, where he suffer'd *Martyrdom*, by being burnt alive by the *Pagans*, is much to be question'd, tho' some have asserted it, but not, I fear, from sufficient Authority. *Wells's* Geography of the New Testament, Part i. and *Cabnet's* Commentary, and Dictionary, under the Word *Simon*.

\* This they undoubtedly had occasion to think at the Siege of *Jerusalem*, and during the War against the *Romans*, not only, on Account of the Loss of their Children, and the Sale of them, who were under *seventeen*, for Bond Slaves; but chiefly, on the Account of that *Famine* in *Jerusalem*, which forc'd *Mary*, the Daughter of *Eleazar*, a Woman of some Figure and Quality, to eat her own sucking Child: Upon which (says *Josaphat*) the Dread of Famine made Men

accurary





To the most rev.<sup>d</sup> Father in God -  
CASHIEL, this plate is most humbly  
dutiful Son & Servant —

THEOPHILUS, L. Archbishop of  
inscribed by his Lordships most  
Thomas Stackhouse.



A. M. 4037, &c.  
Ann. Dom. 33, &c.

“ shall then come upon this Nation : For  
“ how dismal must their Condition be,  
“ who shall call on the † *Hills to cover*  
“ *them, and the Mountains to fall on*  
“ *them, that, by a sudden Destruction,*  
“ they may escape the *lingering Cala-*  
“ *mities of Famine, and Fear, and the*  
“ *Horror of a Thousand Deaths?*”

*Is nailed upon  
a Cross with  
an Inscription  
upon it.*

Matth. xxvii.  
33.  
Mark xv. 22.

WHEN he came to the *Place of Exe-*  
*cution, which was called Golgotha †, or*  
*Mount Calvary, the Soldiers, before they*

nail'd him to the *Cross*, offer'd him a  
Potion ‡ of Wine mix'd with *Gall*,  
which, when he had tasted it, he refus'd  
to drink. They then stripp'd off his  
Cloathes; and, having, with four great  
Nails, fasten'd his Hands and Feet, with  
his Body stretch'd out, to the *Cross*; they  
so rais'd it up, and fix'd it in the Ground.  
To stain his Innocence, and to put him  
to the greater Shame, they crucify'd him  
between two common *Malefactors †*;  
but

From Matth.  
xx. 10. to the  
End, Mark  
xi. 13. to the  
End, Luke  
xix. 45. to  
the End, and  
John xii. 19.  
to the End.

*weary of their Lives, and the Living envied the Dead, that were taken away, before the Extremity came to this Height.* De Bello Jud. lib. vii. c. 8.

† That this is a *proverbial* Expression, which the Prophet *Hosea*, Chap. x. 8. makes use of, to denote the utter Despair of a People, when they see unavoidable Calamities coming upon them, cannot be doubted; for so the *Targum* upon *Hosea* explains it, “ He will bring such Judgments upon them, as will render their Condition as miserable, as if “ the Mountains should cover them, and the Hills fall upon them.” *Isaiah* speaks of the Wicked, that *they should go into the Holes of the Rocks, and into the Caves of the Earth, for Fear of the Lord*, Isa. ii. 19. And, accordingly, *Josephus* relates of the *Jews*, that, after the Taking of *Jerusalem*, many of them hid themselves in Vaults, and Sepulchres, and there perish'd, rather than surrender to the *Romans*. De Bello, *ibid*.

† *Golgotha* in the *Syriack* (vulgarly called the *Hebrew* Tongue) signifies the same that *Calvary* does in *Latin*, and was so called, either because the Form of the Mount did somewhat resemble a Man's *Skull*, or rather, because, it being the common Place of Execution, a great Number of dead Mens *Skulls* was usually to be seen there. It is a small Eminency, or Hill, upon the greater Mount of *Moriah*; and, as it was antiently appropriated to the Execution of *Malefactors*, it was therefore shut out of the Walls of the City, as an execrable and polluted Place; but, since it was made the *Altar*, on which was offer'd up the *precious* and *all-sufficient* Sacrifice for the Sins of the whole World, it has recover'd itself from that Infamy, and has always been reverenc'd, and resorted to by *Christians*, with such *Devotion*, as has drawn the City round about it; so that it stands now in the Midst of *Jerusalem*, and a great Part of the Hill of *Sion* is shut out of the Walls, to make Room for the Admission of Mount *Calvary*: And this the rather, because it was a *Tradition*, generally receiv'd by the *primitive Christians*, that the *first*, as well as the *second Adam*, was bury'd here, and that this was the Place, where *Abraham* was about to have offer'd his Son *Isaac*, the Type of our Blessed Lord. *Wells's Geography of the New Testament*, Part I.

‡ *Interpreters*, and others vary very much about this Passage, taking it two different Ways, as St *Matthew*. Chap. xxvii. 34. and St *Mark*, Chap. xv. 23. seem to express it. Some will have it, that, in St *Matthew's* Sense, *Vinegar mingled with Gall*, was a bitter poisonous Draught, to stupify the Person, who drank it, that, by benumbing his Senses, he might feel less Pain. Those, that differ from this, say, that, by the Piety of some of the Disciples, and, not improbably, of some of those good Women, who us'd to minister to *Jesus*, there was prepar'd *Wine mingled with Myrrh*, which, according to *Pliny*, was an excellent and pleasant Mixture, and such as the Piety and Indulgence of these Nations us'd to administer to condemn'd Persons, to fortify their drooping Spirits against the Terrors of approaching Death. As the Design of this Mixture however was, in some Measure, to intoxicate the Sufferer, and to make him less sensible of his Pain, our Blessed Lord might therefore refuse to drink it, because it became him, who was then going to offer himself a free and voluntary Sacrifice, to God for the Sins of Men, and was to shew them a *Pattern* how to bear Afflictions with due *Resignation* to the Divine Will, to avoid a Thing, which might too far *discompose* his Thoughts, and shew too ill a *Precedent* to his Followers. To reconcile the Difference then between the two *Evangelists*, since the former affirms, that the Potion offer'd to our Saviour was *Vinegar mingled with Gall*; the latter, *Wine mingled with Myrrh*; the easiest Way is to say, (with our learned Dr *Lightfoot*) that there were two Cups offer'd to our Lord at the Time of his *Passion*; one of *Wine mixed with Myrrh*, by some of his Friends, before he was nail'd to the *Cross*; and the other of *Vinegar*, by the Soldiers, in a scolding and insulting Manner, after he was nail'd to the *Cross*; which is better than to assert, with some great Names, that the antient Translator of St *Matthew* from the *Hebrew* or *Syriack*, mistaking the Word *Marra*, which properly signifies *Bitterness*, might put *Gall* (which in *Syriack*, is *Marar*, and deriv'd from the same Root) instead of *Myrrh*. *Howell's History*, in the Notes, *Whitby's Annotations*, and *Calmet's Commentary*.

† The *Malefactors* here mention'd were probably some of those factious, and seditious Gangs, which *Judea*, at this Time, was full of. Under Pretence of publick Liberty, they committed all Manner of Violence and Outrage; and, stirring up the People against the *Roman* Government, drew upon the Nation all the Calamity, which afterwards befel it. As it was customary to crucify several Malefactors at the same Time, especially if convicted of the same Crimes, our Saviour, who was accus'd by the *Jews* of seditious Practices, had two, who were really guilty of that Crime, executed with him, and him they plac'd in the *Midst*; as in the most honourable Place, purely in Derision, and with the same malevolent Spirit, that made them array him in a purple Robe, a Sceptre, and a Crown. *Beaufobre's Annotations*.



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33, &c.

but what might make an Amends for that, was the *Inscription*, which *Pilate* order'd to be fix'd on the Top of his Cross, JESUS OF NAZARETH, THE KING OF THE JEWS, in the three most general Languages, † *Hebrew*, *Greek*, and *Latin*, then in Vogue. This the *High-Priests* would gladly have had him alter; but, either out of Spite to them, who had forc'd him upon an unjust Act, or out of Honour to our *Lord*, whom he knew to be a *righteous* Person, he positively refus'd to do it.

Matth. xxvii.

35.

John xix. 23.

As soon as our *Lord* was fix'd on the Cross, (which was much about Noon) the four *Soldiers*, who were his *Executioners*, went to dividing the poor Spoil of his *Garments*. His *Mantle* they cut into four Parts, and took each of them one; but as for his *Coat*, because it was one entire Piece, † wove without Seam, and would therefore be spoiled if it were divided, for it they *cast Lots*, and therein fulfilled a famous Prophecy (b).

WHILE he thus hung upon the Cross, in the most exquisite Torments, several People of different Denominations, the Chief-Priests, Rulers, and Soldiers, most of the Multitude, and almost every common Passenger, insulted his Misery; presuming, that a Person, reduc'd to that low Estate, could never be the promis'd *Messiah*: But all the Reply that he made to their bitter and reviling Speeches, was only by Way of *Petition* to his heavenly Father, that, in respect of their *Ignorance*, and confirm'd *Prejudice* against him, he would be pleas'd to overlook their barbarous *Treatment* of him, and to pardon their provoking *Blasphemies*.

From Matth.  
xx. 10. to the  
End, Mark,  
xi. 15. to the  
End, Luke  
xix. 45. to  
the End, and  
John xii. 19.  
to the End.

Is reviled and  
abus'd by se-  
veral, and  
the Manner of  
his Behaviour  
on the Cross.

Matth. xxvii.

39.

Mark xv. 29.

Luke xxiii. 35.

NAY, of the two *Malefactors*, who were crucify'd with him, || one of them reviled, and mock'd him in the same gross Manner, requiring him to give the Company (as they desir'd) a *Demonstration* of his being the true *Messiah*, by rescuing both himself, and them, from the Crosses, whereon

Luke xxiii. 39.

† In *Hebrew*, or the *Syriack*, which was then the common Language of the Country; in *Greek*, which was the Language of Commerce almost all the *East* over; and *Latin*, because of the *Majesty* of the *Roman Empire*, which, at that Time, had extended its Dominion over the then known World. The whole *Inscription* however is said to have been written after the *Jewish* Manner, i. e. from the Right-Hand to the Left, that it might be more legible to the *Jeaus*, who, by conversing with the *Romans*, began now to understand a little *Latin*. *Calmet's Commentary*, and *Howell's History*, in the Notes.

† Some of the Fathers are of Opinion, that this *Coat* of our Saviour's was made of two Pieces of woollen Stuff, wove in a Loom, and so fine-drawn, that the Joining could not be perceiv'd. Others will have it, that it was all *Needle-Work*, i. e. knit, not wove from Top to Bottom: But *Braunius*, in his *Treatise de Vestitu Sacerdotum Hebræorum*, has plainly prov'd, that the *Antients* had the Art of weaving any Habit, of what Make or Size soever, all of one Piece in a Loom; that, in several *Eastern Countries*, the Art is still preserv'd, and practis'd; and that himself made a *Machine*, (which *Calmet*, in his Dictionary, under the Word *Vestments*, has given us) wherein such an Habit might be wrought. As it was customary formerly for Women to weave Stuffs and Cloth, not for their own wearing only, but for their Husband's and Children's Use, (for so the Character of the virtuous Woman in *Solomon*, Prov. xxxi. 13. and the Practice of *Penelope*, the Wife of *Ulysses*, shew) it was an antient Tradition, that the *Blessed Virgin* herself wove her Son's Coat; but, that she made it for him, when he was young; that it grew with him as he increas'd in Stature; and continu'd always fresh, without Decay, is a mere *Fiction*, in order to assimilate it to the Habits, which the *Israelites* wore in the Wilderness: Nor can it be easily credited, that the *holy Coat*, which is kept in the *Cathedral Church* at *Treves*, is the very same, that our Saviour had on before his Crucifixion. *Calmet's Commentary* and Dictionary.

(b) Psal. xxii. 18.

|| If we compare *Matth.* xxvii. 44. (where it is said, that the Thieves, who were crucified with Jesus, cast the same in his Teeth) with what we find in *Luke* xxiii. 39. (where 'tis said, one of the Malefactors, that was hanged, reviled on him) we may be apt to fancy some Contradiction in the *Evangelists*: But this the Commentators reconcile, by shewing, that it is a very common Thing, in the *Hebrew* Stile, to use the plural Number instead of the singular: As, when it is said, that the Ark rested on the Mountains of *Ararat*, Gen. viii. 4. i. e. on one of the Mountains, and that God overthrew the Cities where Lot dwelt, Gen. xix. 29. when he could only dwell in one at a Time, with several other Examples both in the *Old* and *New Testament*. But I see no Reason why we may not understand this Passage, as *St Chrysostom*, and *St Jerom* have done, viz. "That both of the Thieves did, at first, rail on Jesus, probably thinking, by that Artifice, to obtain some Help towards procuring their Pardon, but being disappointed of their Hopes, and hearing Jesus pray for his Crucifier, one of them was thereby prevailed upon, and converted:" Especially, since, according to this Interpretation, the Operations of God's Grace upon this Man's Mind were more sudden and strong, and his Conversion more miraculous. *Whitby's*, and *Hammond's Annotations*, and *Stamper*, on the Epistles and Gospels, Vol. II.



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4037, &c.  
Ann. Dom.  
33, &c.

whereon they were fix'd: But the other *Malefactor* † reprov'd his Companion for insulting the *Innocent*, and, while himself was receiving the just Reward of his *Crimes*, for upbraiding a Person who suffer'd undeservedly; and then looking upon *Jesus*, with a noble Reliance, and most wonderful Faith, he humbly intreated him to retain some *Remembrance* of him, *when he came into his Kingdom*; to which our Lord

return'd him this most gracious Promise of speedy Felicity, † *To Day shalt thou be with me in Paradise.*

IN the mean Time, there stood by our Saviour's Cross, sad *Spectators* of this dismal *Tragedy*, the Holy *Virgin-Mother*, *Mary* the Wife of *Alphæus* †, *Mary Magdalene*, and *John* his beloved *Apostle*; to whose Care and Protection he recommended his sorrowful Mother †, and, from that Time

From Matth. xx. 10. to the End, Mark xi. 15. to the End, Luke xix. 45. to the End, and John xii. 19. to the End. John xix. 25.

† This Thief is called by some Authors, *Dimas*, or *Disinus*, and, out of the false Gospel of *Nicodemus*, they produce many *Fables* concerning him, but too *absurd* to be here related. Several of the *Fathers* however give him the Title of a *Martyr*, because of the Testimony which he bore to Truth, even when it seem'd to be utterly deserted by every one else. *Calmet's Commentary.*

† The Word *Paradise* comes from the *Hebrew*, or rather from the *Chaldee*, *Pardes*; and, according to the Force of the Original, it should properly signify an *Orchard*, or Plantation of Fruit-Trees, as in some Passages of the *Old Testament*, particularly in *Neh. ii. 8.* it denotes a *Forest*. The *Septuagint* make use of the Word *Παράδεισος*, when they speak of the *Garden of Eden*, which the Lord planted, in the Beginning of the World, and therein plac'd our first Parents. The *Jews* commonly call *Paradise*, the *Garden of Eden*, and they imagine, that, at the Coming of the *Messiah*, they shall there enjoy an earthly Felicity, in the Midst of all Sorts of Delights, and, till the Resurrection, and the Coming of the *Messiah*, they think their Souls shall abide here in a State of Rest. In the Books of the *New Testament*, the Word *Paradise* is put for a Place of Delight, where the Souls of the Blessed enjoy everlasting Happiness; but where our Lord promises the penitent Thief, that he should be with him in *Paradise*, 'tis thought by the Generality of the *Fathers*, that he means *Heaven itself*; tho' modern Commentators make no more of it, than that State of Felicity, which God has appointed for the Reception of the *Pious*, until the Time of the general Resurrection. Whether the Place of departed Souls is *above*, *within*, or *beneath* the highest Heavens; whether there is one common *Receptacle* for the Souls of the Righteous and Unrighteous, till the Resurrection; or whether, from their Departure out of their Bodies, they dwell in *separate Mansions*, (as is more probable) are *Speculations*, we are no Ways concern'd to be inquisitive about, whilst we are satisfy'd of this *main Truth*, that the Righteous are, in the intermediate Time between their Death, and Resurrection, in a State of Happiness, and the Wicked in a State of Misery. For, as far as our Apprehensions of these Matters go, a *material* Place can no ways contribute, either to increase, or to diminish the Happiness, or Misery of an *immaterial* Spirit. Spirits, that are divested of Flesh and Blood, wherever they are, carry *Heaven* or *Hell* along with them. The good Angels are as happy here upon Earth, whilst they are employ'd in the Execution of God's Will, as whilst they are conversant in the *Regions* above, because *they do always behold the Face of God, in whose Presence is Fullness of Joy*; and *Satan* was no more happy, when he came among the *Sons of God* to present himself before the Lord, *Job i. 6.* than he was, when he was going to and fro in the Earth. The Happiness and Misery of pure *Spirits* hath no Relation, that we know of, to the Place, where they are; but the Happiness and Misery of *embodied* Spirits, or of Men, who are made up of Souls and Bodies, have a Dependence upon the Place of their Abode; and therefore we are sure, that wherever separate Souls are lodg'd till the Resurrection, after the Resurrection, righteous and wicked Men shall have Places allotted to them, suitable to their different States; the former shall be carry'd up to the *highest* Heavens, and the latter shall be thrown down to the *nethermost Hell*. *Calmet's Commentary*, and Bishop *Smalridge's* Sermons.

† That *Alphæus* and *Cleophas* were one and the same Person, is plain from hence, ——— That *James*, who is called the Son of *Mary*, the Wife of *Cleophas*, is the same with *James*, the Son of *Alphæus*; as indeed, in the *Hebrew* Tongue, *Alphæus* and *Cleophas* differ only in the Manner, in which the *Greeks* have written, or pronounc'd these two Names. 'Tis thought, that she was the Sister of the Holy *Virgin*, and the Mother of *James the Less*, of *Joses*, of *Simon*, and of *Judas*, who in the Gospel are called the *Brethren* of our Lord, *i. e.* his Cousin-germans. When, or where she died, is a Matter of much Uncertainty: But the *Greeks* keep the eighth of *April* in Memory of the holy Women, who brought Perfumes to embalm the Body of *Christ*, and pretend, at this Time, to have their Bodies at *Constantinople*, in the Church of the Holy *Virgin*, built by *Justin II.* tho' others talk of the Translation of her Body in particular, into the City of *Veroli*, near *Rome*; while others again pretend, that it is in a little City of *Provence*, called the *three Marys*, on the Banks of the *Rhone*, and of the Sea. All Fictions equally credible! *Calmet's Dictionary*, under the Words *Mary of Cleophas*.

† The Generality of *Commentators* do infer from hence, that her Husband *Joseph* was, at this Time, dead, and therefore our Lord took care, that she should not be destitute, by charging his beloved Disciple to treat her as his Mother; and he, accordingly, not only receiv'd her into his own House, as long as he continu'd in *Palestine*, but, when he remov'd to *Ephesus*, took her along with him, where (according to the Account of the *Fathers* of the *Council* held there) she is said to have dy'd, and been bury'd in a very old Age. Others however maintain, that she dy'd, and was bury'd at *Jerusalem*, and they farther add, that the *Apostles*, being dispers'd in different Parts of the World to labour in the Preaching of the Gospel, were, all on a sudden, miraculously transported to *Jerusalem*, that



A. M.  
4037, &c.  
Ann. Dom.  
33, &c.

The Eclipse,  
that happen'd  
at his Cruci-  
fixion; and  
the Manner  
of his Dying.

Mat. xxvii. 45.  
Mark xv. 33.  
Luke xxiii. 44.  
John xix. 28.

Time forward, he took her to his House, and, all along, paid her the Respect due to a *Parent*.

DURING these *melancholy* Transactions, the whole *Frame* of Nature began to be chang'd: The Sun withdrew its Light †; the Stars appear'd; and the *Eclipse* was the more remarkable, because the Moon, being then at Full, could not be in Conjunction. This *Eclipse* began about *Twelve*, and lasted till *Three* in the Afternoon; when all Things were full of Horror and Amazement. Mens Hearts began to relent, and, instead of their former Insults, they stood in silent Expectance of what would be the *Issue*. All this while our

Blessed *Lord* continu'd meek and silent; tho' languishing and wasting under the Agonies; which his Body endur'd, and the heavy Load of the Divine Indignation against Sin; till, in the Words of the *Psalmist*, he complain'd at last, *Eli! Eli! Lamafabaſhāni*, i. e. † *My God, my God, why hast thou forsaken me?*

ONE of the Soldiers, hearing the Word *Eli*, or *Elohi*, out of Ignorance of the *Hebrew* Tongue, thought, that he called for *Elias* to help him in his Distress; and thereupon dipping a Sponge in Vinegar †, put it on a Reed, which St *John* calls a Stalk of *Hyssop* ‡, and (as he complain'd of being *thirsty*) gave it him to drink.

Others

From Matth.  
xx. 10. to the  
End, Mark  
xi. 15. to the  
End, Luke  
xix. 45. to  
the End, and  
John xii. 19.  
to the End.

that they might be present at the Decease of the *Blessed Virgin*; that, after her Death, they bury'd her in the Valley of *Gethsemane*, where, for three whole Days, were heard *Concerts* of heavenly Singers; and that, at the End of the three Days, when the Concert ceas'd, and St *Thomas*, who had not been present at the Burial, was desirous to see her Corpse, they open'd her Tomb again; but, not finding the Body there, they thence concluded, that God had been pleas'd to honour it with Immortality, by a Resurrection previous to that of other Men. But these are Traditions, that (to speak the softest Thing of them) deserve no Regard at all. *Calmer's Dictionary*, under the Word *Mary*.

† Whether this Darkneſs was confin'd to the Land of *Judea*, or extended itself much farther, even over the whole *Hemisphere*, where it happen'd, is a Question, wherein the *Antients* are not so well agreed. *Origen*, and some others are of the former Opinion; but the Majority differ from them, and for this they quote *Pblegon*, the famous *Astronomer* under the Emperor *Trajan*, affirming, that, in the fourth Year of the *CCIIId Olympiad*, (which is suppos'd to be that of the Death of *CHRIST*) there was such a total *Eclipse* of the Sun at Noon-Day, that the Stars were plainly to be seen; and from *Suidas* they likewise cite *Dionysius* the *Arcopagite*, then at *Heliopolis* in *Egypt*, expressing himself to his Friend *Apollophanes*, upon this surprizing Phænomenon, *Either that the Author of Nature suffer'd, or that he was sympathizing with some one, who did*: For, whereas in common Eclipses the Sun's total Darkneſs can continue but twelve, or fifteen Minutes at most, this is recorded to have lasted no less than *Three full Hours*, Matth. xxvii. 45. *Universal History*, Lib. ii. c. 11.

‡ In the *Hebrew* Way of speaking, 'tis certain, that God is said to *leave* or *forsake* any Person, when he suffers him to fall into great Calamities, and lie under great Misfortunes, and does not help him out of them. To this Purpose *Zion*, having been long afflicted, is brought in by the Prophet complaining, *the Lord hath forsaken me, the Lord hath forgotten me*, Isaiah xlix. 14. and as the Royal *Psalmist* is very frequent in such Complaints, so he explains the Sense of them, when he addresses himself to God, *why art thou so far from my Prayer*, so that, tho' I cry in the Day-time, thou hearest not? Psal. xxii. 1, 2. That *David* was not fallen into any *Dependency*, is manifest from his calling God so *ſiducially* his God; and that our Blessed Saviour was not (as some think) under any *Failure* of his Trust in God, or any Perturbation of Spirit from the Sense of Divine Wrath, is evident from his saying of his suffering Condition, *It is finished*, and from the very Words, wherein he breath'd his last, *Father, into thy Hands I commit my Spirit*. The Truth is, this very Thing shews the great Composure of his Mind; that while he was hanging upon the Cross, he was so far Master of himself, as to repeat the *Twenty-second Psalm*, whereof the Title, or first Words are, *Eli, Eli, &c.* a Psalm, which is allow'd by all Commentators to relate to the *Messiah*; which contains a most lively Description of all the remarkable Particulars of his *Passion*, and for that Reason, was a Portion of Scripture, which he thought proper to recite upon this mournful Occasion. Upon the Supposition then, that our Lord was now repeating that noble *Psalms*, which, after a Capitulation of his Sufferings, concludes with very comfortable Promises both to him and his Followers; this shews, that he was far from being under any Doubt or Despair, that he kept his Mind indeed all along calm and serene, and under the Pressure of whatever he suffer'd, supported himself with the comfortable Prospect of what was to follow. *Whitby's Annotations*, and *Universal History*, lib. ii. c. 11.

† The *Vinegar* and Sponge, in Executions of condemn'd Persons, were set ready, to stop the too violent Flux of Blood, that the Malefactor might be the longer in dying, but to the Blessed *JESUS* they were exhibited in Scorn; for, being mingled with Gall, the Mixture was more horrid and unpleasant. *Hewell's History*, in the Notes.

‡ It may be pretended perhaps, that a Branch of *Hyssop* might not be long enough to reach our Saviour's Mouth, as he was hanging upon the Cross; but, besides that Crosses were not, in some Places, erected so high, but that *Beasts of Prey* could reach the Bodies, that were fasten'd to them; and that *Hyssop*, in these Countries, as well as *Mustard Seed*, was of a much longer Growth, than it is with us; I cannot see, why the Person, that offer'd our Saviour this *Vinegar*, might not make use of a Ladder, if the Cross was so high, that he could not fairly reach him.

Nor



A. M. 4037, &c.  
Ann. Dom. 33, &c.

Others however were for letting it alone, to see whether *Elias* † would come and help him; but when he had tasted the *Vinegar*, and now knew, that all the *Types* and *Prophecies* concerning him were fulfilled, his Father's Wrath appeas'd, and the great Work of Man's Redemption accomplish'd, he said, *It is finished*, and then, *bowing down his Head*, he recom-

mended his Soul into his Father's Hands, and so gave up the Ghost †.

UPON his *Expiration* there immediately happen'd a terrible *Earthquake* †, which rent the *Vail* † of the Temple from Top to Bottom, split the Rocks †, and opened the Graves and Tombs, so that the Bodies of several who were dead, † arose, and went into *Jerusalem*, where they were seen,

From Matth. xx. 10. to the End, Mark xi. 15. to the End, Luke xix. 45. to the End, and John xii. 19. to the End.

The Earthquake after his Death, and Sentiments of the Spectators thereupon.

Nor is the Difference in St *Matthew's* calling that a *Reed*, which St *John* calls *Hyssop*, of any Manner of Moment, because the Greek Word *Κάλαμος*, is put to signify a Stalk, a Shoot, or Branch of any Kind; so that St *Matthew* speaks of that in the *general*, which St *John* specifies in *particular*. *Calmet's* Commentary.

† There was a Tradition among the *Jews*, that it was *Elias's* proper Office to come, and succour such, as were in Misery: And, accordingly, some of the *Jews*, either deceiv'd with the Resemblance of the Words, thought that our Lord, called *Elias* to his Help; or, giving a malicious Turn to the Sense of the Words, which they well enough understood, did thereby insult him for his calling in vain *Elias* to his Help. *Beausobre's* Annotations.

† The original Phrase may denote a *delivering up*, or (as our Saviour expresses it, *Luke* xxiii. 46.) a *committing his Spirit into the Hands of God*, as a sacred Trust to be restor'd again, and united to his Body, at the Time prefix'd by his own infinite Wisdom; and plainly implies such a Dissolution, and actual Separation of Soul and Body, as every common Man undergoes, when he dies: But herein is a remarkable Difference, that, what is in other Men the Effect of *Necessity*, was in *Jesus* a voluntary Act, and the Effect of his own free Choice. Hence the Generality of Interpreters have thought, that St *John* takes notice, that Christ *bowed his Head*, before he gave up the Ghost, whereas, in common Cases, the falling of the Head follows after the Breath's going out of the Body: And hence also St *Mark* observes, that *Jesus's* crying out with so loud and strong a Voice, immediately before his expiring, was one Reason, that moved the *Centurion* to think him an extraordinary Person; for this shew'd, that it was not the Excess of Pain and Sorrow, that had tired out Nature, and hasten'd his Death, but that he, who (as himself professes, *John* x. 18.) had Power to lay down his Life, and could not have it taken from him without his own Permission and Consent, did freely, and voluntarily lay it down, at such a Time, as himself saw convenient. *Stanhope*, on the Epistles and Gospels, Vol. II.

† Some are of Opinion, that this was the same *Earthquake*, that happen'd in the Reign of *Tiberius Caesar*, and was the greatest, that ever was known in the Memory of Man. Both *Pliny* and *Macrobius* make mention of it; and the latter informs us, that it destroy'd no less, than twelve Cities in *Asia*: But, by the sacred Text it appears, that the Earthquake, here mention'd, affected only the Temple of *Jerusalem*, and the Parts which are there specify'd, the Vail, the Ground, the Rocks, the Tombs, &c. Nor does it seem improbable, that this *Prodigy* was shewn particularly in this Place, to foretel the Destruction of the Temple, and its Worship, upon the People's sad Impiety in crucifying the Lord of Life. *Hammond's* Annotations.

† In the second Temple, between the Holy Place, and the Most holy (says *Maimonides*) there was no Partition-Wall, tho', in the first Temple, there was one, built of the Thickness of a Cubit. The Division between them was made by two Vails; one from the Extremity of the Holy Place, and the other from the Extremity of the Most holy, with a void Space of a Cubit between. The like Form of Separation was observ'd in the Temple, which *Herod* rebuilt, as *Josephus* informs us, (de Bello Jud. lib. vi. c. 14.) and therefore it must be a Mistake in those, who think, that this Vail was a Partition-Wall of Stones. Whether of the two Vails, that which belong'd to the Holy Place, or that which hung in the Most holy, was, at this Time, rent in twain, is a Question among the Antients, tho' the Words of the Author to the *Hebrews*, where he tells us, that Christ, as our High-Priest, has consecrated for us a new Way, through the Vail, so that we may with Boldness enter into the Holiest by the Blood of *Jesus*, *Heb.* x. 19, &c. seems to be a pretty clear Determination of it. *Whitby's* Annotations, and *Calmet's* Commentary.

† In the Church of the Sepulchre (which stands on Mount *Calvary*) is still to be seen that memorable Cleft in the Rock, occasion'd, as 'tis said, by the Earthquake, which happen'd at our Lord's Crucifixion. This Cleft (as to what now appears of it) is about a Span-wide at its upper Part, and two deep. After this it closes: But then it opens again below, and runs down to an unknown Depth of Earth. That this Rent was made by the Earthquake, which happen'd at our Lord's Passion, there is only Tradition to prove: But that it is a natural and genuine Breach, and not counterfeited by any Art, the Sense and Reason of every one, that sees it, may convince him; for the Sides of it fit like two *Tallies* to each other, and yet it runs in such intricate Windings, as could not be well counterfeited by Art, or perform'd by any Instrument. *Wells's* Geography of the New Testament, Part I. and Mr *Maunderell's* Journey, &c.

† Since St *Paul* styles our Saviour, the First-Born from the Dead, *Coloss.* i. 18. and the First-Fruits of them, that slept, *1 Cor.* xv. 20. Most Commentators are of Opinion, that, tho' several Tombs were open'd, as soon as our Saviour expir'd, yet none of the Saints arose, until he return'd from the Grave: But then, who these Saints were, 'tis no easy Matter to conjecture. Some think, that the Man after God's own Heart, King *David*, or some of the ancient Patriarchs, might best deserve this Pre-eminence: But, on the Day of Pentecost, St *Peter* tells the *Jews* plainly,

that



A. M.  
4037, &c.  
Ann. Dom.  
33, &c.

seen, and known by many. These Prodigies, which attended our Lord's Death, struck the Spectators with such Amazement, that, as they return'd home, they smote upon their *Breasts*, and, with great Lamentation, declar'd, that the Person, who had suffer'd that Day, was innocent. Nay, the very *Centurion* †, and other Soldiers, who attended the *Execution*, from a Conviction of what they had seen, were not afraid to affirm, that he certainly was † *the Son of God*.

John xix. 31.

THE Day, whereon our Saviour suffer'd, was the *Eve*, or Preparation to the *Paschal Festival*, which fell, that Year,

on the *Jewish Sabbath Day*, and so was a *Feast* and *Sabbath* together. That therefore so great and solemn a Day might not be *profan'd* † by the Suspension of the Bodies on the Cross, the Rulers of the *Jews* came, and requested of *Pilate*, that their Legs might be broken to hasten their Deaths, and their Bodies taken down; which, accordingly, was executed upon the two *Thieves*: But, when the Soldiers came to *Jesus*, and found him already dead, instead of breaking his Legs †, one of them pierc'd his Side with a *Spear* †, from which issu'd out a great Quantity of † Blood and Water.

From Matth. xx. 10. to the End, Mark xi. 15. to the End, Luke xix. 45. to the End, and John xii. 19. to the End.

#### AMONG

that the Body of *David* was still in its Sepulchre, and not *ascended into Heaven*, Acts ii. 29, 34. and St Paul, in his Epistle to the *Hebrews*, tells us of the Patriarchs, that they had not received the Promise, God having designed, that they, without us, should not be made perfect, Heb. xi. 39, 40. The most probable Conjecture therefore is, that they were some of those, who believ'd in *Jesus*, (as old *Simeon* did) and died a little before his Crucifixion; because, of these Persons it is said, that they went into the Holy City, and appeared to many, and so, very probably, were well known to those, to whom they appear'd, as having been their Contemporaries. Calmet's Commentary, and Whitby's Annotations.

† This Officer, according to some, was nam'd *Longinus*, and the Tradition is, ——— That, upon his Conversion to the Christian Faith, being expelled from the Roman Army, wherein he serv'd, he return'd to *Cappadocia*, where he began to preach *Jesus Christ*, but was there beheaded, and his Head carry'd to *Pilate*. But all this seems to be a Fable, for which there is no Foundation in History. Calmet's Commentary.

† That the Son of God did not always signify one, who was so by an eternal Generation, but only one, that was his beloved and adopted Son, is apparent from hence, that what is here called the Son of God, is, in St Luke, Chap. xxiii. 47. said to be a just Man. For, tho' the *Jews* very well knew, from the Second Psalm, that their *Messiah* was to be the Son of God; yet, that they did not know him to be so, in the higher Sense of the Word, seems to be evident, because they did not know how *David* could call him Lord, Matth. xxii. 45.

† The *Jews* had a strict Injunction in their Law, that the dead Bodies of those, who were executed, should not hang all Night, but by all means be buried that Day, Deut. xxi. 22, 23. but the Romans us'd to do otherwise. They suffer'd the Bodies to hang upon the Cross always until they were dead, and, in some Cases, a considerable Time longer. On this Occasion it seems, as if the *Jews* had left the Romans to follow their own Custom, in relation to the crucify'd Persons, and were in no Concern to have them taken down, had it not been for the near Approach of their Passover, whose Joy and Festivity they thought might be damp'd by so melancholy a Sight. Upon this Account they petition *Pilate* to have them remov'd: And the Reason, why *Pilate* might be rather induc'd to grant their Request, was, that the Romans themselves had such Respect for the Feasts of their Emperors, that, on those Days, they always took down the Bodies from the Cross, and gave them to their Parents. Calmet's Commentary.

† The Prophecy, which foretold, that a Bone of him should not be broken, is usually referr'd to the Command, concerning the *Paschal Lamb*, Thou shalt not break a Bone of it, Exod. xii. 46. But, as *David* was likewise a Type of *Christ* we cannot see, why it may not refer to these Words of his, He keepeth all his Bones, so that none of them is broken, Psal. xxxiv. 20. or why the Promise, which respects all righteous Persons, might not more particularly be fulfilled in the just One. Whitby's and Beaufobre's Annotations.

† The Man, who did this, was not one of the Horse, (as he is usually painted) but of the Foot-Soldiers; because a Spear, or short Pike, was one Part of the Armour belonging to the Roman Infantry; and the Reason, why this was done, was not only, that a Prediction concerning him might be fulfilled, (Zech. xii. 10. which the *Jews* apply to the *Messiah*) but that his Death might be put beyond all Dispute, which, had it been doubtful, must have made his Resurrection (upon which the Truth of our Religion depends) remain doubtful likewise. Calmet's Commentary, and Whitby's Annotations.

† St John, the Evangelist, who was an Eye-witness of this Passage, affirms it in a particular Manner, Chap. xix. 35. and, in his first Epistle, Chap. v. 6. makes it a Matter of great Moment, when he tells us, This is he, that came by Water and Blood; not by Water only, but by Water and Blood. The Force of whose Reasoning (according to the learned Hammond) is this, ——— "That, as Water was the Emblem of our Saviour's Purity, and Blood, the Evidence of his Fortitude and Patience, and both of these proceeded from his Side, they jointly evince the Necessity of such Purity and Patience, in every one, that claims a Right in Christ." The Jewish Doctors have a Tradition, (as Dr Lightfoot acquaints us) that when *Moses* smote the Rock, there first came forth Blood, and then Water. Whether the Apostle might have respect to that Tradition, when he calls *Christ* that Rock, 1 Cor. x. 4. is uncertain; but,

among



A. M.  
4037, &c.  
Ann. Dom.  
33, &c.  
*Preparations  
made for his  
Burial, which  
was in Jo-  
seph's own  
Sepulchre.*  
Mat. xxvii. 57.  
Mark xv. 43.  
Luke xxiii. 50.  
John xix. 38.

AMONG the Disciples of our Lord, there was one nam'd *Joseph*, a Man of great Wealth and Honour †, born in *Arimathæa* †, and not improbably, one of the Council of the *Sanhedrim*, but who stood in some Fear of them, while our Saviour was alive. After his Death † however, he took Courage, and, going to *Pilate* begg'd Leave of him to let him take down the Body of *Jesus*, and bury it. The Governor was surpriz'd to hear that he was dead so soon; but being inform'd by the

*Centurion*, that it actually was so, he order'd the Body to be deliver'd to *Joseph*, who, for the present, wrapp'd it up in fine *Linnen* Cloaths, which he had provided for that Purpose; and, at the same Time, *Nicodemus* † (another *private* Disciple of our Lord's) brought a Mixture of *Myrrh* and *Aloes*, with other Spices, and Perfumes, to *embalm* his Body, according to the Manner of the *Jews*.

From Matth. xx. 10. to the End, Mark xi. 15. to the End, Luke xix. 45. to the End, and John xii. 19. to the End.

Not far from the Place of Execution, there was a Garden † belonging to *Joseph*, where

among the many other important Designs of this Water and Blood, the Ancients have well observ'd, that, by a special Act of God's Providence, there flow'd, at this Time, from our Saviour's Side, the two Sacraments of his Church, *Baptism*, and the *Supper of the Lord*. As to the natural Reason of this Flux of Water and Blood from our Lord's Body, *Anatomists* tell us, that there is a *Capsula*, near the Heart, called the *Pericardium*, which hath Water in it, of continual Use to cool the Heart, and that the coming out of Water here with the Blood, was a sure Evidence of the wounding his very Heart, and, consequently, of the Certainty of his Death. *Hammond's* Annotations, and *Howell's* History, in the Notes.

† His Riches and honourable Station are mention'd, not out of any Vanity and Ostentation, that a Person of so considerable a Figure should pay respect to the Body of our Blessed Lord; but, chiefly, to shew how strangely God brought about an antient Prophecy concerning the *Messiah*, viz. that, notwithstanding the infamous Manner of his Dying, he should make his Grave with the Rich at his Death, Isa. liii. 9. which, in itself, was a most unlikely Thing, not only, because the Bodies of them, that were crucify'd, did, by the *Roman* Laws, hang upon the *Gibbet* sometimes until they were consum'd; but, because the *Jews* (tho' they did not allow of this Severity to the Dead) did nevertheless always bury their Malefactors in some publick, neglected, and ignominious Place; and so, in all Probability, must our Saviour have been treated, had not *Joseph* apply'd himself to the Governor, in whose Disposal the Bodies of executed Persons were. *Stanhope*, on the Epistles and Gospels, Vol. II.

† *Ramatha* (from whence *Arimathæa* is form'd) signifies Height. It is plac'd by St *Jerom* between *Lydda* and *Joppa*, but modern Travellers speak of it, as lying between *Joppa* and *Jerusalem*, and situated on a Mountain, tho' very different from *Ramathaim-Zophim*, the Place where *Samuel* was born, 1 Sam. i. 1. and which lay to the North, whereas *Arimathæa* was to the West of *Jerusalem*. *Calmet's* Dictionary, under the Word.

† It may well seem strange, that *Joseph*, who never durst openly profess a Regard to *Jesus*, while living, should now, when he had suffer'd all the Ignominy of a Malefactor, not stick to interest himself for his honourable Interment. But, besides, that this might be an Instance of the Efficacy of those Impressions, which God makes upon Mens Minds, even at the most unlikely Seasons of prevailing; the Desire, which *Pilate* had express'd, to save our Lord's Life, and avow'd Unwillingness to condemn him, together with the Prodigies, that had accompany'd his Crucifixion, and made now every Heart relent, might be Motive enough for him to go in boldly to *Pilate*, (as St *Mark* expresses it) and beg the Body of him, before it was taken from the Cross. According to the *Mishna*, the nearest Relations of those, that suffer'd as Criminals, were not permitted to put their Bodies into their Family-Tombs, until their Flesh was all consum'd in the publick Sepulchres: And this might possibly be the Reason, why *Joseph* made such Haste with his Request to the Governor, viz. that he might prevent our Lord from being cast into one of the publick *Charnel-Houses*, appointed for the Reception of Malefactors Bodies. *Stanhope*, on the Epistles and Gospels, Vol. II. and *Calmet's* Commentary.

† This is the same Ruler of the Jews, and Master of Israel, as the Evangelist calls him, John iii. 1, 10. who, at our Lord's first Coming to *Jerusalem*, after he had enter'd upon his Ministry, held a private Conference with him, and for ever after was his Disciple, tho' he made no open Profession of it, 'till after his Passion. Whether it was before, or after this Time, that he receiv'd Baptism from some of Christ's Disciples, it is a Thing uncertain; but there is Reason to believe, that the *Jews*, when they came to be inform'd of this, depos'd him from the Dignity of a Senator, excommunicated him, and drove him out of *Jerusalem*. Nay it is farther said, that they would have put him to Death, but that, in Consideration of *Gamaliel*, who was his Uncle, or Cousin-German, they contented themselves with beating him almost to Death, and plundering his Goods. 'Tis added likewise, that *Gamaliel* convey'd him to his Country-House, where he provided him with Things necessary for his Support, and, when he dy'd, bury'd him honourably by St *Stephen*. *Calmet's* Dictionary, under the Name.

† This Garden has been long since converted into a Church, called the Church of the Sepulchre, as being built over the Place, where our Lord's Sepulchre was. To fit this Place for the Structure of a Church, the first Founders were oblig'd to reduce it to a plain Area, which they did, by cutting down several Parts of the Rock, and by elevating others: But, in this Work, Care was taken, that none of those Parts of the Place, which were more immediately concern'd in our Lord's Passion, should be either alter'd or diminish'd; insomuch, that that Part of it, where Christ is said to have been fasten'd to, and lifted upon the Cross, is left entire, standing, at this Day, eighteen Steps above the



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where he had lately hewn out of a † Rock a *Sepulchre* † for his own proper Interment. Having therefore embalm'd our Saviour's Body, and wound it up in the *Linnen Cloaths*, here they bury'd it, and, with a large Stone cut out of the Rock for that Purpose, clos'd the Mouth of the *Sepulchre*: But *Mary Magdalen*, and the other Women, who were present at his Death, and assisted at his Burial, having taken good Notice of the Place, where he was laid, went, and prepar'd fresh Spices for his farther *Embalment*, as soon as the *Sabbath-Day* was over.

The *Sepulchre* guarded.

SATURDAY.

Matth. xxvii.

63, 64.

ON the *Sabbath-Day* the Rulers of the *Jews* came to *Pilate*, and informing him, "That our Lord (whom they called an *Impostor*) having, in his Life-Time, made it his Boast, that, on the third Day, he would rise again from the

"Dead, they therefore requested of him, that he would order the *Sepulchre* to be kept under a strong Guard, until that Day was pass'd, lest his Disciples should steal him away by Night, and then give it out, that he was risen from the Dead, which might prove a more dangerous Seduction to the People, than any Thing, they had yet fallen into." Whereupon he gave them Leave to take a Detachment of the *Guard* † of the Temple, and to post them near the *Sepulchre*; which, accordingly, they did; and, to secure it against all private Attempts, set a Seal † on the Stone, that was at the Mouth of it.

EARLY next Morning, even just as the Sun was rising, *Mary Magdalen*, and the other Women, who, on *Friday Evening*, had prepared Spices and Perfumes, went

From Matth. xx. 10. to the End, Mark xi. 15. to the End, Luke xix. 45. to the End, and John xii. 19. to the End.

EASTER SUNDAY. Our Saviour's Resurrection notify'd by Angels, and testify'd by Mary Magdalen, but not believ'd.

the common Floor of the Church, and the holy *Sepulchre* itself, which was at first a Cave, hewn into a Rock under Ground, having had the Rock cut away from it all around, is now, as it were, a Grotto above Ground, *Wells's Geography of the New Testament*, Part i.

† There are several Circumstances, in the Description of our Saviour's Tomb, which contribute very greatly to the Confirmation of the Truth of his Resurrection. As 1<sup>st</sup>, The Place of his Interment was near adjoining to the City, that thereby the Miracle of his Resurrection might be better known to all the *Jews*, and his own *Apostles*, more especially. 2<sup>dly</sup>, His Tomb was a new one, wherein never Man before was laid, and therefore, when his Body left this *Sepulchre* empty, no Suspicion could remain of its being any other Body, than that which *Joseph* had taken down from the Cross, and dispos'd of in that Place. 3<sup>dly</sup>, It was hewn out of a Rock, incapable of being undermin'd, or dug through; and therefore there was no possible Way for the Person, deposited in a Place so contriv'd, to get out again, except only at the Mouth, or Door of the Cave. And yet, 4<sup>thly</sup>, A large Stone, which (according to Mr *Maundrell*, who saw it) is two Yards and a Quarter long, one broad, and one thick, clos'd up the Entrance of it, all which were watch'd by a strong Guard of sixty Soldiers: So that, as the *Centry* would not suffer the Body to be convey'd out by this Way, the Nature of the Place would not allow it by any other; and therefore, had not our Lord been more than Man, he could never have forc'd his Passage out. Of such mighty Significance it is to us, that so punctual a Description is given the World of our Blessed Lord's Burial, and all the Circumstances relating to it, since they all contribute great Strength to these two most important Articles of the Christian Faith, the Death and Resurrection of Jesus. *Stanhope*, on the Epistles and Gospels, Vol. II. and *Whitby's* Annotations.

† This *Sepulchre* of *Joseph's*, which fell to our Lord's Share, (according to the Description of those, that have lately seen it) is a Kind of small Chamber, almost square within, whose Height, from Bottom to Top, is eight Feet and an Inch; its Length, six Feet and an Inch; and its Breadth, fifteen Feet and ten Inches. Its Entrance, which looks towards the East, is but four Feet high, and two Feet four Inches wide. The Place within, where our Lord's Body was laid, takes up a whole Side of the Cave. The Stone, which was laid to secure the Door of his *Sepulchre*, is still remaining even to this Day, but the particular Parts of it are not visible, being all incrust'd over with white Marble, except in five or six little Places, where it is left bare, to receive the Kisses, and other Devotions of Pilgrims. *Mark Lucas's Voyage to Asia Minor*, Vol. II. p. 12. and *Maundrell's Journey from Aleppo to Jerusalem*.

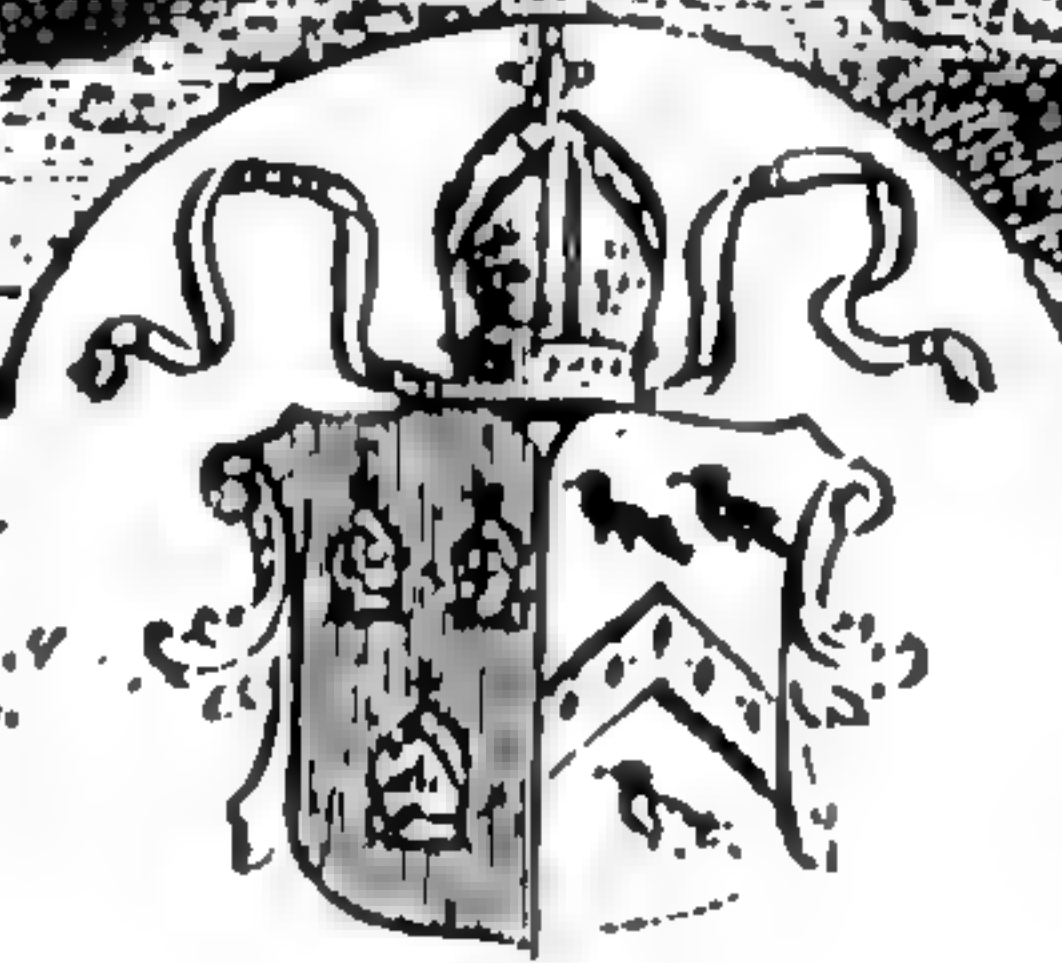
† 'Tis generally suppos'd, that this *Guard of the Temple* was a large Detachment of Roman Soldiers, who, in the Time of the Feast, kept *Centry* in the Gates of the Temple, to prevent such Disorders, as might very well happen among such a large Concourse of People: For, by the Sequel of their Story, it appears, *Matth. xxviii. 11.* that they depended upon *Pilate*, were subject to his Correction, and, consequently, were not *Levites*, (as some imagine) but Roman Soldiers. *Calmet's Commentary*.

† When *Daniel* was cast into the *Lions Den*, 'tis said, That the King sealed the Stone, that was laid upon the Mouth of it, with his own Signet, and with the Signet of his Lords, that the Purpose might not be changed concerning *Daniel*, Chap. vi. 17. and from hence, some have suppos'd, that the Stone, wherewith our Lord's *Sepulchre* was clos'd, was sealed with *Pilate's Signet*, because it was a Matter of publick Concern, as others have fancy'd, that it was farther secur'd by a great Chain, that went across it, and that the Marks thereof were visible in the *Venerable Bede's* Time. *All Fables. Calmet's Commentary*.





To the right Reverend Father  
CHESTER this plate is most humbly  
dutiful Son & Servant



in God SAMUEL Lord Bishop of  
inscribed by his Lordship's most  
The. Stackhouse —





*And the Angel answered and said unto the Women, fear not ye: for I know that ye seek Jesus, which was crucified.*

*He is not here: for he is risen, as he said: come, see the Place where the Lord lay. Mat. xxiii. 1, 5, 6.*



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to the Sepulchre, to embalm again our Saviour's Body, ignorant of the Guard, that was plac'd there. Their whole Care and Consultation in the Way, was, how they might get the large Stone, that was at the Entrance, remov'd. But, before they arriv'd at the Place, an Angel from Heaven had rolled it away, || and sat upon it; at the Sight of whom, (for his Countenance was like Lightning) and at the Noise of the Earthquake, which accompany'd his Appearance, the Guards fell down, like so many dead Men, so that the Women had free Entrance into the Sepulchre, but were not a little astonish'd to see the Body gone, and an Angel, in a refulgent Habit, sitting in the Place, where it had laid. Frighten'd at this Apparition, they made all the Haste they could out of the Sepulchre, but were met by another Angel, in the like glorious

Apparel, who not only acquainted them with our Lord's Resurrection, according to what he had foretold his Disciples, but (to give them a fuller Conviction) re-conducted them into the Sepulchre; shew'd them, that the Place, where he laid, was empty; and order'd them to go immediately, and carry the Apostles (but more especially † Peter) the News thereof. The Women, accordingly, filled with Fear, and Joy, and Wonder altogether, hasten'd to find out the Apostles, to whom they related what they had heard and seen; but, instead of believing them, they look'd upon this, as no more, than the Product of a weak and frighten'd Imagination.

From Matth. xx. 10 to the End, Mark xi. 15. to the End, Luke xix. 45. to the End, and John xii. 19. to the End.

Out of Curiosity however, Peter and John ran to the Sepulchre, and found the Thing true, according to the Womens Report; the Body gone; † the burying Cloaths

Mark xvi. 9. Luke xxiv. 12. John xx. 3.

|| The seeming Opposition between what is recorded in the xvth Chapter of St Mark's Gospel, concerning some Circumstances, that happen'd at our Lord's Sepulchre, and the Narrations of the other Evangelists, made some of the Antients (as St Jerom informs us, Epist. ad Hebr.) call in question its Authority. But, as this Chapter was own'd in the Times of Irenæus, (lib. iii. c. 11.) and is quoted in the Apostolick Constitutions, (lib. vi. c. 15.) a small Matter of distinguishing, added to what Dr Whitby has done, by Way of Appendix to it, will be a Means sufficient to reconcile them. As to the Difference between the Account in St Luke, who mentions the Vision of Angels to Mary Magdalen, before her going to Peter, and that in St John, who makes it subsequent to it, our learned Hammond is of Opinion, that this, and several other Inconsistencies, may be adjusted by this one Consideration, — That St Luke, writing from Notes, which he had collected from Eye-Witnesses, and not from his own Knowledge, observes not so exactly the Order of Time, when Things were done and spoken, but oftentimes, in another Method, puts together Things of Affinity to one another, tho' not done or said at the same Time. For so, in relation to the Transactions at our Lord's Sepulchre, he first sets down all that belongs to the Women together, and then, that which concerns Peter, tho' Part of that, which concern'd the Women, was done after what is mention'd of St Peter: For the punctual Observation of Order (says our Annotator) is not necessary, when the Things themselves are truly recited. The right Order of the Story he therefore supposes, is this, — “ Mary, and the other “ Women came to the Sepulchre, but, found that, before their coming, an Angel, with an Earthquake, had rolled “ away the Stone, and that the Body was gone. Upon this, Mary returns to Peter and John; tells them what she “ had seen; and they, to satisfy themselves of the Truth of her Report, hasten to the Sepulchre; and, having “ found Things just as she told them, went away again. In the mean Time, the Women stay at the Sepulchre, “ wondering at this strange Event; and then follows the Vision of Angels, sitting upon the Stone, and within the “ Sepulchre, speaking to the Women, and assuring them of the Reality of Christ's Resurrection; upon which they “ depart, the second Time, to tell the Apostles the News.” Hammond's Annotations, on John xx. 11.

† Peter is here nam'd, not as the Prince of the Apostles, but (as the Fathers say) for his Consolation, and to take off the Scruple, which might lie upon his Spirits, whether, after his threefold Denial of his Master, (with such horrid Aggravations attending it) he had not forfeited his Right to be one of our Lord's Disciples. Whitby's Annotations.

† The Custom of Interment among the Jews, was, to roll the dead Body (as we read our Saviour's was, John xix. 39, 40.) up in Spices, which, tho' they preserv'd it in some Measure from Corruption, by their gummy Nature, could not but make the Cloaths, that were us'd with them, cling so close to the Skin, as not to be drawn off without a great deal of Time and Difficulty. When therefore these Coverings were found regularly pulled off, wrapp'd up, and laid by, this plainly shews, that the Disciples could have no Hand in stealing away their Master's Body. For, do Thieves, after they have rifled an House, use to spend Time in putting Things in Order again? Or can it enter into any sober Man's Thoughts, that they, who came by Stealth, and in Danger of their Lives, (as the Disciples certainly must have done upon such an Adventure) should thus stay, to awaken the Guard, and trifle away their Time, in such hazardous and unnecessary Niceties? Had they been really engag'd in this Affair, they certainly would have taken away the

Body



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Cloaths lying on the Ground ; and the Napkin, that was about his Head, very carefully folded, and laid by itself. Notwithstanding this, such was their *Incredulity* \*, that they return'd home, never supposing any Thing else, but that somebody had taken him away. *Mary Magdalen*, who, by this Time, was again return'd to the *Sepulchre*, stay'd behind the two Apostles *weeping* ; and, as she stoop'd down to look in, saw two Angels in bright Apparel, sitting where the Body had lain, one at the Head, and the other at the Feet. As the Angels were enquiring of her the Occasion of her Tears, and she telling them, that it was the Loss of her *Lord's* Body, she happen'd to turn herself round, and saw *Jesus* himself ; but, supposing him to be the Master of the *Garden*, (where the *Sepulchre* was) she desir'd of him, that, if he had remov'd the Body any where, he would be so kind as to let her know, that she might take care of it. Hereupon, our *Lord* calling her by her Name, she immediately knew him, and, throwing herself at his Feet, was going to embrace him ; but he forbade

her, upon the Account, that † he *had not*, as yet, *ascended to his Father*, and only requir'd her to acquaint his Apostles with his *Resurrection*, and immediate *Ascension* into Heaven ; which she failed not to do, but still they gave no Credit to her Report.

IN the mean Time, some of the *Guards*, in a great Fright, fled into the City, and related all that had happen'd to the *Chief-Priests* and *Rulers*, who immediately assembled themselves to consult upon this important Affair, and came at length to this Resolution, *viz.* “ to bribe the Soldiers with a large Sum of Money, and “ thereby engage them to give it out among the People, that, while themselves were *asleep*, the Disciples of *Jesus* “ came, and stole him away ; promising “ them withal, that, in Case this their “ pretended Neglect should come to the “ Governor's Ears, they would take care “ to pacify him.” The Soldiers accordingly took the Money, and obey'd their Orders ; and this † Report was current among the *Jews* for many Years after.

From Matth. xx. 10. to the End, Mark. xi. 15. to the End, Luke xix. 45. to the End, and John xii. 19. to the End.

The Soldiers that reported it, brib'd and corrupted. Matth. xxviii. 11.

ON

Body at once, without tarrying to unbind, and undress it. And therefore, the *Condition*, in which the *Sepulchre* was found, to every considerate Man must be a sufficient Confutation of that idle Pretence of the *Jews*, *His Disciples came, and stole him away*. The literal Sense of the Scriptures vindicated, Page 383.

\* The Remark of one of the Ancients upon this Subject is very good, *Nos de illorum Dubitatione solidari*, that their *doubting* is the Confirmation of our *Faith* ; and the more Difficulty, they shew'd in believing *CHRIST's* Resurrection, the greater Reason have we to believe it ; because the Testimony of those, who themselves believe not, till after full *Conviction*, is, upon that Account, much more credible. *Whitby's* Annotations.

† Various are the *Senses*, which *Interpreters* have been pleas'd to affix to the *Reason*, which our Lord here assigns ; for his rejecting this Woman's Homage and Embraces, *I am not yet ascended to my Father*. Some imagine, that *Mary*, still retaining her Notions of a *temporal* Kingdom, concluded, that our Lord was now risen on Purpose to *assume* it, and therefore fell down to adore him ; but that he, willing to raise her Mind to *spiritual* and celestial Thoughts, gave her to understand, that, as yet, it was not a proper Time for her to make her Addresses to him, because he was not yet *ascended* into Heaven, from whence he was to *administer* his Kingdom, and to send down the *Holy Ghost*, in order to form a *spiritual* Communion between him and his true Disciples. *Beausobre's* Annotations. Others suppose, that this Woman imagin'd, that our Lord was risen again, in the same Manner that *Lazarus* did, *viz.* to live upon Earth, as he had done before ; and that therefore, to convince her of the contrary, he bid her not *touch him*, as a mortal Man, because *I am not yet ascended into Heaven*, but, in a short Time, shall, and that is the Place, where you are to pay me your Homage and Adorations. *Calmet's* Commentary. Others again say, that, by a *Figure*, common enough among *Grammarians*, who frequently change one *Tense* for another, our Saviour's Words may denote, that he was not then *about to ascend*, but to stay many Days upon Earth, so that *Mary* might have Space and Opportunity enough to pay her Adorations, and to satisfy herself in the Truth of his Resurrection. *Whitby's* Annotations. But these, and several other Interpretations of the like Kind, are far from being *natural*, and seem calculated on Purpose, to exclude the Notion of our Saviour's *frequent Ascensions*, during his Stay upon Earth after his Resurrection, which, in the Count of the subsequent *Answers*, we hope to evince to be true.

‡ Some are of Opinion, that the *Report*, which the *Evangelist* speaks of, as current among the *Jews*, was, not that our Lord's Disciples *came*, and *stole him away*, but that the Soldiers were corrupted by the *High-Priests* to say so. This indeed gives a quite different Turn to the Thing, and is very favourable to the Christian Cause ; but yet, whoever considers the *circular Letters*, mention'd by *Justin Martyr*, which the *Rulers* in *Jerusalem* sent to the *principal*

*Jews*



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*He appears to two Disciples walking into the Country; to Peter, and to most of the rest of the Apostles, with whom he converses.*

Mark xvi. 12.  
Luke xxiv. 13.

ON this same Day of Christ's *Resurrection*, as two of his Disciples were taking a Walk in the Afternoon, to a Town called *Emmaus* †, and discoursing, as they went along, of what had lately happen'd; *Jesus* join'd himself to their Company, † but they knew him not; and observing, that they look'd *melancholy*, he ask'd them the Subject of their Discourse, and what it was, that made them so disconsolate? To which one of them reply'd, "† That the Subject of their Discourse was too *notorious* even to escape the Knowledge of the greatest Stranger; that it was concerning *Jesus of Nazareth*, who indeed was a great *Prophet*; one, whom they expected would have been the King, and *Redeemer* of *Israel*, but, to their great Disappointment, had, of late been deliver'd to Death by their Rulers, and *crucify'd*. And, what is more astonishing, *continu'd* he, this very Day (which is the *Third* since his Death) some Women of our Company, having been early

" at the Sepulchre, and not finding the Body, surpriz'd us with an Account; that they had seen a *Vision* of Angels, who assur'd them, that he was alive; which, in part, was confirm'd by some of our Men too, who went to the Sepulchre, and found it empty, but did not see him."

From Matth. xx. 10. to the End, Mark xi. 15. to the End, Luke xix. 45. to the End, and John xii. 19. to the End.

HEREUPON our Lord took occasion to reprove their *Incredulity*, and, from the Testimony of the *Prophets*, to convince them, that it was highly necessary the *Messiah* should suffer Death, and rise again, in order to a glorious Exaltation. As they drew near to the *Village*, where they intended to spend that Night, *Jesus* † seem'd as if he had farther to go; but, being unwilling to lose his good Conversation, they, with some Entreaty †, prevail'd with him to stay. He did so: And, as he was sitting at the Table with them, took Bread, blessed it, brake it, and deliver'd it to them, as he was wont to do; whereupon their Eyes were open'd, and

*Jesus* all the World over, concerning this Fact, and the great Pains, which (as *Tertullian* informs us) they every where took to propagate it, together with the Carc, which he, and the other ancient *Apologists* employ'd to confute this senseless, but malicious Lye, must needs be of a contrary Opinion, viz. that the Report was spread, not against the *Jewish Rulers*, but the *Christian Disciples*, and was not quite extinct, when St *Matthew* wrote his Gospel, Chap. xxviii. 15. which was much about eight Years after Christ's Death. *Calmet's Commentary*.

† *Emmaus* (which was afterwards made a City, and called *Nicopolis*) was, at this Time, a small Village, about seven Miles distant from *Jerusalem* to the West, where it is suppos'd, (by *Bede* and others) that either *Cleophas*, or his Companion had an *House*; which, by their importuning *Jesus* to go with them, seems not improbable, because they could not propose to entertain him so commodiously, or hospitably in an *Inn*. *Wells's Geography of the New Testament*, Part i. and *Howell's History*, in the Notes.

† Whether it was, that, after his Resurrection, his *Person* was so considerably chang'd, that those, who knew him before, could not easily distinguish him; or that he appear'd in an *Habit* quite different from what he us'd to wear, which, for some Time, might hinder them from recollecting who he was; or that he suspended the Operation of their Senses, that he might have a better Opportunity to instruct their Understandings; or that, by an extraordinary Power, he withheld their Eyes from perceiving him, by which, upon removing of that Impediment, they immediately knew him. Any of these Causes will answer the Purpose better, than that we should impute (as some do) their not knowing their Master to their excessive Grief, and Sorrow. *Calmet's Commentary*, and *Whitby's Annotations*.

† He, who was the *Spokesman* upon this Occasion, is said to be *Cleophas*, Luke xxiv. 18. who was the Brother of *Josaph*, the Husband of the *Virgin Mary*, and so the reputed Uncle of Christ, whose Son *Simcon*, (says *Eusebius*, lib. iii. c. 10.) by the joint Consent of the Apostles then living, was made Bishop of *Jerusalem*, after St *James*, as being the nearest of Kin to our Saviour. *Howell's History*.

† And so very probably he would have done, had not the Disciples press'd him to stay with them: But, supposing he had been resolv'd to abide with them, and was minded to try the Temper of his *Fellow-Travelers*, we cannot from hence charge him either with *Diffimulation*, or Deceit; because, tho' our Words ought to be the certain Interpreters of our Thoughts, and are therefore not to be employ'd so, as to deceive any, yet walking hath no certain Signification, nor was it ever instituted to be an Indication of the Mind. *Whitby's Annotations*.

† The Original Word, in St *Luke*, is *καταβιβαται*, which our Translation has render'd *they constrained him*, in Term *literal* indeed, but, in this Place, a little too *harsh*; because it is very improbable, (especially if we consider the Context) that these two Disciples should offer any Force or Violence to *Jesus*, to make him go with them. *Howell's History*, in the Notes.



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and they knew him, but immediately he vanish'd † out of their Sight.

As soon as the two Disciples had recover'd from their Surprise, they hasten'd to *Jerusalem*, where the Apostles were met together, who, upon their Arrival, inform'd them, that their *Lord* was certainly risen, and (o) had appear'd unto *Peter*; whilst they, in their Turns, related what had happen'd to them in the Country, how *Jesus* had walk'd, and convers'd with them, and how they came to know him *by breaking of Bread*. But, notwithstanding all these Testimonies, several among them remain'd still *incredulous*.

Mark xvi. 14.  
Luke xxiv. 36.  
John xx. 19.

FOR Fear of the *Jews* the Apostles had shut the Door, and were now sat down to Supper in a private Room, late in the Evening, when our Blessed Saviour came in, and saluted them; and, that they

might not take him for a *Spirit*, or *Phantom*, but for the very *Person*, that was crucify'd in their Sight, he shew'd them the Wounds in his Hands, his Feet, and his Side. Nay, that he might cure them of all Scruple and Doubtfulness, he eat a Piece of a broiled Fish †, and some Honey-Comb before them all, and then, having a little upbraided them with their Unbelief, he gave them several great and weighty Instructions, an Ability to understand the Scriptures † more perfectly, a *Renovation* of their Commission to preach to all Nations †, a Power and Authority to remit or retain Sins, a Communication of the Blessed Spirit by breathing on them, and a Promise of sending him more plentifully, (to enable them to be *Witnesses* † of his Resurrection) before they were to depart from *Jerusalem*. And thus ended the *First Day* of the Week, which, in

From Matth.  
xx. 10. to the  
End, Mark  
xi. 15. to the  
End, Luke  
xix. 45. to  
the End, and  
John xii. 19.  
to the End.

Honour

† *Origen* is of Opinion, that our Blessed Lord, for the *forty Days*, that he was upon Earth after his Resurrection, could make himself visible, or invisible, when, and to whom he pleas'd. It is not to be doubted, but that he had the same Body, that was deposited in the Grave; but then, what the Powers of a *rais'd* and *glorify'd* Body (especially when in Conjunction with the *Deity*) are, we cannot tell; only we may infer, that our Saviour could, at least with the same Facility, disappear to his Disciples now, as he did to the *Jews*, when they were about to stone him, John viii. 59. which, it is generally suppos'd, he did, by the *Medium* of a Cloud cast over his Body. *Calmet's Commentary*, and *Whitby's Annotations*.

(o) 1 Cor. xv. 5.

† This he did, not to satisfy any *Hunger*, that his Body could suffer after its Resurrection, but to prove to them that his Body was *truly* rais'd, and himself was *really* present. And, since it cannot be suppos'd, that *Christ* in this Action design'd any *Illusion*, it follows from his very eating, that his Body had those Parts, by which we chew our Meat, and withal a Stomach to receive it. *Whitby's Annotations*.

† This, the *Evangelist* tells us, our Saviour did, by opening their *Minds*, Luke xxiv. 45. for, 'tis one Thing, to open the Scriptures themselves, or to explain them; and another, to open their Understandings to perceive them; and *Christ*, very probably, did the latter, by giving them now some *First-Fruits* of that *Spirit of Prophecy*, which fell more plentifully on them at the Day of *Pentecost*. *Whitby's Annotations*.

† Tho' the Word *Jews* does, in some particular Places, signify the Tribes and Families of the *Jews*, exclusive of other People, and, in very many Places, the Nations of the *Heathen* World, in Opposition to the *Jews*; yet this we are to observe, that wherever Mention is made of *preaching the Gospel*, in order to gain Converts to the Christian Faith, the Word relates, *primarily*, to the several Parts of *Judea*, and to the *Jews*, whosoever they are in their Dispersions abroad; then, *secondarily*, to the *Gentiles* mingled with the *Jews*; and, *finally*, to the whole *Gentile* World, when, upon the *Jews* rejecting the *Gospel*, the Apostles were forc'd to depart from them; for such the Tenor of their Commission, and such their constant Practice was. *It was necessary*, (say *Paul* and *Barnabas* to the *Jews*) that the Word of God should first have been spoken to you, (which refers, I suppose, to some Precept of *Christ*, (vid. Matth. x. 6. and xv. 24.) which made it necessary) but, seeing ye have put it from you, lo, we turn to the *Gentiles*, Acts xiii. 46. *Hammond's Annotations*.

† As *Christ's* Resurrection was a *Matter of Fact*, it must be prov'd by the Testimony of *Eye-Witnesses*, who, if they be *honest* Men, and suffer the greatest Prejudices in their Fortunes, Reputation, and Life, for this Testimony, give us the greater Reason to believe it. For their *Honesty* will not suffer them, upon any Account whatever, to deviate from the Truth; their *Interest* and Prudence will not permit them (without any Necessity laid upon them) to testify a *Falshood*, much more the grossest Falshood, to their utmost Damage, and without any Prospect of Advantage; and then, if they confirm this their Testimony by all Kinds of Signs, Miracles, and wondrous Powers, exercis'd by themselves, and others, who embrac'd their Testimony; and if this be done in all Places, and on all Persons, for a whole Age, or Ages; this makes it a Thing impossible, that they should thus attest a Lye: And therefore, our Lord bid his Apostles *stay at Jerusalem*, till they were thus empower'd, by Virtue from on High, to confirm this Testimony, Acts i. 8. *Whitby's Annotations*.



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Honour of our Blessed Saviour's Resurrection, has, ever since, been kept as the *Sabbath* \* among Christians.

On the Sunday following, he appears again, and convinces Thomas, who was absent before, of the Reality of his Resurrection.  
John xx. 24.

AT the above-mention'd Appearance of our Blessed Saviour, all the Apostles (except Thomas †) were present; and, when they recounted to him every Particular, that had happen'd in his Absence, so far was he from giving his Assent to them, that he openly declar'd, that, unless he had the utmost Evidence \* of Sense, by putting his Finger into the Holes in his Hands and Side, he would not believe a Word of what they told him. On the

Sunday following therefore, when, in the same Place, they were all met together, with the Doors shut for fear of the Jews, and Thomas was with them, Jesus came, and, standing in the Midst of them, saluted them, as formerly, with the Blessing of Peace. After that, turning to Thomas, he offer'd him the Satisfaction, which he desir'd, viz. the feeling his Hands, and his Side, where the Nails and the Spear had pierc'd; which when the Apostle had done, and, upon Conviction, cry'd out in Transport, *My God, and my Lord!* † our Saviour gave him to understand,

From Matth. xx. 10. to the End, Mark xi. 15. to the End, Luke xix. 45. to the End, and John xii. 19. to the End.

\* The Jewish Sabbath was, at first, instituted, not barely in Commemoration of God's creating the World, but (as there is another Reason subjoin'd) in Memory of their Deliverance from the Egyptian Bondage: For remember, that thou wast a Servant in the Land of Egypt, therefore the Lord thy God commandeth thee to keep the Sabbath-Day, Deut. v. 15. Now this Bondage of theirs was an Emblem of our Captivity under Sin, and their Deliverance a Type of our spiritual Redemption. When therefore our Redemption was accomplish'd, it became proper, that the Day of Sabbath should be alter'd, especially, when the wise Providence of God had so order'd Matters, that the old Jewish Sabbath, i. e. the seventh Day, should be pass'd over, and the first made choice of, to be honour'd with two such glorious Miracles, as the Resurrection of our Blessed Lord from the Dead, and the Coming of the Holy Ghost from Heaven. After this indeed, we find the Apostles frequenting the Synagogue on the Jewish Sabbath, but, from the Time of their Lord's Resurrection, they never did it (as they did before) according to the Commandment, Luke xxiii. 56. but according to Custom, or as the Manner was, Acts xvii. 2. and therefore we have Reason to believe, that, from the very first, they look'd upon the antient Sabbath superseded by this other, which from the Beginning they called, ἡ Κυριακή, the Lord's Day, and from the Beginning employ'd in Acts of religious Worship: To which Purpose we find Ignatius exhorting Christians, not to sabbatize with the Jews, but to live according to the Lord's Day, in which our Life arose with him, Epist. ad Mag. 9. Stanhope, on the Epistles and Gospels, Vol. III. and Whitby's Annotations.

† What might be the Occasion of this Apostle's Absence is variously conjectur'd. Some are of Opinion, that as all fled from their Master, when he was apprehended in the Garden, they did not so soon assemble again, but by degrees dropped in, one by one, as they recover'd from their Fright; and that therefore, at this Time, Thomas was not return'd to the Company. But others, from the natural Temper of this Apostle, (as it appears from the Scripture-Passages, wherein he is concern'd, to be very scrupulous, and hard of Belief) do rather think, that taking Offence at the Apostles easy Credulity, (as he deem'd it) and looking upon all that the Women from the Sepulchre, and the two Disciples from Emmaus had said, as so many idle Tales, he left the Company, in pure Disgust, not long before our Saviour came in. Calmet's Commentary, and Young's Sermons, Vol. II.

\* The Manner, by which the Apostle might bring himself to this Resolution, might possibly be by some such Arguments as these;—"Jesus of Nazareth was put to Death upon the Cross; and, being dead, was laid and sealed up in a Sepulchre, which was strictly watch'd by a Guard of Soldiers: But I am told, and requir'd to believe, that, notwithstanding all this, he is risen, and indeed alive. Now surely, Things suitable to the stated Course of Nature should be believ'd, before such, as are quite beside it; and for a dead Man to return to Life is preternatural, but that those, who report this, may be mistaken, is very natural and usual. Dead I saw him; but, that he is risen, I only hear. In what I see with mine own Eyes, I cannot easily be deceiv'd; but in what I only hear, I may, and often am. Here being two Things then propos'd to my Belief, my Reason tells me, that I ought to chuse that, which is more credible; but it seems more credible, that a small Number of Witnesses (frighten'd and disturb'd as they are) should be deceiv'd, or (as honest as once they were) may conspire to deceive me, than that one should rise from the Dead; and therefore, except, &c." Young's Sermons, Vol. II.

† This is a noble Confession of the Apostle's Faith, wherein he not only recognizes Jesus for the Messiah, the very same Lord, to whom he had been a Servant and Companion, during the Space of his Ministry, but owns likewise, and proclaims his Divine Nature. For the Original here is in Terms so strict, and with such an Addition of the Greek Article, as the very Hereticks, and Enemies to Truth, confess to be the Character of the Word God, when taken in its most proper Sense, and intended of the true God only. Nor can the Words (if put for a Note of Admiration only) be of Force sufficient to express any Conviction in Thomas; because Expressions of Wonder, tho' they properly speak Astonishment and Surprise, do not always imply Belief, and may therefore import the Strangeness, without the Truth of the Thing; whereas, our Saviour, in his Answer to Thomas, because thou hast seen, thou hast believed, John xx. 29. accepts this as a full and sufficient Declaration of his Assent; and therefore, to make it such, we must admit of that Paraphrase, which some ancient Translations supply it with, by reading, *Thou art my Lord, thou art my God.* Stanhope, on the Epistles and Gospels, Vol. IV.



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understand, that his believing, after such a demonstrative Evidence, was neither so *praise-worthy*, or *rewardable*, as was the Faith of those, who had not the like Conviction.

*He appears to Peter, and others, as they were fishing; eats with them, and discourses with Peter more particularly.*  
John xxi. 1.

AFTER this Appearance to the *Apostles* in a full Body, they all resolv'd (p) to their *Lord's* Directions) to leave *Judea*, and return into their own Province of *Galilee*. They had not been long there, before *Peter*, and several others of them, went a fishing † in the Lake, or Sea of *Tiberias*, but, after much toiling all Night, they caught nothing. In the Morning, as they were making to Shore, a Person †, unknown to them, being inform'd of their ill Success, advis'd them to cast their Net on the *right* Side of the Ship, which when they had done, they inclos'd so great a Number of large Fishes, as made *John* suspect, that the Person on Shore might possibly be their

Master. This he no sooner suggested to *Peter*, but *Peter*, impatient of Delay, throws on his Coat †, and jumps into the Sea, and gets to Land, while the other *Apostles* had much ado to hawl the Vessel, and the Net so loaded with Fish, safe to Shore. The Number of the Fishes was an hundred and fifty: But (what was more surprizing) at their landing, they found a Fire ready made, Fish broiling on it, and Bread standing by. This notwithstanding, our *Lord* order'd them to bring some of those, which they had caught, and, having † ask'd them to sit down with him, he not only distributed to them, but eat † some of the Bread and Fish himself, to give them a still farther Assurance of the Reality of his *Resurrection*.

From Matth. xx. 10. to the End, Mark xi. 15. to the End, Luke xix. 45. to the End, and John xii. 19. to the End.

WHEN Dinner was ended, he enter'd into Conversation with *Peter*; and having thrice demanded † of him, if he lov'd him,

John xxi. 15.

(p) Matth. xxvi. 32.—xxviii. 7.

† The *Apostles*, as such, had nothing to do, until the *Holy Ghost* should descend upon them; and, among the *Jews*, it was accounted a Disgrace to be idle. Since Fishing therefore was the ordinary Occupation of several of them, in this intermediate Time, they thought it the best Way to betake themselves to it, and that, not only to keep themselves employ'd, but to supply their own Want of *Necessaries* likewise, until they should have a proper Call to the *Ministry*, when, in all Probability, they gave over the Labours of their secular Employ, and devoted themselves entirely to that Work. *Grotius's* Annotations.

† By this one would think, that our Blessed Lord, after his *Resurrection*, was not a little chang'd in his outward Appearance, since his *Apostles* (notwithstanding more Interviews than one) could not so readily distinguish him, either by his Voice, or Looks. Upon this Occasion, however, he seems, by his Question, *John* xxi. 5. to personate one, who might be come to buy some Fish of them, and under that Guise, (whilst they were busy and employ'd) might more easily pass upon them. *Calmet's* Commentary.

† The Text tells us, that he was *naked* before; but what is called *naked* signifies only to have Part of the Body uncover'd, or to be without a Gown, or upper Garment, according to the Custom of the *Eastern* People, and of the *Romans*, who, when they went abroad, or made any publick Appearance, wore a long upper Garment, called in *Latin*, *Toga*. Of this Kind was what the Evangelist calls a *Fisher's Coat*; and, from hence it seems pretty plain, that *Peter* did not swim, (as 'tis usually thought) but wade to Land; since, if Decency was the Motive of putting on his Coat, he could not have preserv'd that Decency, had he come dripping wet (as he must have done, upon the Supposition of his swimming) into his Master's Presence. *Howell's* History, in the Notes, and *Calmet's* Commentary.

† The Fire, Fish, and Bread on the Shore were all created, and produc'd by *Christ* out of nothing, to evidence, at this Time, his Divine Power; but, lest there should be thought any Delusion in these, he order'd likewise some of the others, that were just then taken, to be dress'd; and, that they might not take him for an Apparition only, he invited them to dine with him. As therefore, by the Miracle of creating, and miraculously catching the Fishes, he prov'd himself to be a God; so, by his present eating of the Fish, he evidenc'd himself to be a Man, and, consequently, teacheth us, that our exalted High-Priest continues our Kinsman in Heaven. *Hammond's*, and *Burkitt's* Annotations.

† 'Tis not indeed said expressly, that, at this Time, he did eat; but, since St *Peter* tells us, that they did eat and drink with him, after he rose from the Dead, Acts x. 41. and St *Luke* testifies, that, on another Occasion, he did eat before them, Chap. xxiv. 42, 43. as he did it then for the Confirmation of his Resurrection, 'tis hardly to be doubted, but that he did it now for the same End. *Whitby's* Annotations.

† Our Saviour's Words to *Peter* are, *Simon, Son of Jonas, lovest thou me more than these*, John xxi. 15. More than these, what? Some will tell us, that our Saviour, here pointing at the Nets and Fishing-Boats, demanded of *Peter*, whether he lov'd him, and his Service, better than his ordinary Employment and Occupation; but this is a forc'd and jejune Exposition. The *Apostle*, to be sure, before our Lord's being taken into Custody, had been



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him, and thrice receiv'd a Declaration that he did, he, each Time, enjoin'd him to take care of the *Flock*, which he had committed to him. After this, in a *figurative* Speech, he signify'd to him, by what Manner of Death he was to *glorify God*, even by Crucifixion \*; but, when *Peter* desir'd to know the Fate of his *favourite* Apostle, St *John*, instead of gratifying his Curiosity, he requir'd him rather to attend to his own Concerns, and as he was to resemble him in the Manner of his Death, so to endeavour to imitate him in his Deportment under it; (q) *If I will that he stay till I come †, what is that to thee? Follow thou me.* This Answer of our Saviour's however gave occasion to a Report among the rest of the Disciples, † that *John* was never

to die; but (r) himself refuted that Opinion, in his *Gospel*; and, by surviving the Fate of *Jerusalem*, verify'd what our Saviour meant.

AFTER this, our Lord, having appointed a solemn Meeting of as many of his Disciples, as could conveniently be got together, and nam'd a certain Mountain in *Galilee* † for that Purpose, he there appear'd, not only to the *eleven* Apostles, but (s) to *five hundred Brethren at once*. Here he acquainted his Apostles, that all Power, both in Heaven and Earth, was given to him; commanded them to instruct all Nations, and to baptize them in the Name of the Father, and of the Son, and of the Holy Ghost, and to press them to the Observation of all his Precepts; foretold them what mighty Signs † and

*Wonders*

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Appears lastly to the eleven Apostles, and five Hundred Brethren at once.

Matth. xxviii. 16. Mark xvi. 14.

been very liberal in his Professions of Love to him. He had promis'd to go with him to *Prison* and to *Death*; and, to shew how much he surpass'd the rest of his Brethren, *tho' all should be offended because of thee*, says he, *yet will not I*, Matth. xxvi. 33. and yet, upon the Approach of the first Danger, he forgot all his Promises, and behav'd more ingloriously than the rest. 'Tis in *Allusion* therefore to this, that our Lord begins this Discourse with *Peter*; that he calls to his Mind his former *Speeches*, and contrary *Performances*; and, by thrice repeating this Question, *Peter, lovest thou me?* in respect of his three *Denials*, and, at first, adding the Words *more than these*, in regard to his magnifying his Love, above all others, he now engages him, by the Sense and Consideration of his *Fall*, to a better Discharge, and a more constant Expression of his Love, in converting Men to the Faith of Christ. *Whitby's*, and *Hammond's* Annotations.

\* The Occasion of his being put to Death is generally reported to be ——— That he, assisted by St *Paul*, had, at *Rome*, confounded the *diabolical* Illusions of *Simon Magus*: Whereupon *Nero*, who was a Favourer of *Magicians*, being provok'd, (or, as others think, to ingratiate himself with the People of *Rome*, after he had fir'd their City) gave Orders for his being put to Death, which the *Prefects* (in the Emperor's Absence) took care to see executed upon him, and St *Paul*, at the same Time. The *Latter*, as a *Denizen*, was beheaded with a Sword; but St *Peter*, who had no Claim to the like Privilege, was sentenc'd to *Crucifixion*. This, and the Torments preparatory to it, he underwent with marvellous Patience, and, as a Mark of his *Humility*, requested, and obtain'd to have his Body fasten'd to the *Cross*, with his Head *downward*, as judging it too great an Honour to suffer in the same Manner, and Posture, that his Lord had done before him. *Stanhope*, on the Epistles and Gospels, Vol. IV.

(q) John xxi. 22.

† *i. e.* Come in Judgment, to take Vengeance on the *Jews*. For tho' there are but two *personal* Advents mention'd in Scripture; the *first*, when our Lord came into the World to redeem it; and the *second*, when he shall return again to judge it; yet this is no Objection against his intermediate *Advent*, which was not *personal* by any *visible* Descent of his from Heaven, but *virtual*, and effected by his sending the *Roman* Army against the *Jews*, and giving Signs from Heaven, and in the Clouds, of their approaching Ruin. So that the Sense of our Saviour's Words is, ——— *If my Pleasure is, that he live till the Dissolution of the Jewish State*: And, accordingly, we find, that, tho' *Peter* was put to Death under *Nero*, yet St *John* continu'd even to the Time of *Trajan's* Reign; above an hundred Years after our Saviour's Birth, and so thirty Years after that this *Coming of his* was past. *Whitby's*, and *Hammond's* Annotations.

† Because the *Christians*, at that Time, by the *Coming of Christ*, understood the *last Judgment*; whereas our Saviour intended it of the Destruction of *Jerusalem*, which, in Effect, was a full Emblem of the final Dissolution of all Things. *Beausobre's* Annotations.

(r) John xxi. 23.

† This Mountain is generally suppos'd to be *Tabor*, the Place where our Lord was *transfigur'd*, tho' some suppose it to be *one*, that stood nearer the Lake of *Tiberias*. *Calmet's* Commentary.

(s) 1 Cor. xv. 6.

† We are not to suppose, however, that our Lord promis'd the Gift of *Miracles* to every *Christian* Convert; since this would have made Miracles (which should only be employ'd on important Occasions, where the Glory of God, or the Good of Mankind is concern'd) too common, and, consequently, of no Validity at all. So that this

Promise



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And, after  
some Converse  
with them at  
Jerusalem,  
ascends visibly  
into Heaven  
from Mount  
Olivet.  
Acts i. 3.

Wonders would attend those, who were true *Converts* to his Religion; and promis'd them his daily Protection † and Assistance, even unto the End of the World.

**FORTY** Days was the Time pre-ordain'd for our Lord's Continuance upon Earth after his Resurrection. These Days were now almost expir'd, when the Apostles, (according as they were order'd) with

some of their *select* Friends, return'd to *Jerusalem*, and there assembled themselves in a private Place. Our Blessed Saviour came to them; and, among other Things, (†) relating to the Government of his Church, gave them particularly in Charge, that they should not depart from † *Jerusalem*, until they had receiv'd that miraculous *Effusion* of the Holy Ghost †, which he

From Matth. xx. 10. to the End, Mark. xi. 15. to the End, Luke. xix. 45. to the End, and John xii. 19. to the End.

Promise, tho' express'd in general Terms, must necessarily be limited to the *Apostles*, and *Apostolick* Men. Of their casting out Devils, healing Diseases, and speaking with new Tongues, we have Instances almost innumerable. Their taking up Serpents seems to be foretold by that Sybil, from whose Oracles *Virgil*, very probably, borrow'd this Verse of his:

Occidet & Serpens, & fallax Herba veneni

Occidet. - - - - -

And from St *Paul* it appears, that this Promise was literally fulfilled, when, after a Viper had fasten'd upon his Hand for some Time, he shook it off into the Fire, without receiving any Hurt, Acts xxviii. 5. and, as to the drinking of deadly Poisons, we have it recorded by *Papias*, of *Barsabas*, surnam'd the Just; by *Ado*, in his *Martyrology*, of the *Cæcilian* Soldier; and by *Gregory of Tours*, of *Sabinus*, Bishop of *Canoso*; that they three did this without any Mischief to themselves. But, as Miracles of this Kind were more liable to Exceptions, than such, as were perform'd upon Unbelievers, (Men being apt to think, that there might be some Antidotes against the Venom of these Beasts, or the pernicious Effects of these Draughts) it must be own'd, that Providence thought fit to be more sparing in affording these. *Calmet's* Commentary, *Hammond's* and *Whitby's* Annotations.

† Our Saviour's Words are, ———— *Lo, I am with you always to the End of the World*, Matth. xxviii. 20. where we must observe, that this Promise was made, not to all Christians in general, but only to those, whom *Christ* authoriz'd to teach and baptize in his Name, as the Words themselves, and the Occasion of speaking them plainly shew: And it contains a full Declaration of our Lord's Intention, that they should always be succeeded by others in the same Office. For, since the Apostles all died within the Compass of Fourscore Years, after this extensive Promise was made, it could no Ways be fulfilled, but by our Lord's being with their Successors in the Gospel-Ministry until the World's End. For what some imagine, that the *συντελεία τῆ αἰῶνος* relates to the End of the Jewish Age, or OEconomy, which lasted (as they say) to the Destruction of the Temple under *Vespasian*, and so confine this Promise to the Persons of the Apostles only, is void of all Foundation, unless we can suppose, that all sacred Functions were to cease; neither Baptism to be administer'd, nor the Gospel preach'd, after the Destruction of *Jerusalem*, which is false in Fact: And therefore, if we may be allow'd to explain the Design and Meaning of this Promise by the Manner of its Completion, we must conclude, that our Lord here engages himself to be present with his Ministers, both by his special Grace, and his Authority, after the End of the Jewish OEconomy, as well as 'till that Time: And hence we may assure ourselves, that the Ministry of the Word, and Administration of the Sacraments are a standing and perpetual Ordinance, to continue in the Christian Church throughout all Ages; and that all the faithful Ministers of *Christ*, in what Part of the World soever God shall cast their Lot, and in what Time soever they shall happen to live, may comfortably expect *Christ's* gracious Presence with their Persons, and his Blessing upon their Labours. *Archbishop Potter's* Church Government, c. iv. and *Burkitt's* Annotations.

(†) Acts i. 3.

† Of all Places, the Apostles would least of all have chosen *Jerusalem* to tarry in, had not our Lord positively commanded them to continue there. For *Jerusalem* was now a Place justly abhorr'd and detested by them, as reeking with the Blood of the holy and innocent *Jesus*; and yet *Jerusalem* is the Place, chosen by *Christ* for the pouring forth of his Holy Spirit upon his Apostles; because there was the greatest Company of Spectators to behold it, and to be wrought upon by it; and because there had been the Scenes of his greatest Humiliation, and therefore, there he was minded to shew forth his Power and Glory. *Burkitt's* Annotations.

† The Reasons, assignable for this wonderful Dispensation, are, 1st, 'To enable them to be powerful Witnesses of our Lord's Resurrection, Luke xxiv. 48. and, consequently, that he was the true *Messiah*, or the Prophet, who was to come into the World, and was to be the Saviour of it: And therefore St *Peter* speaks thus to the Jews, *Ye have killed the Prince of Life, whom God hath raised from the Dead, of which we are Witnesses*, Acts iii. 15. 2dly, 'To enable them to give an exact Account (as far as Divine Wisdom saw it necessary) of what our Saviour did, and taught; and therefore himself tells them, that the Spirit of Truth, which proceedeth from the Father, should testify of him, and bring all those Things to their Remembrance, which he had said unto them, John xv. 26. — xiv. 26. and, 3dly, 'To make them able Ministers of the New Testament, i. e. able to acquaint Christians with all saving Truths, and to teach them all Things, that *Christ* had commanded to be observ'd, throughout all the Ages of the Church; and upon the Strength of this Promise, all Christians in all Ages have believ'd, that the Apostles, and Writers of the New Testament, both spake, and wrote, as they were mov'd, or directed by the Spirit of God, and, accordingly have receiv'd their Doctrines, not at the Words of Men, but, as they were in Truth, the Word of God, 1 Thess. ii. 13. *Whitby's* Annotations.





To the right reverend Father in God EDWARD Lord Bishop of DURIAM  
 this plate is most humbly inscribed by his Lordships most dutiful Son  
 and Servant, Thomas Stackhouse.





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he had promis'd, and would shortly send down upon them. This Effusion of the Spirit the Apostles imagin'd might possibly be an *Introduction* to his temporal Dominion, which still ran in their Heads; and therefore they ask'd him, whether he intended, at that Time, to *restore the Kingdom to Israel*? But he check'd their Enquiry, and gave them to understand, that, after the Descent of the Holy Ghost upon them, they would have juster Notions of these Matters, and be sufficiently enabled to be the *authentick* Witnesses of his Life,

and Actions, \* all the World over; and with these Words he led all the Company out of the City, to that Part of Mount Olivet, which was nearest to Bethany; and there, as he was lifting up his Hands, and giving them his *Benediction* †, while they continu'd all in an *adoring* Posture, he was parted from them gradually, taken up in a Cloud, and carry'd triumphantly into Heaven †, where he now sitteth at the † Right-Hand of God, (u) *God Blessed for ever.* Amen.

From Matth. xx. 10. to the End, Mark xi. 15. to the End, Luke xix. 45. to the End, and John xii. 19. to the End.

\* Thus the Apostles preach'd in the most considerable Cities of the then known World, as at *Antioch, Alexandria*, and even at *Rome* itself, as well as at *Jerusalem*, and *Samaria*. They taught at *Athens*, and *Corinth*, and throughout all *Greece*, in such Towns, as were most learned, most corrupt, and most idolatrous. It was in the Presence of all Nations, of *Greeks* and *Barbarians*, of the Learned and the Ignorant, of *Jews* and *Romans*, of Princes and their People, that the Disciples of JESUS CHRIST gave Witness of the Wonders, they had *seen with their Eyes, heard with their Ears, and touched with their Hands*, and particularly of their Lord's Resurrection: Which Testimony they supported, without any Interest, and against all the Reasons of human Prudence, even to their last Breath, and sealed it with their Blood. Such was the Establishment of *Christianity*! *Fleury's Church-History.*

† The Custom among the *Jews* was, to give the Benediction to a good Number, or Congregation of People, with an *Elevation*, and Extension of the Hands, as appears from the Practice of *Aaron*, Lev. ix. 22. But to any particular Person, the Blessing was given with the Imposition of Hands, as the Example of *Jacob*, with regard to *Ephraim* and *Manasseh*, plainly shews, Gen. xlviii. 14. *Calmet's Commentary.*

† This must be understood of his *human* Nature only, because the *Divine* Nature fills all Places, both in Heaven and Earth, and is, at all Times, incapable of that, which we properly call *Motion*. The same Body of *Christ* therefore, which was born, and suffer'd, and died, was actually carry'd up thither, and so our Saviour's *Ascension* was no *imaginary* and figurative, but a real, proper, and corporal Ascent into Heaven, and that, in the most elevated Part, and noblest Signification, that this Word, at any Time does, or can possibly admit: And therefore, he is said to have entered into the Holy Place, Heb. ix. 12. and to have ascended up far above all Heavens, Eph. iv. 10. into the Presence of God, and where he was before, John vi. 62. so that, whatever Heaven is higher than all the rest, which are called Heaven; whatever Sanctuary is holier than all, which are called Holies; whatever Place is of greatest Dignity in all those Courts above, into that Place, did our Saviour ascend, where, in the Splendor of his Deity, he was before he took upon him our Humanity; as our Learned Bishop *Pearson*, fully and elegantly expresses it. Art. vi. and *Stanhope*, on the Epistles and Gospels, Vol. III.

† This is one of those Expressions, wherein the Holy Ghost condescends to our Capacity, by attributing to God the Parts, and Gesture of an *human* Body. The Hand is the chief Instrument of exerting our Strength, and therefore often us'd to denote the Power of God. The Right-Hand is the usual Place of Honour and Respect, and therefore this denotes the highest Dignity. Sitting, in like Manner, intimates a State of *Ease* and *Rest*, and is properly the Posture of those, that are in Power and Authority, of Kings upon their Thrones, and Magistrates in Courts of Justice; and therefore *Christ's* Sitting at God's Right-Hand implies thus much, ———— “ That the same Bliss, Glory, and Power, which, as the Son of God, he did, before his Incarnation, enjoy with his Father from all Eternity, his *human* Nature is now made Partaker of, in the highest Heavens. That this God-Man is invested with an absolute Authority, and boundless Dominion, and does now, in both Natures, rule, as he shall one Day judge, the whole World; and, that till that Day come, it is the Duty of us, and all Mankind, to reverence and obey, to trust in, and pray to him, as our only Head and King, our rightful and universal Lord.” *Stanhope*, on the Epistles and Gospels, Vol. III.

(u) Rom. i. 25.



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From Matth.  
xx. 10. to the  
End, Mark xi.  
15. to the  
End, Luke  
xix. 45. to  
the End, and  
John xii. 19.  
to the End.

## The OBJECTION.

“ **B**UT surely it must be deem’d some  
“ Argument against this *Divinity*  
“ of *Jesus*, that, on several Occasions,  
“ we find him disclaiming all Pretensions  
“ to it; owning himself to be no more  
“ than (a) *the Son of Man*; acknowledg-  
“ ing (b) *an Inferiority* between him and  
“ the *only true God*; and, in some of  
“ the most momentous Passages of his  
“ Life, discovering himself to be no  
“ more than *Man*, a Man of the *like*  
“ *Passions and Infirmities* with us, but,  
“ in many Cases, far *short* of that *Bra-*  
“ *very* and *Fortitude* of Mind, which  
“ has been conspicuous in some *Heathen*  
“ *Sages*.

“ THE *hypostatical Union*, so much  
“ talked of, (had there been any *Reality*  
“ in it) must have certainly given *Jesus*  
“ a Fore-knowledge of all Events, tho’  
“ never so contingent, never so uncer-  
“ tain; and yet we find him declaring,  
“ that (c) *of that Day and Hour* (viz. ei-  
“ ther of the Destruction of *Jerusalem*,  
“ or his *Advent* to the general *Judgment*)  
“ *knoweth no Man, neither the Angels,*  
“ *which are in Heaven, nor the Son, but*  
“ *the Father only*.

“ ’TIS a known Attribute of God,  
“ that, as he is a *self-existent* and *inde-*  
“ *pendent* Being, the Power, which he  
“ has, he had from all Eternity, inhe-  
“ rent in himself, and deriv’d from none  
“ other; but the Case must have been  
“ quite otherwise with *Jesus*, as appears  
“ by his coming to his Apostles, and,  
“ with great Joy, telling them, that (d)  
“ *all Power was given to him in Heaven,*  
“ *and Earth*: For when was it given?  
“ Not ’till after his Resurrection, not un-

“ til, (e) *he had been obedient unto Death,*  
“ *even the Death of the Cross, for which*  
“ *God highly exalted him*; and therefore  
“ this is no obscure Intimation, that he  
“ had no Share of this Divine Power com-  
“ mitted to him *before*.

“ THE most obvious Notion we have  
“ of a *Deity* residing in *human Nature*,  
“ is, that the Person, vouchsafed that  
“ Dignation, should be (if not exempt  
“ from all Kind of *Miseries*) enabled at  
“ least to bear them without Anxiety:  
“ But what became of the Power of this  
“ *hypostatical Union*, when we find our  
“ Lord (f) *filled with Fear and Anguish,*  
“ and, in the utmost Consternation  
“ of Mind, telling his three Apostles  
“ (whom he desir’d to *watch with him*)  
“ that (g) *his Soul was exceeding sorrow-*  
“ *ful, even unto Death*: When we find  
“ him in the Garden, (h) *praying with*  
“ *such strong Cries and Tears*, and in such  
“ an Agony both of Soul and Body, that  
“ (i) *his Sweat was like great Drops of*  
“ *Blood, falling down to the Ground*:  
“ And, above all, when we find him  
“ reduc’d to such Extremity, that (k)  
“ *an Angel* was detach’d from Heaven to  
“ support, and *strengthen him*; which  
“ certainly there would have been no  
“ Occasion for, (l) *had the Fulness of the*  
“ *Godhead* (of much superior Efficacy,  
“ one would think, than any *created An-*  
“ *gel*) *dwelt in him bodily*.

“ WHERE was this *hypostatical Union*,  
“ we may ask, when our Lord, as he  
“ was hanging on the Cross, sadly com-  
“ plain’d, (m) *My God, my God, why hast*  
“ *thou forsaken me*? And much more may  
“ we ask, where it was, when he lay  
“ bury’d

(a) Matth. xvi. 13.

(b) John xiv. 28.

(c) Mark xiii. 32.

(d) Matth. xxviii. 18.

(e) Phil. ii. 8, 9.

(f) Mark xiv. 33.

(g) Matth. xxvi. 38.

(h) Heb. v. 7.

(i) Luke

xxii. 44.

(k) Ibid. ver. 43.

(l) Coloss. ii. 9.

(m) Matth. xxvii. 46.



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33, &c.

“ bury’d in the Grave, a pale, senseless  
“ Corps, (n) wrapp’d in *Linnen-Cloaths*,  
“ and embalm’d with *Spices*? ’Tis the  
“ Union of the Soul, we know, that  
“ prevents the Death of the Body, and  
“ much more must our Lord’s Death  
“ have been prevented by (o) such a  
“ Conjunction of the *Divine Nature*,  
“ unless we can suppose that Nature at  
“ any Time *torbid*, and *unactive*, which,  
“ in a *Divine Principle*, is hardly within  
“ the *Compass* of *Supposition*.

“ HOWEVER, since our *Saviour* was  
“ to suffer, and for this Purpose came  
“ into the World, that he might (p) *taste*  
“ *Death for every Man*, how is it, that  
“ he happen’d to be more troubled at  
“ the Apprehension of it, (q) than was  
“ *Socrates*, and many other Philosophers  
“ of old, who had learned *not to be much*  
“ *afflicted with Calamities*, and suffer’d  
“ Torments with an undaunted Courage?  
“ He certainly knew what God had de-  
“ creed, and himself had consented to,  
“ before his *Incarnation*; and therefore,  
“ when he came to the *Point*, for what  
“ Reason was it, that he alter’d his Pur-  
“ pose, and desir’d of his Father a Re-  
“ moval of the bitter *Cup*?

“ IF the Ingredients of it were so  
“ very bitter, we cannot see, what Oc-  
“ casion there was for his drinking it at  
“ all, or why he should doubt of the  
“ Possibility of its passing from him. For  
“ might not God forgive the Sins of  
“ Mankind without any such *penal Ex-*  
“ actions? Or, if a Sacrifice was to be  
“ offer’d, might not the Death of a com-  
“ mon Man (admitted as a *publick Repre-*  
“ sentative) have done as well? When  
“ the Love of God would have rose, in  
“ Proportion to the *Lowness* of the Sa-  
“ tisfaction he accepted, why should he  
“ be at the Expence of parting with his  
“ only Son, and of redeeming us with the  
“ *Blood-Royal* of Heaven?

“ BUT, after all, it is much to be

“ question’d, whether we are really re-  
“ deem’d or no. For, even allowing,  
“ that our *Proxy, Christ Jesus*, was the  
“ Son of God, (r) yet were not his  
“ Sufferings *equivalent* to the Sins of  
“ Mankind, forasmuch as the Death,  
“ which he underwent, was only *temporal*,  
“ whereas the *Punishment*, which our  
“ Sins deserv’d, and we, in our own  
“ Persons, should have suffer’d for them,  
“ was *Death eternal*.

“ IF the Satisfaction however, hereby  
“ given to the *Divine Justice*, was  
“ sufficient and compleat, we ought not to  
“ make such an heavy *Out-Cry* against  
“ *Judas*, for being an *Instrument* in this  
“ Transaction, especially since what he  
“ did he was in a Manner compelled to  
“ do. (s) We read of this Fact of his  
“ in a *Prophecy*, as high as the (t) *Psal-*  
“ *mist*, who not only points out the  
“ Thing, but likewise the Person, that  
“ was to do it; from whence it must  
“ follow, that this Fact must have like-  
“ wise been pre-ordain’d, and made ne-  
“ cessary to come to pass by the Fate of  
“ a *Decree*; and, if he was necessitated by  
“ the Force of *irresistible Decree*, wherein  
“ was he to be blam’d for the doing it,  
“ since where there is a *Fatality* in  
“ acting, there can be no *Choice*, and  
“ where there is no *Choice*, there can be  
“ no *Guilt*?

“ BUT even, supposing that *Judas* was  
“ guilty of an heinous Offence in betray-  
“ ing his Master, yet we cannot but  
“ think, that St *Peter* was every whit as  
“ culpable (u) in denying him, in denying  
“ him *three Times*, with the sad Forma-  
“ lity of repeated Oaths, and Imprecas-  
“ tions; and yet it would make one  
“ wonder, why the *one’s* Repentance was  
“ accepted merely (x) for weeping a  
“ little at the Remembrance of his  
“ Offence, when the *other’s* deep Sorrow  
“ and Remorse for his Crime, his re-  
“ turning the *Wages of Iniquity* openly,  
“ his

From Matth.  
xx. 10. to the  
End, Mark  
xi. 15. to the  
End, Luke,  
xix. 45. to  
the End, and  
John xii. 19.  
to the End.

(n) John xix. 39, 40.  
Annotations on Matth. xxvi. 38.

(r) Psal. xli.

(o) *Fiddes’s Body of Divinity*, Vol. 1.

(p) *Whitby’s Appendix* to Matth. xxvi.

(q) Matth. xxvi. 70, &c.

(x) *Ibid.* ver. 74.

(s) Heb. ii. 9.

(t) *Whitby’s*

(u) *Young’s Sermons* Vol. II



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“ his publick Declaration of our Sa-  
“ viour's Innocence, owning his Baseness,  
“ and taking the whole Shame of his  
“ Fault upon himself, met with no Grace,  
“ but ended in his everlasting Perdition.

“ WELL was it for the penitent Thief,  
“ that he had better Fate, (y) whose  
“ Repentance, tho' begun upon the  
“ Cross, and even after he had join'd  
“ in reviling our Saviour, was imme-  
“ diately rewarded with a glorious Re-  
“ ception into Paradise. And this may  
“ teach us, that (whatever some may  
“ talk of the Invalidity of a late Death-  
“ Bed Repentance) God is dispos'd to re-  
“ ceive the greatest Sinners into the Arms  
“ of his Mercy, even tho' they be at their  
“ last Gasps.

“ BUT, tho' we are oblig'd to St Luke  
“ for this comfortable Account of the  
“ penitent Thief, yet we cannot but ac-  
“ knowledge, that St Matthew (z) has  
“ committed an egregious Blunder, when,  
“ in relation to the thirty Pieces of Sil-  
“ ver, that were given for our Saviour's  
“ Blood, instead of Zechariah (a), in  
“ whom alone the Prophecy is to be  
“ found, he cites Jeremiah, who has  
“ not one Word concerning the whole  
“ Matter.

“ BUT a Mis-Quotation in the Evan-  
“ gelists may be easily excus'd, were they  
“ not chargeable with a Mis-Represen-  
“ tation of Facts; as they certainly are,  
“ (b) when they talk of a total Eclipse  
“ of the Sun, at the Time of our Lord's  
“ Crucifixion, for three whole Hours toge-  
“ ther, when 'tis confess'd, that the Sun  
“ and Moon were in no Conjunction  
“ then, and (even if they had been so)  
“ a Darkness of so long Continuance in  
“ any Eclipse whatever is known to be  
“ contrary to the Laws of Nature: As  
“ they certainly are, when they resolve  
“ the Infidelity of God's People, not into  
“ the Perverseness of their own Wills, but

“ (c) either into the Divine Predictions, or  
“ a judicial Blindness, and Obduration  
“ brought upon them: (d) When they  
“ introduce our Lord, with no more than  
“ a Whip in his Hand, (e) driving all  
“ the Buyers and Sellers out of the Tem-  
“ ple; (f) cursing the poor Fig-Tree,  
“ for having nothing but Leaves upon it,  
“ when (according to their own Ac-  
“ knowledgment (g) the Time of Figs  
“ was not yet; and (what is more still)  
“ cursing the (h) Scribes and Pharisees,  
“ and giving them such hard Names,  
“ when he could not but know, that  
“ this was a gross Violation (i) of his  
“ great Precept of loving one another;  
“ tho' how he comes to call this (k) a  
“ new Commandment, we cannot well  
“ conceive, since it is manifestly as old  
“ as Moses, in whose Laws 'tis expressly  
“ requir'd, (l) Thou shalt love thy Neigh-  
“ bour as thyself. I am the Lord.

“ WHATEVER our Saviour might  
“ mean by (m) the Abomination of De-  
“ solation (spoken of by Daniel the Pro-  
“ phet) standing in the Holy Place, (which  
“ has occasion'd no small Perplexity to  
“ Interpreters) 'tis certain, that, in the  
“ Commission, which he gives his A-  
“ postles, he has furnish'd the Antipædo-  
“ baptists with an Argument, that will  
“ not easily be wrested from them, when  
“ he bids them (n) go, and teach all Na-  
“ tions, before they baptize them; and  
“ that the Romanists have too much to  
“ say for themselves, in Behalf of the  
“ Real Presence, when, after the Confe-  
“ cration of the Elements, (o) he calls the  
“ Bread his Body, and the Wine his Blood.  
“ But the great Point of all is our Sa-  
“ viour's Resurrection; and happy had  
“ it been for the Christian Cause, if  
“ the Proofs of it had been made a  
“ little more publick and convincing.  
“ For, whatever may be said in Apology  
“ for St Thomas's Incredulity, (which if  
“ it

From Matth.  
xx. 10. to the  
End, Mark  
xi. 15. to the  
End, Luke  
xix. 45. to  
the End, and  
John xii. 19.  
to the End.

(y) Luke xxiii. 39, &c.  
and Luke xxiii. 44.

(z) Matth. xxvii. 9.

(a) Zech. xi. 13.

(b) Matth. xxvii. 45.

(c) Matth. xiii. 14. and John xii. 40.

(d) Woolston's Discourses on the

(e) Matth. xxi. 12.

(f) Ibid. ver. 19.

(g) Mark xi. 13.

(h) Matth. xxiii.

(i) John xv. 12.

(j) Ibid. xiii. 34.

(k) Levit. xix. 18.

(l) Matth. xxiv. 15.

(m) Ibid.

xxviii. 29.

(n) Ibid. xxvi. 26, 28.



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“ it was *causeless*, was certainly very *culpable*) it cannot be doubted, but that, “ had our *Lord* appear’d *personally* to the “ *High-Priests* and *Rulers*, after he was “ risen; made an open and *triumphant* “ Entry into *Jerusalem*; and frequented “ the Temple, and other Places of public Concourse, that every Eye might “ see him, and receive full Conviction for the Time that he abode upon Earth; “ it cannot be doubted, I say, but that, “ in this Method, he would have given “ the World fuller Satisfaction, than in “ remitting us to the Testimony of his “ *Apostles*, who were all his own *Creatures*, and, consequently, *Evidences*, against whom we may make a just *Exception*.

“ THE *Materiality* of our *Lord’s* *Resurrection-Body*, and the *Reality* of his “ *Ascension* into Heaven, are two Points “ more, that, in this Part of the sacred “ History, we think, we have Reason to “ call in Question. For since (o) one “ known Property of a Body is, that it “ cannot penetrate through Matter, without either cutting it, or being cut; if “ *Jesus*, at his *Resurrection*, assum’d the “ same Body, that died on the Cross, and “ was laid in the Sepulchre, how come we “ to read, that (p) *on the first Day of the Week*, when the Doors were shut, he came “ in to his *Disciples*, more than once, and “ stood in the Midst of them? If his Body, “ at this Time, was real *Flesh* and *Blood*, “ it could never have penetrated through “ a more solid Substance than itself; and “ therefore, we have Reason to presume, “ that it was no more than a light *aërial* “ Vehicle, that could pass through any “ Crack, or Key-Hole, and appear, or “ disappear as it pleas’d.

“ AND, in like Manner, when we read “ in the same *Evangelist*, (q) *Touch me not*; “ (as our *Saviour* says to *Mary Magdalen*) “ *for I am not yet ascended to my Father*; “ *but go to my Brethren, and say to them,* “ *I ascend to my Father, and your Father,*

“ *to my God, and your God*; upon the Supposition that his Body was *material*, we “ must from these Words infer, that he “ ascended instantly after his *Resurrection*, “ and, as the Joys of Heaven, and the “ Bosom of his Father would not well fail “ to detain him, we must from hence “ conclude, that his seeming *Ascent* from “ the Mount *Olivet*, afterwards was performed by some airy *Form* or other, “ which he appointed to personate him “ upon this Occasion.”

St *P. AUL*, in his *Epistle* to the *Philippians*, argues, from the *Majesty* of *Christ’s* *Divine Nature*, to the *Greatness* of his *Condescension* in becoming the Son of Man, (r) *who being in the Form of God*, (as he expresses it) *thought it no Robbery to be equal with God, but made himself of no Reputation, and took upon him the Form of a Servant, and was made in the Likeness of Man, and being found in the Fashion of a Man, he humbled himself, and became obedient unto Death*. In this State of Humiliation, it was highly proper and suitable to his Character, to speak modestly of himself, and to make use of the lowest Title, that he had, as best becoming his present Condition.

BUT there is another Reason, which some have assign’d for the frequent Use, that he makes of this Appellation, and that is, its being a *Prophetick Name*, whereby *Daniel* has thought fit to describe the promis’d *Messiah*. (s) *I saw in the Night Visions*, says he, *and behold one, like the Son of Man, came with the Clouds of Heaven, and came to the Ancient of Days, and there was given him Dominion, and Glory, and a Kingdom, that all People, Nations, and Languages should serve him*: ’Tis in Allusion to this therefore, (as these Men think) and in order to assert his Claim to the Office of the *Messiah*, that our *Saviour* so commonly calls himself by that Name.

HOWEVER this be, ’tis certain, that he is not so fond of the Name of the Son of

From Matth. xx. 10. to the End, Mark xi. 15. to the End, Luke xix. 45. to the End, and John xii. 19. to the End.

Answer’d, by shewing, why our Lord call’d himself the Son of Man.

(o) *Whitby’s* Annotations on *John* xx. 19. ii. 6, &c.

(p) *Dan.* vii. 13, 14.

(q) *John* xx. 26.

(r) *Ibid.* ver. 17.

(s) *Philip.*



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of Man, as not to desire to be consider'd in the Capacity of the *Son of God* likewise. For, when he put the Question to his Disciples, (t) *Whom say ye that I am?* And Peter, in the Name of the rest, reply'd, *Thou art Christ, the Son of the Living God*, he is far from being displeas'd with the Answer, when he returns the *Apostle* this Compliment, *Blessed art thou, Simon Bar-jona; for Flesh and Blood hath not revealed this unto thee, but my Father, that is in Heaven.*

And yet declares himself the Son of God.

OUR Saviour indeed was so far from making any unnecessary Declarations of himself, that, (u) on some Occasions, we find him labouring to conceal his *Divine Character*, and charging his *Disciples* to say nothing of it, until his Resurrection; but, notwithstanding this, whenever he was fairly called upon, and especially by Persons invested with *Authority*, he never concealed it. When (x) the Jews came round him in Solomon's Porch, and said unto him, *how long dost thou make us doubt? If thou be the Christ, tell us plain;* his Answer is express: *I told you, and you believed not; the Works, that I do in my Father's Name, they bear witness of me; for I and my Father are one.* When he stood before the Judgment-Seat, and the High-Priest demanded of him, (y) *I adjure thee by the Living God, that thou tell us, whether thou be the Christ, the Son of God,* his Reply is, *Thou hast said*, or, (as St Mark (z) expresses it) *I am; and ye shall see the Son of Man sitting on the Right-Hand of Power, and coming in the Clouds of Heaven.* Nay, there are some Instances, wherein, of his own Accord, and without any Demand of this Kind, he freely discovers who he was: For, having cur'd the Man, that was *born blind*, and afterwards meeting him accidentally, (a) *Dost thou believe on the Son of God?* says he; whereupon the Man asking, *Who is the Son of God, that I may believe on him?* our Saviour replies, *Thou hast both seen him, and he it is, that talketh with thee.*

THO' therefore our Blessed Saviour delighted much in the Appellation of the *Son of Man*, yet, as he did not, upon that Account, decline the Title of the *Son of God*, and had, consequently, two Natures united in the same Person, our Business must be, to distinguish between these two Natures, and then we shall soon perceive the Reason of our Saviour's informing his Apostles, that *his Father was greater than him*, viz. greater, with respect to the Son's *Humanity*, tho', as touching their *Divinity*, they are perfectly equal; or greater, as he is the Father, and, consequently, the *Fountain and Original* of the God-head, tho' their *Nature and Essence* be one and the same.

(b) IN the very Notion of *Paternity*, and *Filiation*, there is some Kind of *Subordination* imply'd; but then we are to observe, that this is not a Subordination of *Nature and Substance*, no nor of *essential Attributes*, or *natural Properties*, but merely a *personal Subordination*, founded on the *personal Properties*: And, to be satisfy'd in this, we need only consider, that the *Communication* of the *Essence*, upon which this *Subordination* is grounded, is only a *personal Action*, and not an *Act*, or *Attribute* of the *Divine Essence*. To *generate*, and to be *generated*, are not *essential Attributes* of the *Divine Nature*, but merely *personal Acts* of the Father and Son; and, consequently, the sole Foundation of this *Subordination* being merely in *personal Properties*, the *Subordination* itself, founded therein, can only relate to the *personal*, and not at all to the *essential Properties*; for, notwithstanding the Son's *personal Subordination*, he still continues, with the Father in *Substance equal*, in *Majesty Co-eternal*.

WHEN therefore our Saviour seems to own his Inferiority of *Knowledge*, and to profess himself ignorant of some future Events, that the Father had reserv'd to himself,

From Matth. xx. 10. to the End, Mark. xi. 15. to the End, Luke. xix. 45. to the End, and John xii. 19. to the End.  
In what Sense he is inferior to the Father.

In what Sense he seems to be ignorant of some future Events.

(t) Matth. xvi. 15, &c.  
(u) Matth. xxvi. 63, 64.

(v) Vid. Mark viii. 30. and Matth. xvii. 9.  
(w) Chap. xiv. 62.

(x) John ix. 35.

(y) John x. 23, 24.  
(z) Stephens, on the eternal Generation.



A. M.  
4037, &c.  
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himself, the Meaning must be, — (c) Either that, as *Man*, he did not know beyond the Capacities of an *human* and *finite* Understanding, and not what he knew, as *God*; or that, as a *Prophet* sent from *God*, he had no Commission to declare it; and what was no Part of his Prophetick Office, *he knew nothing of*, i. e. had no Instructions to reveal it. For, that in this Sense † the *original* Word is sometimes taken, we may learn from that Passage to the *Corinthians*, where *St Paul* tells his Disciples, that (d) he had *determined not to know any Thing among them*, i. e. not to teach, or instruct them in any Point of Doctrine, save *Jesus Christ*, and *him crucify'd*.

“ IT is one Thing therefore (says the learned (e). *Lightfoot*) to understand the Son of God, barely, and abstractly; for the *second Person* in the Holy *Trinity*, and another, to understand him for the *Messiah*, or *second Person incarnate*. To say, that the *second Person* in the *Trinity* is ignorant of any Thing, is blasphemous: But to say so of the *Messias* (tho’ he be that *second Person* in the *Trinity*) is not so. For, tho’ the *second Person*, abstractly consider’d, according to his mere *Deity*, be co-equal with the *Father*, co-omnipotent, co-omniscient, co-eternal with him; yet the *Messias*, who is *God-Man*, consider’d as the *Messias*, was a *Servant* and a *Messenger* to the *Father*, from whom he receiv’d *Commands* and *Authority*,” as himself frequently declar’d, (f) *that he spake nothing of himself, but that the Father, who sent him, gave him Commandment, what he*

*should say, and what he should speak*. Tho’ therefore it plainly appears, both from the many *Prognostics*, which he mentions, and the exact *Description*, which he gives of the Destruction of *Jerusalem*, that our *Saviour* could not but know the precise *Day* and *Hour* of its happening; yet this he might call one of (g) *those Times, and Seasons, which the Father had put in his own Power*, because he had receiv’d no Order or Direction for him to reveal it.

THE Generality of the *Antients* however, run into the other Notion, which, arises from the Consideration of the *two* Natures in *Christ*, and therefore (with *Cyril of Alexandria*) they say, that he sometimes declar’d himself as *God*, and sometimes as *Man*, thereby to shew, that he was *very God*, and *very Man*; that as he was pleas’d, in respect of his *Manhood*, to suffer Hunger and Thirst, and other Inconveniencies of that Kind, so he condescended to take upon him the innocent Infirmities of it, (among which Ignorance of future Events is one) but this without any Disparagement to his (h) *Godhead, wherein are hid all the Treasures of Wisdom and Knowledge*; and that, in short, he both *knew*, and *knew not*, when the *Day and Hour*, here spoken of, would come; the *former*, with respect to his *Divine*, and the *latter*, to his *Human* Nature.

THIS Solution however does not please so well. For, if we refer the *Day* and *Hour* (as they were primarily intended) to the Destruction of the Temple and City of *Jerusalem*, what Signs and Prognostics does our *Saviour* give his Disciples

From Matth. xx. 10. to the End, Mark xi. 15. to the End, Luke xix. 45. to the End, and John xii. 19. to the End.

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(c) *Kidder's Demonstration of the Messias*, Part II. p. 60.

† The learned have observ’d, that the same Verb, according to its several Conjugations, (as the *Hebrew* Grammarians call them) may either signify an *Action*, or the necessary Concurrence of the Author of that Action, and that the Conjugation *Hiphil*, which properly signifies the Concurrence of the Author of the Action with the Action itself, is often us’d for the Conjugation *Kal*, by which the Action barely, and the Person or Persons, who did it, are specify’d, without any additional Sense, by which their special Concurrence is to be understood. Thus *Juda*, the Root in *Kal*, is only *he knew*, but *Hodia* in *Hiphil*, is *he made known*, and so on, thro’ the several Tenses or Times, past, present, and to come. So that, according to this Acceptation, what our Lord design’d to acquaint his Disciples with in *Mark* xiii. 32. was no more than this, — That neither the Angels, nor the Son intended then to make that *Day and Hour* known, but that the Father would in his proper Time reveal it. *Wotton's* Omniscience of the Son of *God*, &c.

(d) 1 Cor. ii. 7.

(e) On *Mark* xiii. 32.

(f) *John* xii. 49.

(g) *Acts* i. 7.

(h) *Col.* ii. 2.



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ciples of this great Event? Why he foretells them, — that *not one Stone of all those glorious Buildings should be left upon another*; that *there should be Wars and Rumours of Wars, when Nation should rise against Nation, and Kingdom against Kingdom*; that *there should be Famines, Pestilences, and Earthquakes in divers Places*; that *false Prophets, and false Christs should arise, who should amuse them with destructive Hopes of imaginary Deliverances*; that *Jerusalem should be encompassed with a foreign Enemy, who should at last make a final Destruction of it, and of all that was therein*; that *the Abomination of Desolation should stand in the Holy Place, where, of all Places in the World, it ought not to have stood*; and that *all these Things should come to pass, while some of the present Generation were still alive.* (i) Now, since all these Things did literally come to pass, as our Lord forty Years before had foretold that they should; since, at the Time of his foretelling them, the Romans were in peaceable Possession of Judea, nor was there any Prospect at all of the Troubles and Commotions which afterwards ensu'd; and since the Completion of these Prophecies is preserv'd to us by a Jewish Writer, who himself was concern'd in these very Troubles, and did not record them with any Design to gratify us Christians; can we imagine, that *Jesus Christ*, who was this Prophet, could possibly be ignorant of the *Day and Hour* when these Predictions should be compleated? Or rather ought we not to think, that all he intended by that Expression was to signify to his Hearers, that it was *then* an improper Time for him to reveal the particular Period, when that *Catastrophe* was to overtake them? But two Days after this his Disciples own his Divinity, and acknowledge, that (k) *he knew all Things*, and (l) *all Things that he had heard from the Father*, or had a Commission to declare from the Father, himself avers, that

he had not failed *to make known unto them*; and therefore we may well presume, that the individual *Day and Hour*, when *Jerusalem* was finally to be destroy'd, as it was a Matter of no Concern for them to be acquainted with, so was it no Part of his Instructions from Heaven to let them into a minute Knowledge of it; that in the Signs and Forerunners, which he had discover'd to them, he had said enough to put them, and all considering Men upon their Guard; that fuller and more particular Indications of the *Time* (as Things then stood) were by no Means proper, for tho' they might possibly be able to (m) *bear his Words*, yet others might be tempted to make an ill Use of them, contrary to his original Meaning.

It is to be observ'd however, that in regard our Blessed Saviour had the *Divine* and *Human* Nature both united in one *Person*, great Caution must be us'd, in observing his Actions and Affections, that we do not mistake in assigning any of them to a wrong *Principle*. (n) For, as those Works of Wonder, which exceeded or controlled all the Powers of created Nature, must be attributed to a Principle *omnipotent* and *divine*; so in those others, which relate either to Joy or Sorrow, *Subjection* or *Exaltation*, he must be understood to proceed upon a Principle *purely human*, and that the Faculties of the *Divine* Nature were, in such Cases, *totally* suspended.

Now, it is certain, that the Perfections of the Divine Nature will admit of neither any Increase or Diminution of its Power and Greatness. The Author to the *Hebrews* (o) applies to our Saviour Christ these Words of the Psalmist (p), *Thou, O Lord, in the Beginning, hast laid the Foundation of the Earth, and the Heavens are the Work of thy Hand*; and surely he, who created the World, and (q) *without whom not any Thing was made, that was made*, could not fail of having, from all Eternity, a sovereign Power both in

From Matth.  
xx. 10. to the  
End; Mark  
xi. 15. to the  
End; Luke.  
xix. 45. to  
the End, and  
John xii. 19.  
to the End.

To have all  
Power given  
him.

(i) *Horton's* Omnipotence of the Son of God.

(n) *Stanhope's* Sermons on several Occasions.

(k) John xvi. 30.

(o) Heb. i. 10.

(l) Ibid. xv. 15.

(p) Psal. cii. 25.

(m) Ibid. xvi. 12.

(q) John i. 3.



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*Heaven and Earth.* 'Tis not in Respect of his Divinity therefore, that our *Lord* speaks of his Enlargement of Power, but of his *Human Nature*, which, in Reward of his Obedience and Humiliation, (*r*) *was highly exalted*, and obtain'd for God a *Name, which is above every Name; that at the Name of JESUS every Knee should bow, of Things in Heaven, and Things in Earth, and Things under the Earth, and that every Tongue should confess, that Jesus Christ is Lord, to the Glory of God the Father.*

And to have  
been exceeding  
sorrowful.

IT is equally certain, that the *Divine Nature* is not capable of any *Grief* or *Sorrow*, or other Perturbation of Mind, arising from an Apprehension of some imminent Danger, or a Sense of some incumbent Calamity; and therefore, when our *Saviour* complains of the vast Load of Sorrow, that lay heavy upon his Spirits, and almost quite sunk them down, this he must be suppos'd to say with regard to his *Human Nature* only, because his *Divine* was exempt from all such Suffering. But then, the Question is, from what *particular Cause* it was, that all this Sorrow, and Fear, and Consternation of Mind (for † so the original Words import) could possibly arise.

From whence  
this Sorrow,  
and other In-  
firmities did  
arise, various  
Opinions.

(*s*) THOSE, who impute all this to nothing more, than a *natural Dread* of Pain and Death, have this Difficulty to contend with, that how grievous soever these Things may be, especially to sinful Flesh and Blood, yet they are such, as have been corrected by Reason, and, in their most tremendous Shapes, borne with great Patience and Resignation of Mind; and therefore, it can hardly be imagin'd, that the Prospect of a Crucifixion could

have rais'd such Commotions in a Soul, which had the Testimony of a *good Conscience* to support it, and a glorious Reward set before it, to make a full Recompence for what it suffer'd.

From Matth.  
xx. 16 to the  
End, Mark  
xi. 15. to the  
End, Luke  
xix. 45. to  
the End, and  
John xii. 19.  
to the End.

(*t*) OTHERS are of Opinion therefore, that this excessive Sorrow and Dejection of Mind were occasion'd by the perfect and *penetrating Light*, which then diffus'd itself in our *Saviour's* Mind all at once, concerning the Guilt of Sin, and the Wrath of an incens'd God; that the *Horror* of these fill'd and amaz'd his vast apprehensive Soul; and that these *Apprehensions* could not but affect his tender Heart, full of the highest *Zeal* for God's Glory, and the most relenting Compassion for the Souls of Men: "For, if  
" the true *Contrition* of one single Sinner,  
" (*u*) *say they*, bleeding under the *Sting*  
" of the *Law*, only for his own Iniqui-  
" ties, cannot be perform'd, without great  
" Bitterness of *Sorrow* and *Remorse*, what  
" Bounds can be set to that Grief, what  
" Measures to that Anguish, which pro-  
" ceeded from a full Apprehension of all  
" the Transgressions of so many Millions  
" of Sinners?"

(*x*) THIS is the most common Solution: And yet there is something in the *Context*, which has induc'd others to think, that on this Occasion, the Devil, and his Angels had collected all their Force, in order to fill our *Saviour's* Mind with the most dismal, terrifying *Scenes* of Horror, thereby to divert him from his intended Enterprize. For, 1<sup>st</sup>, we may observe, that, before he entred the *Garden*, where this *Agony* seiz'd him, he expected some terrible Assault from these *infernal Powers*, and therefore, he tells his Disciples, *the Prince*

(*r*) Philip. ii. 9, &c.

† The Words in the Original are three, — λυπεῖσθαι, ἐκθαμβεῖσθαι, and ἀδερμονεῖν. The first λυπεῖσθαι is of a known and ordinary Signification, but, in this Case, it is to be rais'd to the highest Degree of Significancy, as appears by the Words, which follow, περίλυπός ἐστιν ἡ ψυχὴ μου ὡς θανάτου, Matth xxvi. 38. So that it does not only signify an Excess of Sorrow, *surrounding* and encompassing the Soul, but also such, as brings a *Consternation* and Dejection of Mind, bowing the Soul under the Pressures and Burthen of it. The second ἐκθαμβεῖσθαι, in the *vulgar Latin*, is *pavere*, but, according to the *Greek Idiom*, bears a much stronger Sense, and signifies indeed the highest Degree of Fear, Horror, and Amazement. The third ἀδερμονεῖν denotes the Consequences of excessive Fear and Sorrow, i. e. *Anxiety* of Mind, Disquietude, and Restlessness. *Pearson*, on the Creed.

(*u*) See *Stillingsfleet's* Sermons, *Stanhope*, on the Epistles and Gospels, Vol. II. and his Sermons on several Occasions;

(*t*) *Pearson*, on the Creed; and *South's* Sermons, Vol. III.

(*u*) Ibid.

(*x*) *Scot's* Mediator.



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*Prince of the World cometh (y)*, i. e. is now mustering up his *Legions*, to make his last Effort upon me; but this is my Comfort, that *he will find nothing in me*, no sinful Inclination to take part with him, no guilty Reflection to expose me to his *Tyranny*. 2dly, That, when the Disciples enter'd the Garden with our Lord, he gave them a strict Charge (z) to watch and pray, that they might not enter into *Temptation*; which plainly implies, that, in that Time, and Place, there was some Occasion for a more than ordinary Application to these *Duties*; and this cannot so well be imputed to any Thing else, as those Numbers of evil Spirits, who were going furiously to assault their Master, and would not altogether spare them. And, 3dly, That, when the three elect *Apostles* were a little advanc'd with him into the Garden, he earnestly intreated them to watch with him; and yet we find them suddenly asleep, and, no sooner awoke, but asleep again, and again; for the Text tells us, (a) that their Eyes were heavy; which prodigious Drowsiness of theirs, upon so momentous an Occasion, cannot be ascrib'd to any Thing so well, as to a *preternatural* Stupefaction of their Senses, by some of these *infernal* Spirits now conflicting with their Master, and who perhaps, to deprive him of the Solace of their Company, did, by their *diabolical* Arts, produce that extraordinary *Stupor*, which oppress'd them, that so, having him alone, they might have the greater Advantage to tempt and terrify him.

THESE Observations make it highly probable, that this his last Agony was occasion'd by a mighty Struggle and Conflict with the *Powers of Darkness*, (b) who, having, by God's Permission, mustered up all their Strength, intended once more to try their Fortune against him, and, to this Purpose, surrounding him, very probably, with a mighty *Host*, exerted all their Power and Malice, in per-

secuting his innocent Soul; in distracting it with horrid *Phantasms*; in afflicting it with dismal *Suggestions*; in vexing and tormenting it with dire *Imaginations*, and dreadful Spectacles; and, in short, in practising all the Arts and *Machinations*, that their Malice and Subtily could invent, to tempt and deter him, if possible, from his gracious Design of *redeeming* Mankind.

(c) HAD our Lord indeed, in this Conflict, been assisted with any Succour from his *Divinity*, this would have set him far above the *Opposition* of any created Power; but (that the *second Adam* might make a Reparation for the Fall of the first, and, in that very Nature, left to itself, and, unassisted by any foreign Aid, vanquish the Enemy, that had given it so grievous a Foil before) the Divine Perfections lay by, as it were, and forbore to engage: They withdrew their Influence for that Time, and, suspending their Operation, left him to encounter, as Man, tho' much more perfect than any other Man.

PUTTING all these dismal and distracting Things together then, the Apprehension of a cruel and ignominious Death, the Sense of the Guilt and heinous Nature of Sin, the Prospect of God's Wrath, the Combination of Devils, and the Suspension of the Divine Power and Protection, we need not much wonder, that we find our Blessed Saviour in the Garden complaining, that his Soul was exceeding sorrowful, even unto Death; or, on the Cross, crying out, My God, my God, why hast thou forsaken me? That we find him, in the Midst of his Agony, sweating out Blood in great Abundance; deprecating Death with more Vehemence, than some Heathen Sages, and many Christian Martyrs did; and, when his Spirits were thus depress'd, his Human Nature quite exhausted, and no Relief from the Divine afforded him: That an Angel should be sent from Heaven to revive and strengthen

From Matth. xx. 10. to the End, Mark xi. 15. to the End, Luke xix. 45. to the End, and John xii. 19. to the End.

The Quiescence of the Divinity accounts for other Things relating to our Saviour.

(a) John xiv. 30. (c) Matth. xxvi. 41.  
(b) *Stanhope*, on the Epistles and Gospels, Vol. II.

(d) *Ibid.* ver. 43.

(e) *Scot's Mediator*.



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*strengthen him.* For when the *Divinity*, which resided in him, had either suspended, or subtracted its Influence, he, who, in respect of his Manhood, (d) *was made a little while inferior to the Angels*, and, in respect of his Sufferings, was now in a more distress'd Condition, than ever Man knew, being left to his *Human Nature* alone, could not but stand in need of the Comfort and Consolation of an *Angel*.

ALL this while the *Divine Nature* of *Christ* (tho' it did not think fit to exert itself) (e) was inseparably united to the *Human*; nor can we conceive, why it should not still continue, even after Death, in the same Manner united; since no Power has any Force against *Omnipotence*; nor could any *finite Agent* work any Alteration in that *Union*. To understand the Nature of this Union, we must observe, (f) that in the *Person* of *Christ*, after the Assumption of our Nature, there were two different substantial Unions; one, of the two Parts of his *Humanity*, his Soul and Body, whereby he was truly Man; and the other, of his *Divine and Human Nature*, whereby he was both God and Man in one Person; and that, tho' at his Death the constituent Parts of him as Man, *i. e.* his Human Soul and Body were parted, and so continu'd for some Time, yet the Union of his two Natures still remain'd; \* Death made no Alteration in that, nor were his Soul and Body ever separated from the *Godhead*, but, as the *Divine Nature* still subsisted, they still continu'd in Conjunction with it: Upon which Account, as we are taught to believe, that God redeem'd us with his Blood, so has it been the constant Language of the Church, that God

died for us, which in no Sense could be true, unless our Blessed Saviour's Soul and Body, in the Instant of Separation, and until their Conjunction again, were united to the Deity. And therefore, when we hear him crying upon the Cross, (g) *My God, my God, why hast thou forsaken me?* He means the same Thing, as when he calls upon us to (h) *behold, and see; if there be any Sorrow like unto my Sorrow.* For from the Words we can infer no more than this, — that he was then bereft of such Joys and Comforts as he expected from the Deity, to assuage and mitigate the Acerbity of the Torments, he was under. The Truth is, what seems to solve all Difficulties best, is the *antient* Notion of the *Godhead's being quiescent*, and not exerting its Power and Efficacy in such Instances, where the *Humanity* is known to have suffer'd. In this Manner, it confessedly withdrew at his Death; otherwise we cannot see how he could have dy'd at all; and in this Manner, by Parity of Reason, it might continue its *Quiescence*, during the whole Space of his *Interment*, and until its Power and Operation were requisite, in order to effect his Resurrection.

As our Blessed Saviour then was both *God and Man* in one Person, and the Efficacy and Mystery of Man's Redemption consisted in this Union; (i) it was necessary, that there should be a clear and undoubted Demonstration given of the *Reality* of both these Natures. But, since the *distinguishing Marks* of *Human Nature* lie chiefly in the Soul, there had not been that Demonstration given of our Saviour's perfect *Humanity*, unless he had discover'd, in his Conduct, an exact *Resemblance* to us, in all the natural *Passions*, and *Inclinations*

From Matth. xx. 10. to the End, Mark xi. 15. to the End, Luke xix. 45. to the End, and John xii. 19. to the End.

Why he pray'd against what was coming upon him.

(d) Heb. ii. 7.

(e) Pearson, on the Creed, Art. iv.

(f) Ibid.

\* The Words of St *Austin* are very full and excellent to this Purpose. "Ex quo verbum caro factum est, ut habitaret in nobis, & susceptus est à verbo homo, *i. e.* totus homo, anima & caro: Quid fecit passio, quid fecit mors, nisi corpus ab animâ separavit? Animam vero à verbo non separavit. Si enim mortuus est Dominus——— sine dubio caro ipsius expiravit, animam (ad tempus enim exiguum anima deseruit carnem, sed redeunte animâ resurrecturam) à verbo autem animam separatam esse non dico. Latronis animæ dixit, *hodie mecum eris in Paradiso.* Fidelem latronis animam non deserbat, & deserbat suam? Absit: Sed illius ut Dominus custodivit, suam vero inseparabiliter habuit." Tract. in Joh. 47.

(g) Matth. xxvii. 46.

(h) Lam. i. 12.

(i) Stanhope's Sermons on several Occasions.



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*Inclinations* of our Souls. Now, in this Soul of ours, there is a *twofold Principle*, *Sense* and *Reason*. *Sense* catches at the present; pursues Ease and Safety; and industriously consults the Preservation and Advantage of the Body; whereas *Reason* enlarges our Prospect; takes into Consideration distant and future Objects; and persuades the foregoing some Satisfactions, the running some Hazards, and enduring some Difficulties in the Discharge of our Duty, and the Expectation of a greater *Good* in Reversion. Under the *former* of these are comprehended all our natural *Passions*, which are the *secret Springs*, that move us to what we do; under the *latter* are the *Understanding*, and *Judgment*, which direct, and regulate, and bound, and overrule these *Passions*. But still both these are *constituent* Parts, and as necessary to make a *perfect* Soul, as the *rational* Soul and *human* Body are to make one perfect Man; and from hence it follows, that the *Weakness* and *Corruption* of our Nature (as it stands deprav'd by Sin) does not consist in our being tenderly touch'd with the Fear of *present Evil*, or the Desire of *present Good*, but only in suffering these Fears and Desires to prevail, and take place, against the Dictates of Reason and Duty.

AVERSION to Pain and Conflict, to Sorrow and Death, and whatever is shocking and frightful to *human* Nature, are Affections interwoven with our *original* Frame and Constitution. *Adam*, in his State of Innocence, felt them; and therefore, it is no just Reflection upon the *second Adam*, that he, in like Manner, felt them too. *Infirmities* indeed, these Aversions may be called, in Comparison of those *Perfections*, which belong to God, and *unbodied* Spirits; but then they are such *Infirmities*, as all, who partake of Bodies, must have, and which if our *Saviour* had been destitute of, he could not have been *truly* Man.

Now, if *Christ*, as *Man*, could not be altogether indifferent and unconcern'd at

such severe Trials, as the Imposition of the Burthen of our Sins, the Infliction of Pain and Torment, his approaching Conflict with the Powers of Darkness, and the utter Subduction of all Divine Aid and Assistance, must necessarily bring upon him; then surely it could not misbecome him, to use all possible Means for declining them, and, consequently, to express his Concern by praying against them, but with this modest Reserve and Limitation, (*k*) *Nevertheless not my Will, but thine, be done*. For it was no Disparagement either of his Obedience to God, or Love to Mankind, that he had an Aversion to Death, and Pain, and Sufferings, but, in Truth, an higher Commendation to both, since, notwithstanding so tender a Sense of what he was to suffer, he offer'd himself to undergo whatever God, for their Benefit and Salvation, should think proper to lay upon him. So that the more *passionate* his Wishes were for a Release, the more *meritorious* was his *Submission*; and the stronger his *Aversions* were, the more was the *Resignation* of his own Will, and, consequently, the more *acceptable* was his *Compliance* with that of his Heavenly Father.

HIS Heavenly Father, no doubt, could (*l*) have exempted Mankind from Punishment, without an *equivalent* Compensation for their Guilt. As an *All-wise* Being, he could have invented many Methods of Salvation, without the Sacrifice of his beloved Son; and, as a *supreme Law-giver*, he might have extended Mercy to whom, and upon what Terms, he thought fit: But then, as he was the supreme Law-giver, and Governor of the World, it was consistent with his *Justice*, and his infinite Wisdom, we may say, requir'd it of him, to vindicate the Authority of his Laws, and to see Sin punish'd, in such an *exemplary* Manner, as to deter, if possible, his Subjects from it for the future.

Now this was the State and Condition of Mankind, when God's infinite Wisdom contriv'd

From Matth.  
xx. 10. to the  
End, Mark  
xi. 15. to the  
End, Luke  
xix. 45. to  
the End, and  
John xii. 10.  
to the End.

Why God  
would not dis-  
charge Man-  
kind without  
his dying for  
them.



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contriv'd the *Scheme* of their Redemption. They had *alienated* themselves from him; were under Sin, under Condemnation, under the Curse of the Law, under the Sentence of Death. In this Condition however they were not to be left to perish; God's infinite Goodness would not permit *that*: But then, how to accomplish their *Recovery*, and preserve his *Attributes* inviolate, this was the Difficulty. For how, in Consistence with the Glory, and Justice, and Sanctity of God, could such Enemies be reconciled, and such Offenders pardon'd? Would *omnipotent* Majesty think of any Treaty, without an *Advocate* and *Intercessor*? Would the sovereign *Ruler* of the World suffer his Honour to be slighted, without a proper Vindication? Would the great *Patron* of Justice relax the Terms of it, and permit Wickedness to pass unpunish'd? Would the God of *Truth* reverse his Decree, and stop the Sentence of Death from falling upon *Sinners*? Or would the God of *Righteousness* omit any Opportunity of expressing the Love he bore to Innocence, and Abhorrence to Iniquity? How then could we well be clear'd from our Guilt, without an *Expiation*; or reinstated in Freedom, without a *Ransom*; or exempted from Condemnation, without some *vicarious* Punishment? No, God was pleas'd so to prosecute his Designs of Goodness and Mercy, as not in the least to impair and obscure, but rather advance and illustrate the Glories of his sovereign *Dignity*, of his severe *Justice*, of his immaculate *Holiness*, and *Immutability* both in Word and Purpose.

HE was willing to listen to a *Treaty*, but from the Mouth of no *Mediator*, but such as was of equal *Dignity* with himself. He was willing to remit the Punishment due to our Sins, but not without a *Sacrifice*, that would make full Atonement for them. He was willing to give us back our Lives again, but not without a *Substitution* of another Life equivalent

to them all. But now, how could these Things be done? Where could we find a *Mediator*, proper and worthy to intercede for us, and to negotiate a new *Covenant*, whereby God might be satisfy'd, and we sav'd? Who could offer for us a *Sacrifice*, of Value sufficient to *atone* for Sins, so vastly *numerous*, and all committed against *infinite* Majesty? Or who could undertake for the everlasting Redemption of all the Souls, since the first Creation, and lay down a competent *Price* for them? Nothing on Earth, nothing in Heaven was found able to do this.

MAN, the most innocent and upright Man, could, by no Means redeem his *Brother*, or give to God a Ransom for him. *Angels* have Obligations enough of their own to discharge, and cannot be solvent for any more, than the Debt of their own Gratitude, and Praise. The brightest of that heavenly *Host* cannot, over and above this, make Compensation for one *human* Sin; but, for the Sins of the whole World united, there was no Propitiation to be found, until *the Son of God* offer'd himself, and was accepted by the Father. Our *Humanity* he assum'd, to enable him to suffer, and interest us in what he did; but the *Divinity*, which he had with the Father from the Beginning, this he brought with him, to derive an infinite Value upon his Sufferings, and to make the *Ransom* and *Oblation*, which he paid down for us, a full Satisfaction for Sins innumerable, and infinitely heinous.

IN the *Expiation* of these Sins, we own, that the Punishment, which our *Saviour* submitted to, was but *temporal*, whereas that, to which Sinners are obnoxious, is *eternal*; but for that, several good Reasons may be alledg'd. The Author to the *Hebrews*, in his Comparison between the *Levitical* and *Christian* Dispensations, tells us, that (m) *such an High-Priest became us, who is holy, harmless, undefiled, separate from Sinners, and who needeth not daily, (as the High-Priests under the Law) to offer*

From Matth. xx. 10. to the End, Mark xi. 15. to the End, Luke xix. 45. to the End, and John xii. 19. to the End.

That his Death was equivalent to the Punishment, which the Sins of all Mankind deserved.



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*offer up Sacrifices, first for his own Sins, and then for those of the People; so that what qualify'd him to offer a Sacrifice for the Sins of Mankind was his perfect Innocence; for had he been, in any Degree, a Sinner himself, he must have suffer'd for his own Offences, and, consequently, been incapable of effecting an Expiation for ours.*

(n) N o w, if our Blessed Saviour was entirely innocent and holy, it was impossible that he should suffer the *same* Punishments, which, by the just Decree of God, are due to wilful and impenitent Sinners. (o) He could not do it in his *Body*; for that could only die by what he suffer'd on the Cross: And he could not do it in his *Soul*; for how could that Soul, which *knew no Sin*, be under a Remorse of Conscience for any Thing, that he had done? How could he, (p) *who, for the Joy that was set before him, endured the Cross*, lie under any Sense of God's unchangeable Displeasure? Or he, who knew that (q) *his Soul should not be left in Hades, nor his Body see Corruption*, be seiz'd with an absolute Despair of any better State, or an uneasy Apprehension of no Release from what he was to suffer? The Punishments of the Damn'd are without End, and without Hope: But everlasting Misery and Despair could never be consistent with the Condition of *one*, who had not deserv'd them, and whose Innocence secur'd and preserv'd him from them. These are the Consequences of Sin and Rebellion against God: But the Sufferings of *Jesus* were the greatest Proof of an entire *Obedience*, in the most difficult Instance of Submission, and so far from incurring the Divine Displeasure, that, for this very Cause, (r) *God hath highly exalted him*.

B u t tho', from the Nature and Reason of the Thing, it appears, that our Lord neither did, nor could suffer such Punishments, in Kind and Measure, as

were due to Sinners; yet it must be observ'd, that he underwent such Things, as bore some *Analogy* to what Sinners are to suffer, and what he would not have suffer'd, had he not been punish'd for our *Transgressions*.

(s) F o r, whereas Sinners lie under the Sentence of Condemnation, and are sure to find a publick *exemplary* Judgment; so was our Saviour solemnly condemn'd and sentenc'd as a *Malefactor*, a *sedition* Person, a *Perverter of the Nation*, a *Rebel against Cæsar*, and a *Blasphemer against G O D*. Whereas Sinners will be expos'd to Shame and Ignominy, at the great Day of Judgment, before Men and Angels; so our Lord suffer'd a very shameful and ignominious Death, and that, attended with all the *Mockeries*, *Affronts*, and *Obloquies*, that the Malice of his Enemies could cast upon him. And whereas Sinners are obnoxious to very grievous Torments both of *Body* and *Soul*, and these inflicted by the Hand of an enrag'd God; so, in his *Person*, our Lord suffer'd a Death, painful to such a Degree, as to make the most exquisite Tortures be called *Cruciatus*, from the *Cross*; and, in his Mind, such a *Load* of Grief and Anguish, as might well justify the mournful Complaint of the Prophet, (t) *All ye, that pass by, behold, and see, if there be any Sorrow like unto my Sorrow, wherewith the Lord hath afflicted me, in the Day of his fierce Anger*.

N o w, from this fair Resemblance between what our Lord *actually* suffer'd, and what Sinners had *deserv'd* to suffer, there seems to be sufficient ground to say, that he bore the Punishment of our Iniquities, and suffer'd in our *Stead*; tho' what he underwent was not, in every Point, the *same*, that we (had it not been for his Interposition) must have been oblig'd to suffer.

(u) A L L that was requisite indeed in his Sufferings was, that the Injuries and Affronts,

From Matth.  
xx. 10. to the  
End, Mark  
xi. 15. to the  
End, Luke  
xix. 45. to  
the End, and  
John xii. 19.  
to the End.

(o) *Stanley*, on the Epistles and Gospels, Vol. II.  
an. 2. (q) *Plat.* xvi. 10. (r) *Philip.* ii. 9.  
(u) *Stanley*, on the Epistles and Gospels, Vol. II.

(s) *Whitby's Appendix to Matth.* xxvi.  
(t) *Whitby's Appendix.*

(p) *Heb.*  
(r) *Lam.* i. 12.



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Affronts, offer'd to the Divine Justice, by the Provocation of wicked Men, should receive a sufficient Compensation; that the Honour of God and his Laws should be vindicated; and Sin made as terrible, and full of Discouragement, as it could possibly be, tho' no such Method of Mercy had ever been devis'd. Now all these Ends were fully satisfy'd by the Son of God condescending to suffer in our Stead; and, if there was any Thing wanting in the Duration, or Extremity of his Sufferings, That was abundantly made up by the *Dignity* of the Person, *who through the eternal Spirit, i. e. the Divine* united to our *Human Nature*, (*x*) *offered himself without Spot to God*, and in Virtue of that *Union*, exalted the Value of his Oblation to an infinite Degree, and paid a *Ransom* to offended Justice of more Worth, than an hundred Thousand Worlds.

*The Aggravation of Judas's Sin.*

BUT how great soever the Benefit was which accru'd to Mankind from the Death of our Saviour *Christ*, there is no apologizing for those, that were the bloody Instruments of it, and least of all for *Judas*. For, besides the Aggravation of his being a Disciple, a Friend, a constant Companion, one, that had been taught and sustain'd by him, and not only an *Hearer* of his Doctrine, and an Eye-Witness of his Miracles, but, in Virtue of the *Commission* receiv'd from him, a *Preacher* of the Gospel, and a *Worker* of Miracles himself; besides all this, I say, 'tis evident, that his Wickedness was not the Effect of a sudden Surprise, or Want of Recollection, but the Work of *Deliberation*, and long Contrivance, and solemn Debate. For he consulted with the High-Priests and Elders, concerning the Time, the Place, and every Circumstance, for the most convenient Execution of his Villainy. After such Consultation, he continu'd his Attendance upon his Master, that, under the Disguise of *Friendship*, and by much labour'd *Hypo-*

*crisy*, he might better carry on his Design to destroy him; and, as his Design was advancing to Maturity, he had all along had broad Hints and Monitions given him, that his Plot was discover'd, and many Warnings of the Sin and Danger, he was running into, but none of these alter'd his Purpose. So that, in this Act of his, there is a Complication of Ingratitude and Perfidy, Hypocrisy and Malice, and a settled inflexible Resolution to do wickedly, beyond the Power of Advice and Warning, and the most awful Menaces to controul it: And this might be some Reason, why his Repentance met not with Success, as it is evident it did not, from our Lord's calling him (*y*) *the Son of Perdition*, and declaring, that (*z*) *it had been better for him, if he had never been born*.

(*a*) THE *Evangelists* indeed tell us, (*b*) *that he repented himself*, but then it is evident, that by *repenting* is not every where intended a *Change* of Heart and Life; nor the whole of That, which Repentance strictly signifies, when made the Condition of Pardon and Salvation, but only some Part and imperfect Degree of it. *Judas* found that Matters were grown to so desperate an Height, that there was no probable Appearance of his Master's escaping the Malice of the *Jews*; and recollected, very likely, the *Predictions* of our Lord, concerning the dreadful *Vengeance*, which should overtake the Person, that betray'd him to Death. These, and probably many other dreadful *Reflections*, working together with all that *Confusion*, which Fear and Guilt are known to create in Mens Minds, seem to have made up that *Concern*, which the Text hath express'd by *repenting himself*; a Concern, resulting from a *Principle* of *Self-Preservation*, in the most carnal Sense of the Word: But we find not in him any due Sense of the Villainy of the Fact, nor any condemning himself, as the basest, the most ungrateful, the most abandon'd

From Matth. xx. 10. to the End, Mark xi. 15. to the End, Luke xix. 45. to the End, and John xii. 19. to the End.

*The Invalidity of his Repentance.*

Wretch

(x) Heb. ix. 14.  
and Gospels, Vol. II.

(y) John xvii. 12.  
(b) Matth. xxvii. 3.

(z) Matth. xxvi. 24.

(a) *Stanhope*, on the Epistles



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Wretch alive; one, that had violated the Laws of God, and Society, and Nature, and cast all Fidelity and Gratitude, and common Humanity behind his Back. All which, and a great deal more, were not only *Aggravations* due to his Crime, but the very properest *Occasions* of Remorse.

HE felt indeed some Regret for what he had done, (as an *awaken'd* Conscience cannot *fence* off such Reflections) and he wish'd perhaps he had never done it: But the Regret, which he felt, seems rather to have been the Effect of Confusion and Rage, than any *godly* Relenting; the Agonies of Frenzy, and Amazement, and Despair, which are the most distant Things in the World from that sober, and regular Sorrow, (c) *which worketh Repentance unto Salvation, not to be repented of.*

And upon what  
Account it  
was so.

HEREIN then lay the Defect of *Judas's* Repentance, that the Horror of his Sin led him into Despair. For Repentance, we must know, does not barely consist in *Sorrow for Sin*, but in such a Sorrow, as is temper'd, and supported with Hope; not in a mere Confession of our Transgressions, but in such a Confession, as trusts and depends on Forgiveness; and, as it imports a *Change* of Manners; unless we are first persuaded that our sincere Endeavours for the future will be kindly receiv'd, and our former Transgressions generously pass'd over, all Ground and Encouragement for such a *Change* is utterly taken away.

REASON indeed cannot lead us to infer, that *Sorrow* for the past, or *Amendment* for the Time to come, can be any equivalent Satisfaction for our Offences; but *Revelation* assures us, that God may be pleas'd, and it hath told us withal, in what Manner he is pleas'd, even by the precious Blood of his Son, *who came to give his Life a Ransom for many.* In this Matter God hath declar'd himself so fully, that the very *Heinousness* of our Sins is not a greater *Provocation*, than the *Distrust* of Mercy (which, in Effect, is making God a *Liar*, and disparaging the

*Merits* of *Christ's* Sacrifice) after we have committed them. So that, Hope of Mercy, and Faith in the Promises, and Satisfaction of *Christ*, are the very Life and Spirit of true Repentance, essential, and indispensably requisite, to quicken and recommend every Part of it. And therefore no Wonder, if *Judas's* Repentance prov'd so ineffectual, which was plainly destitute of these necessary *Qualifications*.

From Matth.  
xx. 10. to the  
End, Mark  
xi. 15. to the  
End, Luke  
xix. 45. to  
the End, and  
John xii. 19.  
to the End.

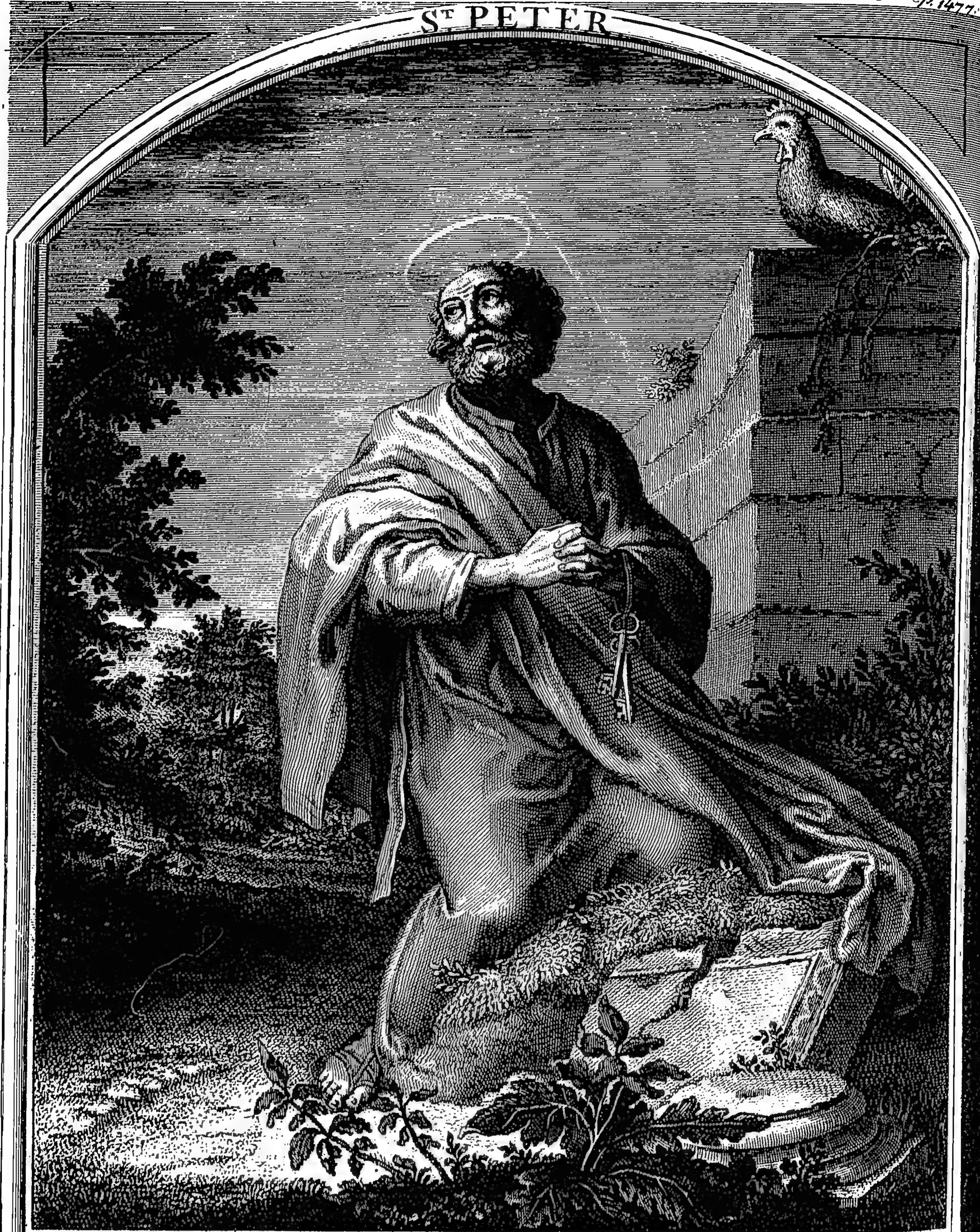
IF it be enquir'd, how *Judas* came to be wanting in this Point? The *immediate* Cause, no Question, was, that God had forsaken him, and withdrawn his Grace from him. But then, if we pursue this Enquiry still farther, and drive it up to its true *Fountain-Head*, the Matter will fall upon *Judas* himself, as the proper and *original* Cause of his own Misery and Destruction.

FOR, whatever we may think of the Doctrine of *Predestination*, 'tis certain, that the miserable *Judas* was not aware of any Power in it to sustain his Mind, when he came to reflect on what he had done. He could not interpret, that the *Fore-knowledge* of God had any *Causality*, or Influence upon his Sins, because he found Cause enough for *that* arising from his own Deportment: (d) For, having given way to a covetous Desire, and hardened his Heart by a sinful Indulgence of it against all Impressions of wholesome Counsel, he was convinc'd, that the *Prophecy* of his Treason could not fail of its Event, because, when the Temptation offer'd, he could not chuse but do what he did. He had indeed lost all his Power and Liberty to do *better*, tho' still the *Necessity*, which he then lay under, was not *fatal*, but *natural*; not of God's *decreeing*, but of his own *procuring*. Under these juster Apprehensions of his Crime, he is said to have *repented*, in the worst Sense of the Words, *i. e.* he griev'd, he despair'd, and then he hang'd himself: And tho' we allow, that his Passions transported him too extravagantly in these

*Judas's Crime*  
not necessitat-  
ed.



ST PETER



E. Boucher inv.

To the right Rev. Father in God  
 CHICHESTER this Plate is most  
 most dutiful Son and Servant



MATHIAS Lord Bishop of  
 humbly Inscrib'd by his Lordships  
 Thomas Mackhouse



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these latter Violences, yet, even from what was *rational* in his Grief, we may learn this Lesson, — “That, when “an awaken’d Conscience comes to “estimate the Nature of its Guilt, there “will be found but poor *Shelter* in all “those *Palliations*, that can be form’d “by human Subtilty, and licentious “Wit.”

*The Aggravations of St Peter's Crime.*

THE Aggravations of St *Peter's* Offence, in denying our Lord, are much of the same Kind with that of *Judas* in betraying him. That a *Person*, who, for the Space of three Years, and more, had the Honour of our *Lord's* Conversation, the Conviction of his *Miracles*, and the Instruction of his *Doctrine*; who had been let into the Knowledge of those Mysteries, which, for wise Reasons, were deliver'd in *Parables*, and concealed from others; admitted to his *Transfiguration* upon the Mount, his Converse with *Moses* and *Elias*, and to hear that Voice from God's excellent Glory, *This is my beloved Son, in whom I am well pleased* (e), as himself testifies; that a *Person*, who, hereupon, had made Confession of his Master's *Divinity*, and receiv'd his Commendations for it; had been chosen a Companion of his *Agonies*, and forewarn'd frequently of the great Danger of *denying* him; and hereupon grown so very resolute, that he offer'd (f) to go with him into *Prison*, and to *Death*, and, to distinguish himself above any of his Brethren, (g) *Tho' all should be offended, says he, because of thee, yet will not I be offended, and tho' I were to die with thee, yet would not I deny thee*: That a *Person*, I say, plac'd in this Rank and Elevation, should fall off in the Time of Trial; should deny, and abjure his Master, whose greatest Honour it was to own, implies a Guilt still more heinous, the more his Knowledge and former Conviction, the more his Warning and long Experience, the more his Professions and boasted Firmness of Mind were conspicuous.

THIS however may be said with Relation to the *Difference* between the Crime of *Judas*, and that of St *Peter*, that the *former* proceeded from a Spirit of Malice, and fix'd Resolution to do Evil, occasion'd by a fordid and covetous Temper; that it was nourish'd up by long Contrivance and Deliberation, was carry'd on by Hypocrisy and deep Diffimulation, was executed with Perfidy and great Violence, and ended, at last, in the *Agonies* of Horror and Despair; whereas St *Peter's* Crime (tho' a very great one) was but of a short Continuance, and never in his Intention at first; was indeed the Effect of Fear and human Infirmary, occasion'd, in a great Measure, by Surprise, and Want of Recollection; not so much the Act of the *Man*, as it was the Force of the *Temptation* he was under; and therefore, when he (h) came to remember the Words, which Jesus had said unto him, and thereupon to consider, how shamefully he had fallen from his Courage and Constancy; how easily he had been betray'd into a Crime, he thought himself not capable of; how base he had been to so kind a Master, how false to his Promises, how regardless of Truth, how peremptory in a most notorious Falshood, and how profane and profligate in his Oaths and Curses; when he came to consider all this, I say, a godly Sorrow swell'd his Heart, and Tears gush'd out of his Eyes: *He went out, and wept bitterly.*

*JUDAS*, in like Manner, might weep for his Transgression perhaps, but his Tears must have been ineffectual, because the Season of that Grace, which he had long resisted and defeated, was departed from him, and God provok'd to give him over to his own Perverseness; whereas our *Saviour*, who foresaw from what Principle St *Peter's* Offence would arise, and how sudden his Conversion would be, (i) *had prayed for him, that his Faith might not fail*, and thence his

From Matth. xx. 10. to the End, Mark xi. 15. to the End, Luke xix. 45. to the End, and John xii. 19. to the End.

*The Difference between him and Judas.*

*The Sincerity of St Peter's Repentance.*

17 F

Recovery

(e) 2 Pet. i. 17, 18.  
(f) Luke xxii. 32.

(g) Luke xxii. 32.

(h) Matth. xxvi. 35.

(i) Ibid. xxvi. 75.



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Recovery did proceed. We should be injurious however to the Memory of this Apostle, if we should here neglect to relate how his *After-behaviour* shew'd the Sincerity of his Repentance, and made an ample Amends for the Scandal of his Offence.

(k) IT was this same St Peter, who, after our Lord's Resurrection, return'd to the Fervour of Affection, for which he was remarkable before; that so exerted himself at the Day of (l) *Pentecost*, and prov'd, by irrefragable Arguments, that Jesus Christ *was the Son of God*; that maintain'd his Point against the *Jewish* Rulers, (m) despising their Rebukes, and angry Menaces, and telling them plainly, (n) that *God was to be obeyed rather than Man*; that confirm'd his Brethren by his resolute Behaviour, and (o) made it a *Matter of rejoicing*, that he was *accounted worthy to suffer Shame* for the once-abjur'd Name of *Christ*. In a Word, 'twas he, who, after a long Labour of preaching, and Persecutions of all Kind, at length finish'd his Course, and glorify'd God by the same Sort of Death, that his Blessed Son condescended to undergo for our Sakes. So that St Peter was not more different from himself, when trembling at the Voice of a silly *Damsel*, than the same St Peter afterwards, the glorious and invincible Apostle, before the *Council*, in *Prison*, and upon the *Cross*, was from the cowardly and infamous *Renegade*, in the High-Priest's Palace. This settled and deliberate *Fidelity* was a noble Compensation for the *Infirmity* and *Transports* of this Fall. This shew'd what the Man was, when perfectly himself, and supported by the Grace of God, as the *other* did, what he was, when naked, and destitute of heavenly Succours, depending upon his own Strength, and left in the Hand of his own Passions.

St P A U L (p) represents our *Saviour*, as a *merciful High-Priest*, because he was *touched with a Feeling of our Infirmities*; and as it is natural for us to compassionate

those, that are in the same State of Misery with ourselves, so might our Lord, from the *Society* of suffering, been induc'd, at this Time, to admit the *Penitent* upon the Cross into a Participation of *Bliss*, who, at another Time, would not have met with so ready a Reception. (q) It might therefore be no small Advantage to the *penitent* Thief, that he happen'd to die in Company with *Christ*, tho' it is certain, that the good Disposition, which he discover'd in his Behaviour and Confession, was enough to recommend him to the Divine Mercy.

'TIS highly probable, that this Man never knew any Thing of *Jesus* before, otherwise than by common Fame; nay, that he was prepossess'd against him, as an *Impostor*, and join'd with his Companion in reviling him at first; and therefore the greater was his Virtue in overcoming these Prejudices so soon, and in suffering the Meekness and Patience, the Charity and Piety of our Lord's miraculous Death to disabuse him. This is so far from making him a *late Penitent*, that it gives him the Glory of an *early Convert*; one, whose Heart was open to the first Impression of Grace, and wanted not so much the *Inclination*, as the *Opportunity* of embracing the Truth before.

BUT admitting that he had seen, and heard of *Christ* before, yet, that he should *now* come in to the Acknowledgment of him, and believe him to be the *Saviour of the World*, when one of his Disciples had betray'd, another had deny'd, and all of them had forsook him; and to be *the Son of God*, and *Lord of Life*, when he was hanging on the Cross, suffering the Pangs of Death, and seemingly *deserted* by his Father: That he should take Sanctuary in a dying and universally despis'd Man, publish his Innocence in the Face of triumphant Malice, and, thro' the thickest Cloud of Shame and Suffering, that ever intercepted the Glories of the Son of God, discover his *Divine Power*, acknowledge

From Matth.  
xx. 10. to the  
End, Mark  
xi. 15. to the  
End, Luke  
xix. 45. to  
the End, and  
John xii. 19.  
to the End.

The Case of  
the penitent  
Thief every  
Way extraor-  
dinary.

(l) *Stanhope's Sermons*, on several Occasions.  
v. 19.

(k) *Ibid.* vor. 41.

(p) *Heb.* iv. 15.

(l) *Acts* ii. 14.

(m) *Ibid.* iv. 19, 20.

(n) *Ibid.*

(q) *Taylor's Life of Christ*.



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acknowledge his celestial Kingdom, throw himself upon his Protection, and call upon him, as the great *Disposer* of Rewards and Happiness after Death. This was a Confession so resolute, so singular, so illustrious, as never was out-done, as never can, in all Respects, be equalled, except the same *Jesus* were again to be crucify'd: For no Man's Conversion ever had, ever can have, upon other Terms, such disadvantageous and discouraging Circumstances, as this Man labour'd under, and yet so generously overcame.

And therefore  
no Encourage-  
ment to a late  
Repentance.

WELL therefore might (r) *St Chrysostom* (as he does with great Force and Eloquence) rebuke the *Impudence* of those late Penitents, who presume to take Sanctuary in this Example: For what Affinity, what Shadow of Resemblance is there, between a Man submitting to the first Impression, and accepting of Offers, as soon as made; and one, who has liv'd under the Ministry of the Gospel, and enjoy'd both the outward Calls of God's Word, and the inward Sollicitations of his Spirit, but turn'd the deaf Ear continually to both? Between a Man, who to our Lord paid the highest Degree of Homage and Respect, even when he had made himself of no Reputation, and appear'd in the *Guise* of the vilest Malefactor; and one, who, notwithstanding his Resurrection from the Dead, and Exaltation to Glory, notwithstanding the Conquest made by the Gospel, and the Infamy of denying him now, continues still to injure and affront, to despise and defy him in his most prosperous and triumphant Condition?

IN a Word, no *Christian*, who hath liv'd under the Dispensation of the Gospel, can, at the End of his Days, plead the same ready Compliance to the Calls of Grace, and no Man whatever can have the Opportunity of exerting the same vigorous Faith; because *Christ* could die but once, and 'twas his Shame and Suffering alone, that made the Confession of this Penitent

so peculiarly glorious, and such, as the whole Series of a pious Life in other Men can hardly parallel. So that, if we are allow'd to make any use, or to draw any Consolation from this Example, it can be no more than this, — That *Repentance*, when true, is never too late, and therefore the *Thief* upon the Cross is a sovereign *Antidote* against *Despair*. But Men may out-stay the Day of Grace: They may not go about the Work, until it is too late; until they have lost both the *Will* and the *Power* to repent; and therefore this Example, when truly consider'd, is an excellent *Preservative* likewise against *Presumption*.

IT may be deem'd perhaps some Mistake in the *Evangelist*, or rather a Disparagement to the *Holy Spirit*, by whose Direction, we say, it was he wrote, that *St Matthew* cites *Jeremiah* for a Passage, which no where occurs, but in the Prophet *Zechariah*; but then it should be prov'd, that *St Matthew* does actually cite *Jeremiah*. (s) In most of the *Latin* and *Greek* Copies indeed, we have the Word *Jeremiah* at present, but it is much to be question'd, whether it was in the *Original*, since the *Syriack* and *Persick* Versions mention no *Name*, but barely the *Prophet*; and those Copies (in (t) *St Austin's* Opinion) are most to be rely'd on, which have not the Name of *Jeremiah* inserted in them, because this might possibly proceed from the Ignorance, or Carelessness of some *Transcriber*. (u) Some of our modern *Reconcilers* have another Way of accounting for this. They endeavour to prove, (x) from the Writings of the *Jewish Rabbins*, that, both before, under, and after the second Temple, the Order of the sacred Books was several Times transpos'd, and that, in the Time, when *St Matthew* wrote his Gospel, the Book of *Jeremiah*, (as does now that of *Isaiah*) stood first in the Volume of *Prophets*, and so became the running Title of all the rest. For, that

From Matth.  
xx. 10. to the  
End, Mark  
xi. 15. to the  
End, Luke  
xix. 45. to  
the End, and  
John xii. 19.  
to the End.

*Jeremiah* not  
falsely quoted  
by *St Mat-  
thew*, prov'd  
several Ways.

(r) Tom. v. Orat. 7.  
(s) Tom. iv. lib. iii. c. 7.  
(t) In Cod. Tabnud. Bava Batra, Fol. 14. Col. 2.

(u) Kidder's Demonstration of the Messiah, Part ii.

(x) De Content. Evang.

(u) Lightfoot, in Loc. and Surenubius, in Conciliat. in Loc. ex Vet. Test. apud Matth.



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that the *first* Book in a Volume may give the Name to the rest, is obvious, *say they*, from the Words of our *Saviour's* telling his Disciples, that (y) *all Things must be fulfilled, which were written in the Law of Moses, and in the Prophets, and in the Psalms, concerning him*: Where, by the Word *Psalms*, he means all the *Hagiographa*, consisting of *Hymns to God, and Documents of Life*, and are *all* so called, because, in that Part of the *Division* of the *Old Testament*, they had obtain'd the *first Place*.

BUT, as there are no Words cited, in the like Manner, from any other Prophet in the whole *New Testament*, (z) others have imagin'd, that the Passage, which St *Matthew* quotes, was originally in the authentick Copies of *Jeremiah*, but that, by the Malice of the *Jews*, it was eras'd, because it was look'd upon as too plain a Prophecy of this Circumstance of our *Saviour's* Life; or rather, that it was recorded in a certain *Apocryphal* Book of *Jeremiah's*, from whence St *Matthew* took it. That there was such a Book extant is evident from the Testimony of St *Jerom* (a), who expressly tells us, that he read the very Words, here quoted, in an *Hebrew* Volume, communicated to him by a *Jew* of the *Nazarene* Sect: And, that it was no Disparagement to cite an *Apocryphal* Book, is manifest from the Practice of the *Apostles*, who make mention (b) of *Jannes* and *Jambres*, tho' they no where occur in *Canonical* Scripture; who quote (c) the Prophecy of *Enoch*, though generally reputed an *Apocryphal* Book; nay, and produce the Sayings of *Aratus* (d), *Epimenides* (e), and *Euripides* (f), tho' these were profane *Heathen* Authors: For tho' such Books, *say they*, were not receiv'd into the *Canon*, yet they might nevertheless contain such Truths, as were worthy of Belief.

THOSE however, who have compar'd the Writings of these two Prophets toge-

ther, have observ'd, that *Zechariah* was so close an Imitator of *Jeremiah*, as to give just Occasion for the Saying of the *Jews*, viz. *that the Spirit of Jeremy had passed into Zechary, and so, both together, made but one Prophet*: And from hence others have concluded, that the ixth, xth, and xith Chapters of *Zechariah* were not wrote by him, but by *Jeremiah*, tho', at present, they go under the other's Name. The Book of *Psalms*, we know, tho' the whole Collection be called *David's*, contains many Pieces, that were not of his Composition. In that of *Proverbs*, there are several wise Sentences (besides those of *Solomon*) ascrib'd to (g) *Agur, the Son of Jaketh*, and to (h) the Mother of King *Lemuel*; and, by Parity of Reason, these Chapters of *Zechariah* might originally have been written by the Prophet *Jeremiah*, though, in Process of Time, they happen'd to creep in among the Works of his great Imitator.

AND indeed, whoever looks into the Contents of these Chapters will soon perceive, that such Things are related in them, as are inconsistent with the Time, wherein *Zechariah* liv'd, but very well agree with that of *Jeremiah*: That, what he says (for Instance) (i) of the *Pride* of *Affyria* being brought down, and the *Sceptre* of *Egypt* being departed, could not be foretold by him, because these Events were then pass'd and gone, but might very well be predicted by *Jeremiah*; that, what he says (k) of *Gaza*, and *Askelon*, as Cities then in Being, could not be recorded of him, forasmuch as these Places were destroy'd long before his Days, but might properly enough be mention'd by *Jeremiah*, because, in his Time, they were subsisting; and that the *Earthquake* (l), which he alludes to, in the Days of *Uzziah*, was of too distant a Date to be remember'd in his Time, tho' it is not unlikely, that *Tradition* might have transmitted the Report of it down, as far as the Days of *Jeremiah*.

If

From Matth.  
xx. 10. to the  
End, Mark  
xi. 15. to the  
End, Luke  
xix. 45. to  
the End, and  
John xii. 19.  
to the End.

(y) Luke xxiv. 44.  
the *Messiah*, Part ii.

(z) Tit. i. 12.

(a) Zech. 3. 11.

(b) Vid. *Calmet's* Commentary, *Whitby's* Annotations, and *Kiddo's* Demonstration of  
(c) In Matth. xxvii. 9.

(d) 2 Tim. iii. 8.

(e) Jude ver. 14.

(f) Act. xvii. 28.

(g) 1 Cor. xv. 33.

(h) Prov. xxx. 1.

(i) Ibid. xxxi. 1.

(j) Ibid. xiv. 5.

(k) Ibid. xiv. 5.

(l) Ibid. xiv. 5.



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If then there be found in *Zechariah* Things inconsistent with his Time, but such as comported very well with the Period, wherein *Jeremiah* liv'd, 'tis natural to think, that tho' the whole Book went under another's Name, yet still such *Parts* of it as contain'd these Things, must have been wrote by a Person, with whom they were co-incident, and that therefore St *Matthew* is so far from committing any *Blunder*, that he makes a very valuable *Discovery*, in ascribing the Prophecy now before us to its proper *Author*.

How our Lord  
might be able  
to drive the  
Buyers and  
Sellers out of  
the Temple.

THUS, take it which Way we will, we cannot justly accuse the *Evangelist* of any *Mis-quotation*, and much less can we charge him with any *Mis-representation* of a Matter of Fact, in his making our Blessed Lord able enough to drive all the *Buyers and Sellers* out of the Temple. St *Jerom* (m) indeed, reckons this one of the greatest Miracles, that ever our Saviour did, and imputes his Ability to do it to a certain Divine Majesty, which, at that Time, appear'd in his Looks, and struck the Company with such a reverential Awe and Respect to his Person, as restrain'd them from making any *Opposition*: But, without having recourse to any Thing *miraculous* in this Transaction, we need only remember, that our Lord was just now come up from *Bethany* to *Jerusalem* in a Sort of *Royal and Triumphant* Procession; that he was attended, on the Road, and into the City, with (n) a very great Multitude, nay, with Multitudes, that went before, and followed after; that these all went along with him into the Temple, and proclaim'd (as they had done on the Road) *Hosanna to the Son of David*; and that the Concourfe, in short, was so great, that (o) all the City was mov'd, and even the *Chief-Priests* were afraid of him, and of the People too, because they took him for a Prophet, and (p) were attentive to hear him.

Now it is no hard Matter to imagine,

that the People, seeing our Saviour proceed to the Temple in this triumphant Manner, might seasonably enough call to mind the Prediction of the Prophet *Malachi*, (q) *The Lord whom ye seek, shall suddenly come to his Temple, even the Messenger of the Covenant, in whom ye delight, and he shall purify the Sons of Levi, that they may offer to the Lord an Offering of Righteousness*; and that, from the Remembrance of this Prophecy, they might be encourag'd to abet his Reformation of the Temple. (r) Nor is it to be doubted, but that a Consciousness of Guilt in the Profaners themselves might, in some Measure, contribute to their Submission and Acquiescence, even in the same Manner, as his Enemies were struck backwards with the Sense of their own Guilt, as well as the Majesty of his Appearance, and fell to the Ground, when they came to apprehend him in the Garden. So that, upon the whole, we are to consider our Saviour, in this Action, not in the Form of a despis'd Man, but of a triumphant Monarch rather, at the Head of an infinite Number of People, all rejoicing in the Completion of an ancient Prophecy, all acknowledging him for their Messiah, and King, and thereupon all ready to support him in any Reformation, that he should think proper to attempt.

THE like is to be said of the Relation, which the *Evangelists* give us of the *Darkness*, which happen'd at our Lord's Crucifixion; that it is far from being a *Misrepresentation* of the Matter of Fact, since we have it confirm'd (s) by the Testimony of *Ptolemy*, who, in the xivth Book of his *Chronicles*, tells us, that, in the 4th Year of the CCIII Olympiad, (which answers exactly to that of our Lord's Death) there was the greatest Eclipse of the Sun, that had ever been before, in-somuch, that at Noon-Day, the Stars were seen in the Sky; by the Authority of *Thalylus* (t), a Greek Historian, who, in his

From *Matth.*  
xx. 10. to the  
End. *Mark*  
xi. 15. to the  
End. *Luke*  
xix. 45. to  
the End, and  
*John* xii. 19.  
to the End.

The Reality of  
the Darkness  
at our Lord's  
Crucifixion.

(m) In *Matth.* xxi. 12.

(n) *Ibid.* ver. 8, 9.

(o) *Ibid.* xxi. 10.

(p) *Luke* xix. 48.

(q) *Mal.* iii. 1, &c.

(r) *Bishop Smallbrooke's Vindication*, Page 146.

(s) *Vid. Orig. cont. C. c. l. c. 11.*

(t) *African. Chronogr.*



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third Book, speaks of the *Darkness*, that accompany'd our *Saviour's* Death, and which he, in like Manner, called an *Eclipse*; by the *Appeal*, which *Tertulian* (*u*), and others, make to the *Roman Archives* (where the Account, that *Pilate* sent to *Tiberius*, of the Miracles, which happen'd at our *Lord's* Passion, was deposited) for the Truth of this *prodigious* Darkness; and, (*x*) lastly, by the *general* Consent of all *Christian* Authors, for the Space of the six first *Centuries*, who, in treating this Subject, have constantly made mention of this Testimony of *Phlegon* and *Thallus*, together with this Appeal to the *Roman Records*, without the least *Hesitation*, or *Dissidence* of their Truth: So that, the only Difficulty is, to know by what Means this strange Phænomenon was effected.

In what Manner it was effected, various Opinions.

*PHLEGON* and *Thallus* indeed, as they are cited (*y*) by *Christian* Writers, seem to make this *Darkness* a common Eclipse, occasion'd (as others are) by an *Interposition* of the Moon, between the Sun and the Earth, and thence some have inferr'd, that there was nothing *extraordinary* in it: But, as it is a Thing very well known, that the *Passover* (when our *Lord* suffer'd) was always appointed at the *Full of the Moon*, and a Thing naturally impossible, that an *Eclipse* should happen, when the Moon is in this *Condition*, we have Reason to think, that this was an hasty Conclusion, which these two Authors made, without ever bethinking themselves of the Rules of *Astronomy*; that, finding, in the *publick Records* of the Time of *Tiberius*, an Account of a prodigious Darkness, which, at Noon-Day, made the Stars appear in the Firmament, *this* they suppos'd could have been effected only by an *Eclipse* of the Sun, and, upon such Supposition, affirm'd that it was so: But, for one Circumstance unwarily advanc'd, it were Madness to reject their *Testimony*, which, in other

Respects, exactly agrees with the Account of the *sacred Writings*.

OTHERS, by the Manner of their Expression, seem to imply, that the Sun, upon this Occasion, with-held its *Rays*, and, as it were, *eclips'd* itself, by restraining its *Lustre* from issuing forth; never considering, that *Light* in the Sun is no *accidental* Thing, nor any *Quality*, which it can suppress, or exert, as it thinks proper. To *shine* is as *necessary* to it, as is its Being: Nor can its Rays meet with any Obstruction, but when some opaque Body or other intervenes between us and them; and therefore, when the *Fathers*, in Conformity to the Stile of the *Scripture*, say, that the Sun, or the Stars withdrew their *Shining*, this must be look'd upon as a *figurative*, and popular Manner of Expression, which seems to give these *Celestial* Bodies a Kind of *free Action*, thereby to make us more sensible of the Absence, or Suspension of their Effects.

OTHERS therefore, with more Probability, think, that, as the *sacred History* says nothing of the Sun, this *Darkness*, which it takes notice of, was occasion'd by a great Number of *condens'd* Clouds, which, gathering in the Air, intercepted the Light of the Sun, and, for the Space of three Hours, produc'd the same Effect, that once happen'd in the Land of *Egypt*, a *Darkness that might be felt*. This *Hypothesis* makes the Matter very easy, by placing the whole Miracle in the quick *Formation* of the Clouds at such a Point of Time, and the speedy *Dispersion* of them, after such a Continuance; only we must suppose, that (*z*) by the whole *Earth*, which the *Evangelist* tells us was cover'd with this Darkness, we are to understand, the Land of *Judea* only, in which Sense the *Phrase* does not unfrequently occur in *Scripture*.

AND indeed, (*a*) as the other wonderful Things, which came to pass at our *Saviour's* Passion, such as the *trembling* of

From Matth. xx. 10. to the End, Mark xi. 15. to the End, Luke xix. 45. to the End, and John xii. 19. to the End.

(u) Apolog. c. xxi. Tenebres.

(v) *Histon's* Testimony of *Phlegon* vindicated.

(y) *Cabnet's* Dissert. sur la.

(z) *Πᾶς τῆς γῆς* Matth. xxvii. 45.

(a) Origen, in Matth. Tract. 35.



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of the Earth, the *rending* of the Rocks, the *opening* the Graves, and *tearing* the Vail of the Temple, were transacted at *Jerusalem*, or at most in *Judea* only; so have we Reason to believe, that the *Darkness*, which accompany'd these Miracles, was of no greater Extent than they; because the chief Design of this uncommon Appearance in the Heavens was, to convince the *Jews*, who blasphem'd our *Lord*, and his *Disciples*, who believ'd on him, both then present at his Crucifixion, that, notwithstanding all the *Humiliation*, to which he voluntarily submitted, he was in Reality the great *Creator* of the Universe, and \* even, while he was hanging on the Cross, the *Ruler* and *Director* of all its Elements, and Motions.

That the Pre-  
science and  
Predictions of  
God did not  
necessitate the  
Infidelity of the  
Jews.

GOD indeed, as he is an *omniscient* Being, cannot but *foreknow* all the Actions of Mankind, and therefore, when he pleases, may *foretel* any of them; but then, (b) if his *Fore-Knowledge*, or Predictions did so far influence the Will of Men, as to lay them under a Necessity of doing, what he foreknows, or has foretold they shall do, all Freedom in human Actions must be destroy'd; consequently, all *Vice* and *Virtue* must be empty Names, because no one can be *blam'd* for doing what he could not *help*, nor does any one deserve to be *prais'd*, who does only that, which he cannot *avoid*: And consequently again, all future *Rewards* and *Punishments* must be discarded; because as it would be *unjust* to punish one Man for that, which was not in his Power to *avoid*, so would it be *unreasonable* to reward another, for doing such Actions, as he found himself constrain'd, and compell'd to do.

WHEN therefore we find the *Evangelist* declaring, that (c) *the Jews could*

*not believe, because* *Isaiah* (d) *had said, God had blinded their Eyes, and hardened their Hearts*, we must not suppose, that this Prophecy was either the *Cause*, or *Motive* of their Infidelity. It was *simply* a Prediction; and, as such, laid upon them no Manner of Necessity, or Compulsion. Such Prophecies indeed, always include a *tacit* Condition, which preserves to Man the Liberty of *Choice*; and, if, in their *Event*, they prove *certain* and *infallible*, 'tis only because God certainly and infallibly foreknows the future bad Dispositions of the People, of whom he speaks; and has a clear Prospect of that *Blindness* and *Obduration*, which their *Perverseness* brings upon them.

From Matth.  
xx. 10. to the  
End, Mark xi.  
15. to the  
End, Luke  
xix. 45. to  
the End, and  
John xii. 19.  
to the End.

IN relation to the *Jews* in particular, 'tis certain, that our Blessed Saviour did not think, that his Heavenly Father had, by any *Action* or *Prediction* of his, made it impossible for them to believe on him; (e) for, had he thought so, he would never have exhorted them (as we find he does in the Verses just going before) (f) *to walk in the Light, and believe in the Light, whilst they had it*; and that to this good Purpose, that they *might become the Children of Light*: Because every Exhortation to do a Thing, which we know to be *impossible*, must not only be *vain* and *delusory*, but (if we know that Impossibility to proceed from a Divine *judicial* Act) repugnant likewise to the *Will* of God, which to suppose our Lord capable of is the Height of *Blasphemy*.

SINCE therefore, in the *Eastern* Phrase, a Person is said to *do* that, which he only *permits* to be done, God's *blinding the Eyes, and hardening the Hearts of the Jews*, must mean no more, than his suffering them to blind their own Eyes, and harden

\* From the *astronomical* Tables, some, that are vers'd in this Kind of Knowledge, have inform'd us, that, on the same Day, when our Saviour dy'd, about three in the Afternoon, *i. e.* immediately after the miraculous *Darkness*, which began at Noon, and lasted three Hours, there was a *natural* Eclipse of the Moon, in which Half of its Orbit was obscur'd: So that this Day produc'd a *literal* Accomplishment of two remarkable Prophecies: that of *Joel*, *The Earth shall quake before them, the Heavens shall tremble, the Sun and the Moon shall be dark, and the Stars shall withdraw their Shining*, Chap. ii. 10. and that of *Amos*, *In that Day, saith the Lord, I will cause the Sun to go down at Noon, and will darken the Earth in the clear Day, and I will turn your Feasts into Mourning, and all your Songs into Lamentation*, Chap. viii. 9, 10. *Calmet's Commentary*.

(b) *Whitby's Annotations on John* xii. 38.  
xii. 35, 36.

(c) *John* xii. 39, 40.

(d) *Isa.* vi. 9.

(e) *John*

(f) *Whitby, ibid.*



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harden their own Hearts; which, upon the mere Subduction of his Grace, without the Infusion of any perverse Inclinations from him, they would not fail to do. And, accordingly, we may observe, that the same *Evangelist*, in another Place, speaks of their Obduration and Blindness, as their own Act and Deed; for (g) *this People's Heart is waxen gross, says he, and their Ears are dull of hearing, and their Eyes have they closed, lest, at any Time, they should see with their Eyes, and hear with their Ears, and understand with their Hearts, and should be converted, and I should heal them.*

Our Lord's  
Miracle on the  
barren Fig-  
Tree vindicated.

WHOEVER considers the Series of the Sacred History, may soon convince himself, that the Miracle, which our *Saviour* wrought on the *barren Fig-Tree*, happen'd about the *eleventh Day* of the *Jewish Month Nisan*, on *Tuesday*, very probably, before the *Passover*; for the *Passover*, we know, was kept on the *fourteenth Day* of *Nisan*, which answers to the latter End of our *March*. And that, at this Time, there were Figs in *Judea* ripe, and fit for gathering, we have some Authority to believe.

WHEN *Moses* sent away the Spies to search the Land of *Canaan*, it was, we are told, (h) *in the Time of the first ripe Grapes*, and (i) *they returned from searching, after forty Days*, and brought from thence (k) *Pomegranates, and Figs, as well as Clusters of Grapes*. Now the *Septuagint Version* says, that it was in the *Spring*, when these Spies set forward, and *Philo*, in his *Life of Moses*, seems to be of the same Opinion. Supposing then, that it was about the Middle of the *Spring*, (which, in *Judea*, began about the Middle of *January*) that the Spies set out, and that they were gone forty Days, it will follow, that they return'd some Days before the *Passover*; and if the *Figs*, which they brought, as well as the *Grapes*, were ripe, and full-grown, then were they ripe in

*Judea*, in the very same Time, that our *Saviour* is here said to *look for them*.

SOLOMON, in his Book of *Canticles*, gives us a lively Description of the *Spring*, and, among other Signs of its being come, makes mention of this, — That (l) *the Fig-Tree putteth forth her green Figs, and the Vines, with their tender Grape, give a good Smell*, or (as it may more literally be render'd) *the Fig-Tree hath begun to give a Flavour to her young Figs, and the Vines a good Smell to the tender Grape*. Now, if in the Middle of our *January*, the Figs were so forward, as then to give a Flavour, 'tis reasonable to think, that, in so warm and fruitful a *Climate*, as *Judea* was, there might be ripe ones, about the latter End of *March*, which is the precise Time, when our *Saviour* sought for them upon this Fig-Tree.

From Matth.  
xx. 10. to the  
End, Mark  
xi. 15. to the  
End, Luke  
xix. 45. to  
the End, and  
John xii. 19.  
to the End.

THE Truth is, there were in *Judea* Fig-Trees of different Kinds; and, besides the ordinary Sort, (which, (m) according to our *Saviour* did not *put forth its Leaves*, until the near Approach of *Summer*) the *Jewish Writers* make mention of one early Kind in particular, (called by them *Banoth-shuath*) which never wanted Leaves, and very seldom Fruit. Nay, *Pliny* (n) tells us of some Sort of Fig-Trees in *Syria*, (under which Name he frequently comprehends *Judea*) that *had always Leaves, and, when the Fruit of the preceding Year was gathered, the new Fruit began immediately, and was growing all the Winter long*; and therefore, we need less wonder at what the Emperor *Julian* asserts, *viz.* that, at *Damaicus*, in *Syria*, *there was a Sort of Fig-Tree, whose Fruit, both old and young, grew together, and lasted beyond the Year*: From all which we may be allow'd to conclude, that there might be Figs in *Judea* fit to eat, at the Time when our *Saviour* went to look for some on this Tree: And for this Reason, some have (o) imagin'd, that without offering any great Violence

to

(g) Matth. xiii. 15.  
ii. 13.

(h) Numb. xiii. 20.

(i) Ibid. ver. 25.

(k) Ibid. ver. 23.

(l) Cantic.

(m) Mark xiii. 28.

(n) Natural History, lib. xiii. c. 8.

(o) Universal History, lib. ii. c. 11.



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33, &c.

to the *Text*, the *Original Words*  $\epsilon\gamma\alpha\gamma\epsilon\iota\tau\epsilon$  *καί ποτε οὐκ ἦν* for *where he was*, or, in the Place he then was in, *the Time of Figs was come*. And this, by the Way, is enough to vindicate our *Saviour* in what he did, since there could be no Injustice to the Owner, (as some would suggest) in ridding the Ground of a Tree, which only encumber'd it, and suck'd its Nourishment from it, without making any Return.

WITHOUT entering into \* any other Solutions: If there were two Sorts of Fig-Trees in *Judea*, the one much earlier than the other, and thence two Seasons of ripe Figs, the one much later than the other, and (as 'tis natural to suppose) the later much more common, and plentiful than the former; the later was properly called *the Time of Figs*, and the *Evangelist* might very truly say, that at the Time of the Passover, *it was not yet come*, i. e. the common and ordinary Season for Figs was not come; tho', admitting this to be one of the early Kind, our Lord might well expect to find something upon it, since, by the Speciousness of its Leaves, it look'd so promising at a Distance.

HE, without all doubt, knew perfectly well, before he went up to it, whether it had any Fruit on it, or no; but, as he intended to work a Miracle upon it, and, by its speedy withering away, *emblematically* to shew his Disciples the near approaching Ruin of the *Jewish Nation*, be it what it would, it answer'd his main End; but then it could not have been so fit a Type and Resemblance of the *Jews*, had it not been *barren*, nor exhibited their

Fate in so lively a Manner, had it not been *curs'd*, and so wither'd away.

THE *Jewish Nation* indeed, at our *Saviour's* Coming, was, in all Degrees and Orders of Men, sadly corrupted; but in none so much, as in the *Scribes* and *Pharisees*, who, pretending to be the Doctors and Expounders of the Law, had vacated the Obligation to almost all *moral* Honesty, by the Introduction of their false *Glosses* and *Comments*. Their great Shew of outward Sanctity however, much Ostentation in their Prayers and Piety, and punctual Performance of the ceremonial Part of their Religion, gave them great Authority among the People, and as high a Conceit of themselves; insomuch, that they expected a blind Submission to their Injunctions, and all imaginable Tokens of Respect and Veneration, whenever they appear'd in publick: Tho', all this while, their pretended Sanctity was but a Veil to cover their Vices, and inward Impurity; an Art to gain a Reputation, by making the best of the Shadow, while they wanted the Substance of Godliness.

NOW, if such was the Depravity of the *Scribes* and *Pharisees*, when our *Saviour* liv'd among them, none can doubt, but that, as he was a Teacher sent from God, he had a proper Authority to reprove them, since, under the *Mosaick Law*, this was a Duty incumbent even on private Persons, and what they could not, without a manifest Breach of Charity, decline: For (p) *thou shalt not hate thy Brother in thy Heart: Thou shalt in any wise rebuke thy Neighbour, and not suffer Sin*

From Matth. xx. 10. to the End, Mark xi. 15. to the End, Luke xix. 45. to the End, and John xii. 19. to the End.

His sharp Re-proof of the Scribes and Pharisees vindicated from any Breach of Charity.

\* There is one however, which we must not in this Place forget to mention, viz. That, by *the Time of Figs*, may well be understood *the Time of gathering them*, when they were full ripe, and must be gather'd, otherwise they would fall from the Tree; and that the Words, *for the Time of Figs was not yet*, do not refer to *those* immediately foregoing *when he came to it, he found nothing but Leaves*, (which ought to be included in a Parenthesis) but to the Sentence, that went before *he came, if haply he might find any Thing thereon*, as he might very reasonably expect, because the Fig Time, i. e. the Season, when Figs were wont to be gather'd, *was not yet come*, i. e. he came to the Tree, before People had gather'd their Figs. For we must observe farther, that, on the second Day of unleavened Bread, i. e. about five or six Days after our Saviour's coming to this Tree, the First Fruits of all, that were then ripe, were solemnly presented in the Temple; nor were the Owners of any Trees permitted to gather in their Fruits, until that Day was come; and, consequently, if no Fruit-Trees were as yet gather'd, (upon Supposition that this Fig-Tree was of the early Kind) our Saviour is not to be censur'd for expecting to find something on it. Kidder's Demonstration of the *Messiah*, Part ii.

(p) Levit. xix. 17.



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4037, &c.  
Ann. Dom.  
33, &c.

*Sin upon him*: Where we may observe, that, in the Eye of this Law, not to *re-buke* our Brother is *interpretatively* to *hate him*; and therefore our *Saviour* stands in need of no farther *Apology* for reproving the *Scribes* and *Pharisees*, who had such a Number of Sins *upon them*, since there was no omitting *that*, without violating *this Command*.

IN his Rebukes indeed, there seems to be a Spirit of *Severity*, something that looks like *Anger*, and several Terms of *Diminution* and *Disrespect*. But then it should be consider'd, that, as *Anger* is a *Passion* implanted in human Nature, in itself, and, upon all Occasions, it cannot be *unlawful*; nay, when employ'd about proper and deserving Matters, such as the Honour of God, and Reverence due to his Laws, the Love of Virtue, and the Correction of Vice, it is not only *innocent*, but highly *necessary*, and *commendable*. For there is a *Tameness* of Spirit, which deserves Censure; and, in such Cases as these, we even *do well*, when we are angry.

(q) IN like Manner, it may be observ'd, that Terms of *Disparagement* and *Reproach* are, in some Cases, allowable, and, more particularly, when Men (as St Paul expresses it) (r) *are rebuked sharply, to render them sound in the Truth*. From a Mouth of a *Superior* they are often of *Use*, sometimes of *Necessity*, to rouse, and awaken *stupid Men*; to make them more effectually both sensible, and ashamed of their Follies; to expose the horrible *Absurdity* of *pernicious* Opinions, or the flagrant *Enormity* of *wicked Practices*, and, in short, are hardly ever discommendable, where *Charity* is at the Bottom, and an high *Authority* in the Reprover gives such *Language Countenance*.

NOW, as none can call in Question our *Saviour's Authority*, if he thought it convenient to make use of such *Severity* in his Reproofs of a *Set* of People, that most justly deserv'd it; so need not any be

offended at his *denouncing* so many Woes against them, when he finds God giving the Prophets of old, sent to his *Priests*, who were *negligent* in their Duty, and *corrupted* in their *Morals*, (just as they were now) Instructions to address them in the self-same Manner: (s) *Thus saith the Lord God, Wo be unto the Shepherds of Israel, that do feed themselves; should not the Shepherds feed the Flock? Ye eat the Fat, and ye cloath you with the Wool; ye kill them that are fed, but ye feed not the Flocks, &c.* And again, (t) *Wo be unto those Pastors, that destroy, and scatter the Sheep of my Pasture; thus saith the Lord, ye have scattered my Flock, and driven them away, and have not visited them.* And, if *inferior Prophets* were commission'd to make such *Denunciations*, much more might this great *Messenger of the Covenant* (who was both invest-ed with *supreme Power* from the Father, and perfectly knew what was in every Man's Heart, and therefore could not *mis-call* Things) be allow'd (u) *to reprove, and rebuke all with Authority*, and without Violation of that great Law of *Charity*, which is so peculiarly fitted to the *Evangelical Institution*, that, upon sundry Accounts, it may not improperly be called a *new Commandment*.

(x) THIS Commandment indeed of *loving one another* is by our Lord and *Saviour* so much *enlarg'd*, as to the *Object* of it, extending to all Mankind, and even to our greatest Enemies; is so greatly *advanc'd* and heightened, as to the *Degree* of it, even to the laying down of our Lives for one another; and is so effectually *taught*, so mightily *encourag'd*, and so much *urg'd* and insisted upon, that, tho' it was a *Precept* deliver'd by *Moses*, yet, considering in what Manner the *Scribes* and *Pharisees* had perverted the Sense, and confin'd and discourag'd the Practice of it, it may well enough be said to have receiv'd in our *Saviour* a *Republication*. And, tho' it was not altogether

From Matth. xx. 10. to the End, Mark xi. 15. to the End, Luke xix. 45. to the End, and John xii. 19. to the End.

And why that is called a new Commandment.

(q) *Stanhope*, on the Epistles and Gospels, Vol. III.  
(r) *1 Cor. xiii. 1, 2.*

(s) *Tit. ii. 15.*

(t) *Tit. i. 12, 13.*

(u) *Tillotson's Sermons*, Fol. Vol. I.

(v) *Ezek. xxxiv. 7.* &c.



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altogether unknown to other Nations before, yet it was never so taught, so encouraged; never was such an illustrious Example given of it, never so much Stress and Weight laid upon it, by any Philosophy, or Religion, that was ever before in the World.

*What is meant by the Abomination of Desolation, mentioned in Mat. xxiv. 15. various Opinions.*

THERE are three Passages in the Prophet *Daniel*, which mention (y) *the Abomination, that maketh desolate*; and to any of these, our Saviour may be supposed to allude; for they are all *Predictions* of the Dissolution of the Jewish State, *when the Sacrifice and Oblations should be made to cease*. 'Tis the Sense indeed, that our Saviour seems more to attend to, than the Words of the Prophecy; and, because it was the Custom of the Roman Armies to have an *Eagle* for their Ensign, in which they plac'd a Kind of *Divinity*, and to carry their Emperors *Images* along with them, to which they paid a religious Adoration, and therein committed such Idolatry as was highly detestable to every Jew; (z) it is hence supposed, that *the Abomination standing in the Holy Place* means the Roman Army, with these hated Objects of their Idolatry, besieging *Jerusalem*; and that it is therefore called a *Desolation*, because it was appointed by Almighty God to lay the Country, City, and Temple of *Jerusalem*, desolate and waste; for so St *Luke* seems to have explain'd it by a parallel Place, (a) *When ye shall see Jerusalem compassed with Armies, then know, that the Desolation thereof is nigh*.

*JERUSALEM* indeed may perhaps, in some Places of Scripture (b), be called *the Holy Place*, (c) but this is a Title so peculiar to the Temple, that we cannot but think, that our Saviour, in the Application of the Prophecy, intended it here; especially (d), since his Disciples, by shewing the Stateliness of its Buildings, gave the whole Rise to his Discourse. But now, if we suppose the Temple to be this *Holy Place*, we cannot see, how the

*Abomination* here spoken of could be the Roman Army, and their *Ensigns*, because neither of these were ever in the Temple, until the Taking, and Sackage of the City, and could therefore, in this Respect be no *Presages* at all. If we suppose the City of *Jerusalem* to be this *Holy Place*, 'tis certain, that this *Abomination* was lodg'd in it, long before the Approach of *Titus* with his Army, because the Romans had, all along, a strong Garrison, over against the Temple, in *Fort Antonia*, where their Colours, and Standard were set up: Nor can we readily conceive, why the military *Ensigns* under *Titus* should be thought an *Abomination* to the Jews, more than those under *Pompey*, *Socius*, and *Cestius*, who had all, before him, besieg'd *Jerusalem*.

THESE are some of the Difficulties, that attend the common Interpretation; and therefore we should rather think, that *the Abomination of Desolation*, here spoken of, should refer to that gross *Profanation* of the Temple, which happen'd a little before the Beginning of the Siege of *Jerusalem*. While the Roman Arms were in *Judea*, there were two contending Parties in *Jerusalem*. (e) Some were for accommodating Matters with an Enemy so vastly superior to them in Power, and from whom nothing less than utter Ruin was to be expected at last; others again, were for making no Terms at all, but in Hopes of some strange Deliverance for standing it out to the last, and among these was a Crew of Ruffians and Robbers, who, from their pretended Concern for the Honour of God, which they could not bear to see prostituted to *Gentile* Power, were called *Zealots*. This Gang of Men seiz'd upon the Temple, and fortify'd it, and, having got into their Possession the Engines, which had been left in the Country by *Cestius Gallus*, when he besieg'd the City about three Years before; with these they shot from the Battlements of the Temple upon the Town, whilst those in the Town shot likewise

From Matth. xx. 10. to the End, Mark xi. 15. to the End, Luke xix. 45. to the End, and John xii. 19. to the End.

*The right Interpretation of it.*

(y) Dan. ix. 27.---xi. 31.---xii. 11.

(z) Matth. iv. 5. 1 Maccab. x. 31.

(a) Joseph. de Bello Jud. lib. iv.

(b) Whitty's, and Hammond's Annotations.

(c) Calmet's Commentary.

(d) Luke xxi. 20.

(e) Matth. xxiv. 1, 2.



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likewise at them, by which Means great Numbers were killed on both Sides, and the Temple became thereby polluted with the Blood of the Slain, that were within it, and by which Means the Daily Service was intermitted, and the *Sanctuary*, according to the *Jewish* Notion of the Word, became desolate. Here then was a Sign peculiar, and what never had happen'd at any Siege before, which our Saviour gave his Disciples, in order to provide for their Escape. Wars, Famines, Murthers, Massacres, Divisions among desperate Men, and investing Cities by hostile Troops, are no uncommon Things in Cases of this Nature, and what the *Jews* upon this Occasion, knew too much of by woful Experience; but to have the *Sanctuary* filled with armed Men, who were after killed in the *Holy Place*, and who, by being brought into the Courts of the Temple, actually defiled it with the Carcases and Blood of the slain, (which were both of them to the highest Degree *abominable* by the *Mosaick* Law) was the distinguishing Mark of this Calamity; and when this once began to appear, the Disciples were caution'd to decline the approaching Storm, by making the best of their Way out of *Jerusalem*, which they could not have done so well, had they stay'd till the Siege was form'd, and the *Roman* Army had invested the Town.

Infant-Baptism in Use among the Jews.

(f) THAT it was a Custom among the *Jews*, before our Saviour's Time, and (as they themselves affirm) before the Beginning of the Law, to baptize, as well as circumcise, any *Proselyte*, that came over to them from another Nation; and, in Case such a Person had any *Infant-Children* then born to him, that they, at their Father's Desire, were, in like Manner, *circumcis'd*, *baptiz'd*, and admitted as *Proselytes*, is manifest from the incontestible Evidence of their Writers. The *Incapacity* of the Child to declare, or promise for himself, was not look'd on as a *Bar* against his

Reception into the Covenant, but the Desire of the Father to dedicate him to the true God was accounted available, and sufficient to justify his Admission; and the Reason, they give for this, is, — That the Things, they were admitted to, were undoubtedly for their Good; for one may privilege a Person, say they, *tho' he be incapable of knowing it; but one ought not to disprivilege any one, without his Knowledge and Consent.*

From Matth. xx. 10. to the End, Mark xi. 15. to the End, Luke xix. 45. to the End, and John xii. 19. to the End.

Now this gives great *Light* to our better understanding the Meaning of our Saviour, when he bids his Disciples go, and teach all Nations, baptizing them. Baptism he took, as the easier Rite of the two, and, having converted it into an *Evangelical* Precept, made it the federal Form of Admission into his Religion, as Circumcision had been in the *Mosaick Dispensation*; and, as he gave his Apostles no Directions in their Commission concerning little Children, it may justly be presum'd, that, with regard to them, he left them to proceed, just in the same Manner, as the Church, wherein they liv'd, had been accusom'd to do, and that was, to make them *Proselytes* to his Religion by Baptism.

And instituted in the Christian Church for several Reasons.

(g) THAT in the *Jewish Church* Infants were Part of those, who engag'd in Covenant with God, is evident from these Words of *Moses* to all the People; (b) *Ye stand this Day before the Lord your God; you, and your Little-Ones, that thou shouldst enter into Covenant with the Lord thy God, that thou mayest be a People to him, and be unto unto thee thy God: And that, in the Christian Church, Children, in like Manner, are under the Covenant of Grace, is more than intimated in St Peter's Exhortation to such Persons, as he had converted, that they would receive Baptism, in order to make their Children likewise capable of it, because (i) the Promise was to them, and their Children, i. e. the Promise of Remission of Sins, and of receiving the Holy Ghost, (mention'd*

(f) Hall's History of Infant Baptism, xxix. 10, 11. (c) Acts ii. 39.

(g) Hopkins's Doctrine of the two Sacraments.

(b) Deut.



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(mention'd immediately before) which ap-  
pertain'd to the Covenant, belong'd to  
*them, and their Children.* Now, if the  
*Promise and Covenant* belong'd to the *Chil-*  
*dren*, as well as *Parents*, there is no Que-  
stion to be made, but that *Baptism*, which  
is the *Seal* of the Covenant, and the visi-  
ble Confirmation of the Promise, belongs  
to them likewise, and, if Infants have a  
*covenanted Right* to Baptism, we may  
safely infer, that *Christ* never intended to  
debar them of it; and that, consequently,  
tho' they are not expressly nam'd, yet are  
they most certainly imply'd in the Com-  
mission of *baptizing all Nations.* For,  
since the *Universal* includes all *Particu-*  
*lars*, and *Children* make up a considerable  
Part of *all Nations*, the Words of the  
*Commission* may reasonably be suppos'd to  
comprise them; nor can we forbear think-  
ing, but that, when we read of whole  
*Families* that were baptiz'd, there must,  
of course, have been several *Children* in  
them; because the Word *οἶκος*, which, in  
this Case, is render'd *Household*, according  
to the Observation of the Learned, (*k*) is  
of a large Signification, and takes in every  
individual Person of the Family, Women,  
as well as Men, and Children, as well as  
grown Persons.

Their Incapa-  
city for In-  
struction, no  
valid Objec-  
tion.

(*l*) THE *Adult* indeed, before they were  
admitted as *Profelytes* to the *Jewish* Reli-  
gion, were to be instructed in the *Funda-*  
*mentals* of the Law, in the Weight and  
Burthen of it, and in the Nature of its  
Rewards and Penalties, and so profess their  
Submission to it; but then, it must be ob-  
serv'd, that these *Pre-requisites* in the *Pa-*  
*rent*, who was capable of such Instruc-  
tion, did not exclude the *Children*, then  
born, from the Rite of Baptism; so far  
from this, that, by the Sentence of the  
*Sanhedrim*, the Church was oblig'd to  
baptize them, as having a Right to the  
Ordinance by their Parents Faith. And,  
in like Manner, they, who were arriv'd at  
a competent Age and Understanding, were

to be instructed in the Principles of the  
*Christian Religion*, were to (*m*) *confess with*  
*their Mouth the Lord Jesus Christ, and to*  
*believe in their Heart, that God had raised*  
*him from the Dead*, before they were ad-  
mitted to Baptism. This was a Condition  
requir'd of them, because they were able  
to do it: But why this Condition should  
exclude their Children, any more than it  
did the Children of *Jewish Profelytes*, (who  
were usually baptiz'd together with their  
Parents) we cannot see.

OUR Children indeed cannot under-  
stand the Nature and End of the *Ordi-*  
*nance of Baptism*, but neither were the  
*Jewish* Children, at eight Days old, able  
to know what the Purpose of *Circumcision*  
was. They have no *actual* Faith of their  
own, but the Faith of those, who present  
them in the Congregation, is *imputed*, and  
themselves are *sanctify'd* by being born of  
*believing* Parents. They have no Manner  
of Room for *Repentance*, but then they  
have *Innocence*, which is a much better  
Qualification; and tho' they cannot *sti-*  
*pulate* for themselves, yet have they *Proxies*  
and *Sureties*, (of (*n*) *early* Institution both  
in the *Jewish* and *Christian* Church) to  
contract in their Names, whose Act is  
look'd upon, and accepted by God, as  
*theirs*. In the mean Time, that *Infants*,  
and young Children (tho' insensible of  
what is done for them) may have Favours  
conferr'd on them, and are capable of re-  
ceiving spiritual Advantages to their Souls,  
is plain from that Passage in the Evange-  
lical History, where, when (*o*) *young Chil-*  
*dren were brought to Christ, he took them*  
*up in his Arms, laid his Hands on them,*  
*and blessed them*, namely, by praying for  
a Blessing, by pronouncing a Blessing, and  
by actually conferring a Blessing on them;  
and, if they are capable of being *blessed*,  
why should they be thought incapable of  
being *baptiz'd*, since Baptism, in the main,  
is but a *solemn Benediction*, as it inflates us  
in the Privileges and Benefits of the Gospel,

From Matth.  
xx. 10. to the  
End, Mark  
xi. 15. to the  
End, Luke  
xix. 45. to  
the End, and  
John xii. 19.  
to the End.

17 Y

such

(*k*) Edwards's Body of Divinity, Vol. I.

(*l*) Whithy's Dissertation, added to his Notes on *Matth.* xxviii.

(*m*) Rom. x. 9

(*n*) Vid. Hall's Infant Baptism, Introduction, Sect. 34. and Part i. c. 4. Part ii. c. 9.

(*o*) Luke xviii. 15.



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such as Adoption and Grace, the Pardon of our Sins, and the Acceptance of our Persons?

IN short, (p) the Covenant of Grace is a *Deed of Gift*, made to us by *Christ*, wherein he promises to bestow upon us eternal Life and Happiness: And, as it would be absurd to say, that a Child's Name ought not to be put into any *Deed*, or *Legacy*, until he came of Age to understand it; so it is equally absurd, and far more injurious, to exclude our Children from this Heavenly *Legacy*, which *Christ*, out of the Riches of his Goodness, has bequeath'd unto them: Especially, considering (q) that the *Primitive Church* did all along, and (r) every *National Church*, at this Day in the World, does admit their Children into the *Christian Covenant* by this Ordinance; that (s) many of the most *antient Writers* plead the *Necessity* of it, for the Expiation of *original Guilt*, and (t) speak of it, as a great Sin in Parents, and others, that have Opportunity, to suffer any Child of theirs, or any other Person, under their Care, to die *unbaptiz'd*.

The true  
Meaning of  
our Saviour's  
Words in the  
Institution of  
the Eucharist.

IN relation to the other *Sacrament*, there can be no great Difficulty in our Saviour's Words, if we will but admit, that the Scripture very frequently makes use of *figurative Expressions*, and, in Matters of a *sacramental Nature* more especially, is apt to put the *Sign* for the *Thing signified*. (u) *The three Baskets are three Days*, (x) *the seven good Kine are seven Years*, (y) *the Ram, with the two Horns, are the Kings of Media and Persia*, (z) *Sarah and Agar are the two Covenants*, and (a) *the seven Stars are the Angels of the seven Churches*, are Instances of this Kind: And when *Moses*, speaking of the *Paschal Lamb*, tells the *Israelites*, (b) *This is the Lord's Passover*, even before the *Lord* had pass'd over them, and smitten the *Egyptians*; and of the *unleavened Bread* us'd at the *Paschal Feast*, *This is*

*the Bread of Affliction, which your Fathers did eat in the Land of Egypt*, his Meaning can be no other, than that these Things were a *Representation*, and *Memorial* of what had befallen their Forefathers in *Egypt*. And therefore it is no Wonder, that our Blessed Saviour, in the Institution of this *Sacrament*, should make choice of the like *Form* of Expression, as was in Use in the *Jewish Church*, upon the like Occasion, and, consequently, that when he says, *This is my Body*, and *this is my Blood*, his Meaning must be, that "this Bread in my Hand, and the Wine " in this Cup, do signify and represent to " you my Body and Blood, and that, in " eating and drinking of these, you are " made *Partakers of my Body and Blood*, " i. e. of the real Benefits of my Death " and Passion."

From Matth. xx. 10. to the End, Mark xi. 15. to the End, Luke xix. 45. to the End, and John xii. 19. to the End.

(c) AND indeed, if we consider, that our Blessed Saviour celebrated this Sacrament before his *Passion*, we shall soon perceive that his Words could not possibly bear any other Construction. For how could he hold himself in his own Hand, or give his Disciples his *Body broken*, and his *Blood shed*, when, at this Time, he was alive, and no Violence had pass'd upon him? (d) They saw his Body whole before them, and knew that his Blood was in his Veins, and therefore could not but conclude, that, what they eat and drank, according to the Evidence of their Senses, was *Bread and Wine*; for, had they understood our Saviour's Words in their *literal Meaning*, it is hardly imaginable, but that they, who, upon all other Occasions, were so full of their *Questions* and *Objections*, would, upon the first hearing of this *Paradox*, have started some such Scruple, as this, — " We see *this* to be " Bread, and *that* to be Wine, and we " see that thy Body is distinct from both; " we see that thy Body is not broken, " nor is thy Blood shed, how therefore can " these Things be?"

THE

(p) *Hopkins's Doctrine of the two Sacraments.*

(q) *Ibid.* Part. ii. c. 3.

(r) *Ibid.* xli. 20.

(s) *Tillotson's Sermons in Folio*, Vol. 1.

(t) *Ibid.* Part i. passim.

(u) *Dan.* viii. 20.

(v) *Gal.* iv. 24.

(d) *Whitby's Annotations on Matth.* xxvi. 26.

(q) *Hall's History of Infant Baptism*, Part i. passim.

(r) *Ibid.* c. 4, 6, 15, 18, &c.

(a) *Rev.* i. 20.

(b) *Exod.* xii. 11.

(u) *Gen.* xl. 13.



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THE antient *Apologists* for our Holy Religion take notice, that this was one of the greatest *Accusations* which the Heathens brought against *Christians*, that they did eat human Flesh, which they endeavour to refute, and constantly reject-ed, as the vilest *Calumny*, and most abominable Thing: But now, had they understood our *Saviour's* Words in a *literal* Sense, and thereupon made it an Article of Faith, that they did daily eat the *Flesh of the Son of Man*, with what Sincerity could they (without all Limitation or Distinction) not only have deny'd, but even detested the doing so? (e) Nay, nothing is more obvious, than that *primitive* Writers continually ridicule the Heathens, for worshipping such *Deities*, as might be eaten, and instance particularly in the *Egyptians*, who made the same *Flesh*, which some of them did consecrate as a God, the Food of others. But how can it possibly be conceiv'd, that they should thus ridicule, and expose the Religion of Heathens, for that very Thing, which made so great a Part in their own; or brand that, as the very Extremity of Madness and Folly, when done by others, which their Faith taught them was the highest Act of religious Worship, when perform'd by themselves? (f) These Things surely give us sufficient Reason (with *Scotus*) to admire, that such an Interpretation should be put upon this one Article, as makes our Faith contemptible to all, that are guided with Reason; and at the same Time, to assert, that, as it is apparently against Humanity, and against Piety, to break with our Hands, to tear with our Teeth, and to devour, as we do common Food, the *Flesh and Blood of Christ*, and that the Scorn of *Atheists* and Infidels will never cease, until the Doctrine, which establish'd these Positions, be banish'd from the *Christian Church*.

Why our Lord did not appear publicly, and to his Enemies, after his Resurrection.

WE own indeed, that the whole Stress of the *Christian Cause* lies upon the Truth

of our Lord's Resurrection, and that all proper Methods of convincing the World were necessary upon this Occasion; but then it should be consider'd, (g) that our Lord, being now, after his Resurrection, to act according to the Majesty of the Divine Nature, and not according to the Infirmities, and Condescension of the Human, it did not so well comport with the Dignity, he had assum'd, to converse publicly, or to submit himself to the Censures, and fresh Affronts of his Enemies. But allowing it had been consistent, (h) yet the unbelieving *Jews* (especially the Chief-Priests and Rulers) were of all Men most unworthy to have so extraordinary a Way of Conviction afforded them.

From Matth. xx. 10. to the End, Mark xi. 15. to the End, Luke xix. 45. to the End, and John xii. 19. to the End.

THEY had already despis'd the Evidence, that was given them, and not only so, but maliciously imputed the plainest Miracles, that ever were wrought, to the Power, and Operation of the Devil. Now, if any Thing can render Men incapable of the Favour of a farther Conviction, such a malicious Resistance of the Evidence, which our *Saviour's* Miracles carry'd along with them, would probably do it; especially, if we consider, that the greatest of all the Miracles, which he wrought in his Life-Time, (I mean the raising *Lazarus* from the Grave, after he had been dead four Days) was so far from convincing them, that, tho' they could not deny the Thing, they took occasion to resolve to put him to Death: And therefore, what Reason was there, that *Christ* should appear to them for their Conviction, who had conspir'd to compass his Death, even because they knew that he had rais'd one from the Dead?

BUT supposing, for the present, that our *Saviour* had appear'd publicly to the *Jewish Rulers*; yet, since neither the Darknets at his Death, nor the Earthquake at his Resurrection, neither the Declaration of the *Centurion*, on the one,

or

(e) *Whitby's Annotations on Matth. xxvi. 26.*  
Religion, Vol. II.

(f) *Tillotson's Sermons.*

(g) *Ibid.*

(h) *Jenkins's Reasonableness of the Christian*



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or the Confession of the Soldiers, on the other Occasion, had wrought in them any Remorse, we can hardly suppose, but that, had he so appear'd, they would have offer'd to lay violent Hands upon him, as they before design'd against *Lazarus*, and for the same Reasons: (i) In which Case, had our *Saviour* vanish'd out of their Hands, (as doubtless he would) what would they have concluded from thence, but that they had seen a *Ghost*, a *Spectre*, or *Apparition*? And what *Conviction* would *that* have wrought, but that their Senses had been impos'd upon by some *magical Illusion*? And what *Effect* would this have had upon their Minds towards bringing them to a Belief that *Christ* was truly risen? None at all.

IN many of the *Jews*, (especially their *Chief-Priests* and *Elders*) the *God of this World* had so blinded their Eyes, and hardened their Hearts, that they would not have believ'd one Tittle of our *Saviour's* Resurrection; or, in case they did believe it, such was their Malice and Perverseness, that they would not have testify'd, that they ever had seen him, after his Resurrection. (k) Now they, that are wicked enough to deny what they believe, will, at a Pinch, deny also what they know to be true; and therefore, supposing that our *Lord* had shewn himself to all his Enemies, and to all the People, and but some of them (especially of the great Men in *Authority*) had deny'd that ever they saw him after his Resurrection, this would have exceedingly weaken'd the Testimony of those, who vouch'd and confess'd it: For he, that appeals to the Knowledge of another for the Truth of a *Matter of Fact*, is so far from gaining, that he loses Credit by the *Appeal*, if the other Person denies that he knows any Thing of it. If therefore our *Lord* had appear'd to his *Persecutors*, (it being likely that his Disciples would appeal to their Knowledge) they, by protesting the contrary, would have made

a terrible Advantage against the *Christians* upon that Appeal. Herein therefore is manifest the Wisdom of *Christ*, that, in making choice of particular Witnesses, viz. such Persons only, as would be so far from dissembling their Knowledge, that they would always be ready to seal their Testimony with their Blood, he hath settled the *Christian Faith* upon a better Foundation, than if he had appear'd in the *Temple*, or in the Midst of *Jerusalem*, to the whole People of the *Jews*.

THE Truth is, (l) it is not the Number of Witnesses, but the *Character* and Qualifications of the Persons, together with the Evidence itself in its full Force, and Circumstances, that are chiefly to be regarded in Matters of this Nature. If but a few Men can (as the Apostles did) by undeniable Miracles make it sufficiently appear, that what they say is true, and that God himself confirms the Truth of it; they can appeal to every Man's own Senses, before whom they work Miracles, and make every one, that sees them, a *Witness* to the Truth of their Doctrines. In this Case, God himself bears witness to it; and what the High-Priest said upon a very different Occasion, every Stander-by finds himself constrain'd to declare in this: *What need have we of any farther Witnesses? For we ourselves have heard of their own Mouths, (in the miraculous Gift of Tongues) and seen with our own Eyes, (in the many wonderful Works, which they have publicly wrought) a full, and authentick Testimony of Christ's Resurrection.*

AND this possibly may suggest the Reason, why God permitted the Apostle *St Thomas*, to be so scrupulous, and doubtful in this great *Article* of our Faith. He had been told, that our *Saviour* was risen from the Dead, and the Truth of it had been attested to him by Evidences beyond Exception: (m) Several Companies, who had seen him, and convers'd with him several Times; to whom he had expos'd the

From Matth.  
xx. 10. to the  
End, Mark  
xi. 15. to the  
End, Luke  
xix. 45. to  
the End, and  
John xii. 19  
to the End.

(i) South's Sermons, Vol. V.  
Christian Religion, Vol. II.

(k) Claggett's Sermons, Vol. I.  
(m) Young's Sermons, Vol. II.

(l) Jenkins's Reasonableness of the



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33, &c.

the Sight and Feeling of his Wounds; to whom he had expounded the Scriptures concerning himself; with whom he had broken the Sacramental Bread, and conferr'd on them the Benediction of the Holy Ghost: All these, with all these convincing Tokens, had told *Thomas* that Christ was risen; but *Thomas's* Reply was, (n) *Except I shall see in his Hands the Print of the Nails, and put my Finger into the Print of the Nails, and thrust my Hand into his Side, I will not believe.* It might indeed be urg'd before, that our Lord had not given all the *Proofs* of his Resurrection, that the Nature of the Thing was capable of; but (o) now, when nothing is left unask'd, that the most *sceptical* Doubts could pretend to desire; when the very Apostles themselves had one of their Number, that held out a while, and they preach'd not this Doctrine, until his Scruples were remov'd; when even this *Doubter* himself was no less vigorous, and positive afterwards in asserting the Truth of a *Point*, which nothing, but *Demonstration*, could make him believe; this takes off all Imputation of Credulity and Easiness. It shews, that the Apostles proceeded with great Caution, before they embark'd in the Cause of *Christianity*, which could not but reap great Advantages from his Apostles Backwardness to believe; and therefore our Church justly acknowledges, that (p) *God, in his Wisdom, suffer'd Thomas to doubt, for the greater Confirmation of our Faith*, according to that Saying of one of the Antients, *Plus nobis Thomæ infidelitas ad fidem, quam fides discipulorum profuit; quia dum ille ad fidem palpando reducitur, nostra mens, omni dubitatione postposita, in fide solidatur.* This Disciple, in short, doubted, and was satisfy'd for us all. His former Unbelief adds Strength to the Cause he pleads, and makes him a Witness, so much above Exception, that the *Scruples*, which in him were *Weaknesses*, in those, that pretend to follow him, and know his

Story, they will be *Wilfulness*, and resolv'd *Infidelity*.

HIS Story indeed, and the Means, which (as we therein read) our *Saviour* made use of to convince him, will instruct us in this, — That, whatever *Changes* our *Saviour's* glorify'd Body might undergo after his Resurrection, it was not alter'd, as to the *Properties* of a Body, whereof our outward Senses are competent Judges. To these Senses it is that our Lord appealed; by these he compos'd the Disciples, suspecting him to be a *Phantom*; by these he satisfy'd the *Doubtful* and *Incredulous*; and by these the Apostles make it their Business to persuade the World, when they so frequently testify, that they (q) *had seen, and heard him, had eaten, and drank with him.* But now, if our *Saviour's* Body was not subject to the same Laws with other corporeal Substances; if it could then pass through the Doors in the Manner of a *Spirit*, and may at this Time be, where our Senses can discern nothing of it, tho' no other Body can be so; then what Satisfaction could *Thomas* receive, in feeling his Hands and Side? Or, wherein would the Strength of St *John's* Argument lie, when he declares to his Profelytes, (r) *that he had seen, and heard, and his Hands had handled of the Word of Life?*

THE Indulgence indeed, which our *Saviour* gave his *Apostles*, to try all their Senses upon him, gave them full Satisfaction, both as to the *Materiality*, and *Identity* of his Body. But then, as all *Philosophy* informs us, that no Body can penetrate through another, we may reasonably infer, that, when our Lord came to his Apostles, on purpose, as it were, to convince them of the *Reality* of his Resurrection-Body, he did not glide into the Room like a Spirit, or *Phantasm*, but, by his sovereign Power, open'd the Door himself (even as the *Angel* did the *Prison-Gates* to release *Peter*) *secretly*, and without the Perception of any in the Company, who

From Matth. xx. 10. to the End, Mark xi. 15. to the End, Luke xix. 45. to the End, and John xii. 19. to the End.

The Substantiality of our Lord's glorify'd Body.

And how he might go into the Room unperceiv'd.

(n) John xx. 25.  
(q) Acts x. 41.

(o) *Stanhope*, on the Epistles and Gospels, Vol. IV.  
(r) 1 John i. 1.

(p) Collect on St *Thomas's* Day.



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might all then be at the upper End of the Room perhaps, and employ'd in some such Business as took up their whole Attention. For, (s) unless we can suppose, that our *Saviour* design'd to invalidate the Strength of what he said and did, to convince his Apostles of the Truth of his Resurrection, we cannot believe, that, at the same Time, he would do a Thing, (known and observ'd by them) which would, in Effect, evacuate the Force of all his Proofs.

'Tis difficult however to imagine the Reason, why our *Saviour* should so far condescend to his Apostles, as to shew his Hands and his Feet, desiring them to handle them, when, not long before, he forbid *Mary Magdalen* to touch him, because he *was not yet ascended*; unless we may suppose, that, after his Resurrection, he might ascend *several Times*, and that his *first Ascension* was immediately insuant upon it.

That immediately after his Resurrection, our Lord ascended into Heaven.

Now, to make this more obvious, we must remember, that, a little before his Passion, our *Saviour* foretold to his Apostles his sudden *Ascent* to his Father, and as sudden Descent to them again: (t) *Yet a little while, says he, and ye shall see me, and again a little while, and ye shall not see me, because I go to my Father*; and that afterwards, upon their Surprise, and Dispute about the Meaning of the Expression, (u) *Jesus said unto them, do you enquire among yourselves of what I said, A little while, and ye shall see me, and again, a little while, and ye shall not see me: Verily, verily, I say unto you, that ye shall weep and lament, but the World shall rejoice, and ye shall be sorrowful, but your Sorrow shall be turned into Joy, &c.* (x) Now, if we compare this Prediction with the Event, how sad and disconsolate the Apostles were upon our *Saviour's* Death, and how refresh'd and joyful they were soon after his Resurrection, and consider withal, that this Sorrow was to last, till

*Christ had been with his Father*, and then their Joy to commence; we shall be inclin'd to believe, that, what our *Lord* would be understood to say, is, that he was to go to his Father *immediately* after his Resurrection, and then *very soon* to return to his Apostles again, even the very same Day in the *Evening*.

From Matth. xx. 10. to the End, Mark xi. 15. to the End, Luke xix. 45. to the End, and John xii. 19. to the End.

AND indeed, considering that *Christ* was our *High-Priest*, 'twas necessary for him to ascend into Heaven, as soon as his Sufferings were finish'd. For, as the *High-Priest*, under the Law, was not only to slay the Sacrifice, but to carry the Blood, that Moment, within the *Sanctuary*, and there present it before God, to compleat the *Atonement*, and make *Intercession* for the People; so *Christ*, having shed his Blood, and offer'd his Body on the Altar of the Cross, was immediately to ascend into the *Heavenly Sanctuary*, and there obtain for us the Remission of our Sins, and all the other Benefits of his Passion.

BUT this is not all. In several Parts of Scripture, our *Saviour* is invested with a *regal*, as well as *sacerdotal* Character; but now, if, according to the Testimony of the same Scripture, he could not exercise any supreme *Authority*, until he was *exalted* to his Heavenly Kingdom; if he could not (y) *give Gifts unto Men*, until he was *ascended up on high*; nor (z) *send his Holy Spirit* upon his Disciples, until he was *glorified*, and had, by his Intercession, (a) *obtained that great Promise of the Father*; if he could not, I say, administer the Affairs of his *mediatorial* Kingdom, before he had conquer'd *Death* by his Resurrection, and had presented himself as a slain *Sacrifice* and Propitiation for the Sins of the World, before the Presence of the Divine *Majesty*; this makes it evident, that, on the *very* Day of his Resurrection, he must have ascended to Heaven, because, in the *Evening* of that Day, we find him (b) giving a Commission

(t) *H. Barth's* Annotations, on *John* xx. 19.  
*H. Estlin's* Essays.  
xvi. 1. &c.

(y) *Eph.* iv. 8.

(z) *John* xvi. 16.

(x) *John* vii. 39.

(u) *Ibid.* ver. 19.

(a) *Acts* ii. 33.

(v) *Mr*

(b) *Mark*